





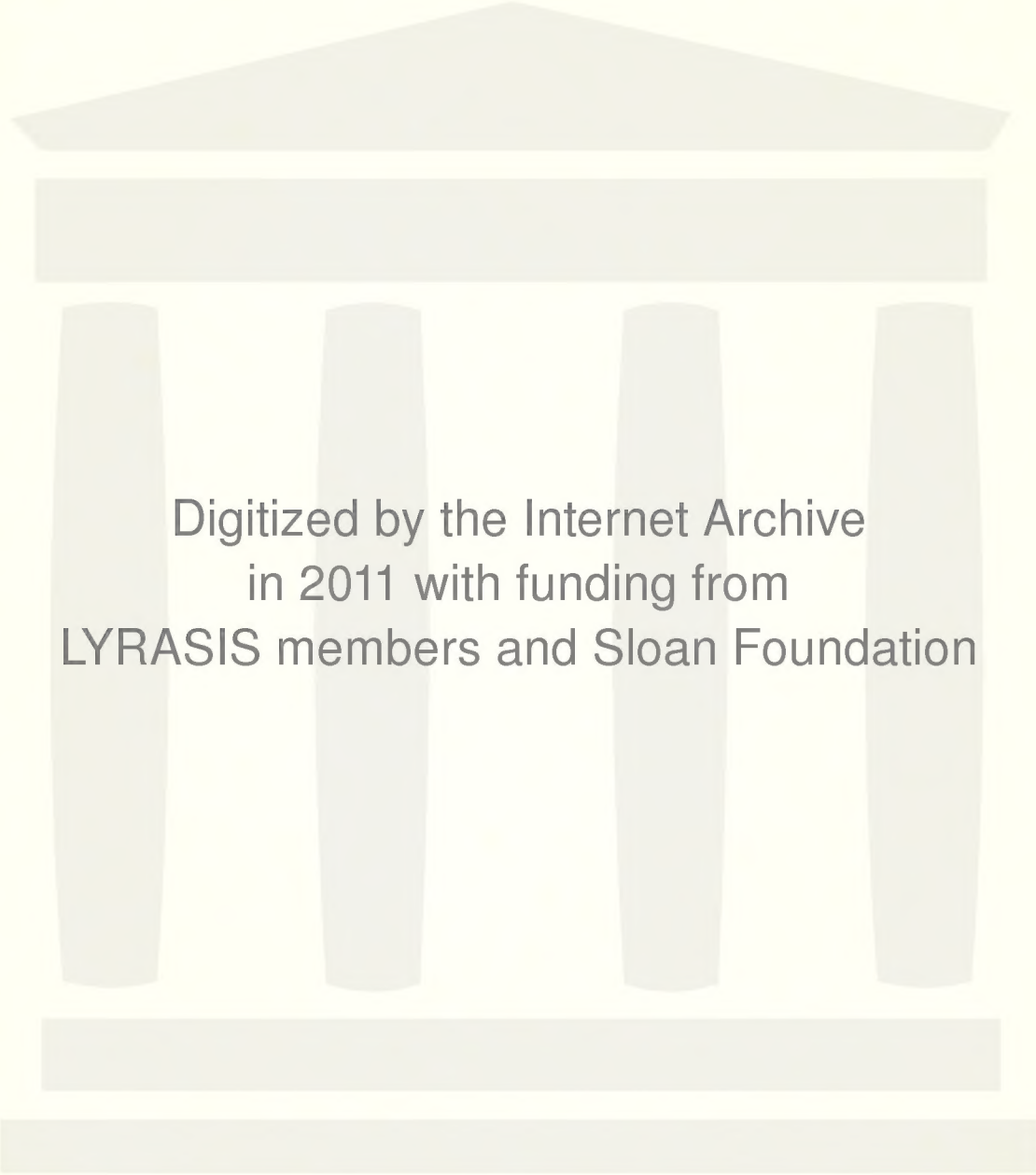
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# THE BRETHREN EVANGELIST

## *Annual New Year Message from the Moderator of General Conference*

### *Dean Alva J. McClain on "FACING THE FUTURE"*

As we face the beginning of a New Year, our hearts may be filled with a feeling akin to that which possessed the disciples as they faced the beginning of a New Age. Answering their sincere and anxious questions as to the immediate establishment of the Kingdom, our Lord said, "It is not for you to know times or seasons, which the Father has set within his own authority. But ye shall receive power, when the Holy Spirit is come upon you; and ye shall be my witnesses . . . unto the uttermost part of the earth." This particular Word of the Lord contains truth which the Church needs to remember in every century, in every year, in every situation.

First, the future contains **some things which we are not given to know**. Christianity is composed chiefly of things which are known, but some things we do not know. The Christian does not know, thank God, that he will die. The Lord may come **before** we die. Therefore, let us not busy ourselves to set the date of his Coming in 1940 or any other future year. But let us expect him **tonight**; and if he does not come tonight, then we will look for him tomorrow. The setter of dates can only rob himself of a **present** Blessed Hope,

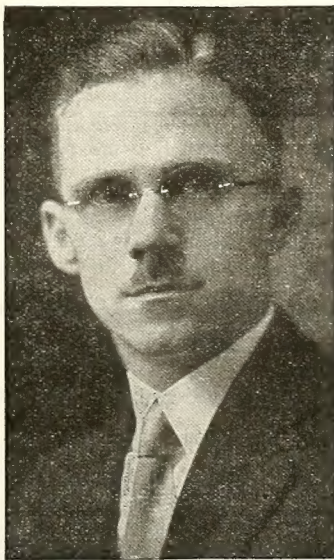
which was intended to be ours moment by moment, day by day, until he comes (And he may come tonight).

Second, **whatever the year may hold in store for us, it is in safe hands**. The unknown tomorrow is in the hands of one who is called "The Father"; and he is "**our Father**", the "Father of mercies" who promises that all things work together for the good of his people. Surely the "menace of the years" cannot make us afraid. We can say with the Psalmist, "My times are in thy Hand."

Third, the Father has **provided the strength which we need to face an unknown future**. "It is not for you to know the times . . . but ye shall receive power." We may not know what experiences await us in 1934, whether bitter or sweet, but we know that we need not face them in our own strength. The power of the Holy Spirit can bring us triumphant through the difficult places. Lord, fill us with thy Spirit.

Finally, the New Year should mean to us, above all, a **prolonged opportunity to bear witness to our Lord Jesus Christ**. "It is not for you to know the times . . . but ye shall be my

(Continued on page 2)



Prof. A. J. McClain



# It's Good for the Brotherhood as Well as for "Ohio Brethren"

## Moderator's Address at the Recent Dayton, Ohio, Conference

OHIO BRETHREN IN 1932-1933

By Dr. Charles A. Bame, Retiring Moderator

I have a big subject and an interesting one. Every word of it is pregnant with great possibilities and would make a subject for a half-hour address alone. Who would have thought of it thus? Even I did not when I announced it and I may not get said, even now, what I propose to say.

### A Great State

We are in a great state. Its soil, not so rich as some states, is more diversified and therefore, the main occupation of its citizens is productive of foods and fruits which make it all but self-sustaining. Its wide area on Lake Erie producing the finest of fruits and the great central plains rich in crop producing humus gives this state an unusual independence.

Along with this wonderful provision of nature for Ohioans, the people have reared great cities which in turn are made necessary because of the great manufacturing industry and creating at the same time, great social, moral and economic problems which challenge at once the best minds in education and religion. Coal, petroleum, natural gas, limestone, sandstone and Portland Cement, all plentiful in our state make building and living economical and easy and augur for wealth and living conditions that have a great general bearing on social, moral and spiritual conditions. So, there is something in the word Ohio and church that go together and have a bearing on our considerations as a Conference of churches.

### Significance of "Brethren"

Our second BIG word is Brethren. On the correct interpretation of this word depends another train of circumstances. When Jesus called his disciples, he did not say, "Brethren." He then promised only to make them fishers of men. It was after he had produced a peculiar relationship in them and among them that he called them "Brethren." We are not Brethren because we belong to a certain church, nor because we subscribe to a certain doctrinal formula and believe the same about a few peculiar ordinances. No explanation needs to be made concerning this word—our denominational name. We need only mentally to revert to our feelings and forgivings of our brothers in the flesh to get that connotation. "He is not a Jew who is one outwardly," said Paul to the Romans, "but he is a Jew who is one inwardly and circumcision is that of the heart in the spirit, not in the letter; whose praise is not of men, but of God" (Rom. 2:28-29). The line is very clearly drawn in Phil. 3:1-3. "Finally, my brethren, rejoice in the Lord.\*\*\* Beware of the dogs, beware of evil-workers, beware of the concision: for we are the circumcision (Brethren) who worship by the Spirit of God, and glory in Jesus Christ, and have no confidence in the flesh". Decidedly apropos to this word (name) also, is the word of this same Paul to the Corinthians (1 Cor. 4: 6)—"Now these things, brethren, I have in

a figure transferred to myself and Apollos for your sakes; \* \* \* that no one of you be puffed up for the one against the other. For who maketh thee to differ? and what hast thou that thou didst not receive? but if thou didst receive it, why glory as if thou hadst not received it?". Again I say, that strange as it may seem, or ridiculous as it may be regarded that I have thus lingered on these two words, they do have a bearing on our work as a Conference.

The riches of our state; the completeness of its resources; the cosmopolitan nature of its inhabitants—all augur well for progress in any enterprise which the people of our state may have on their hearts. The holy relationships that inhere in our name as well as in our profession demand that strife, schism, animosity, bickering, trading, scheming and discord be all banned as we enter the deliberations of this Conference of Ohio Brethren gathered in this historic spot for promotion, propagation and execution of our Lord's commands.

### "Stewardship in God's Commitments"

In accordance with all this, the Executive Committee which formed the program for this Conference has given us the general theme of "Stewardship in God's commitments". It would seem entirely redundant for me to say that the Brethren from the very beginning of their history have believed that they had a commitment or "deposit" of truth to which they were ordained: a fullness of doctrine and practice that no other people possessed. They have lived in the belief and it has been their inspiration to devotion and sacrifice in all our history. The big resounding note of this conference will doubtless be: how true are present-day Brethren to that commitment? How well does that inspire? If it does not longer enthuse and impel, then we have lost our inspiration. If it does, there is still a reason for further sacrifice and devotion. If it does not, then the time has come for a better use of God's money and our time. There is no use of further separate existence. If our practices are no different and is our doctrines can be preached in another pulpit, then we are simply marking time

### Annual New Year Message from Moderator of General Conference

(Continued from page 1)

witnesses." The future may lay before us, dim, dark, and unknown; but if by the power of the Spirit we launch out into it determined to use the time in witnessing to the Lord of Glory, no dread catastrophe can overwhelm us. We shall finish our course; we shall enter into the joy of our Lord, for he is the same yesterday, today, and forever.

Ashland, Ohio.

and making jobs for leaders whose work can be done through another medium and with a saving of the Lord's money. So, let us examine ourselves and see.

It is presumed that this conference will be filled with references to our heritage; replete in recounting the deeds of heroic endeavor; inspiring to every delegate and visitor. The very church building in which we meet establishes and proves the possibilities of a vigorous and uncompromising heralding of our message. Here, in a great and progressive city our message has won, and commands the respect, admiration and deference of observing as well as of critical people. It is proven here, as it ought to be proven in a hundred other cities of Ohio, that the whole-gospel plea is not a dead issue; that apostolic baptism, feet-washing, and the Lord's Supper are not out of date with Americans; that the firm stand for "the Bible, the whole Bible and nothing but the Bible" is not lost on deaf city ears; that the relentless preaching of the Deity of Jesus Christ and his complete Lordship over his people now, and in the dispensation to come when, premillennially, he shall reign over the world as Lord of Lords and King of Kings, is a message which appeals to normal, sane, thinking men and women, even in 1932 and 1933: all of which, it seems to me, compels a vigorous mandate from

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## Some Brethren Emphases for 1934

We shall get farther in the new year if we set before ourselves certain aims or goals or points of emphasis, and then keep those points continually before us to guide our efforts. No two persons would be likely to select exactly the same things to aim at in their teaching and promotion, but we consider the following among the most vital to the advancement of the kingdom of God and the extension of the church of Christ in accordance with New Testament requirements.

(1) Faith in the triune God. This is the item of faith essential to all others and is the foundation of Christian doctrine and of Brethren faith. At the very door of the Kingdom the trinity is met with and acknowledged in the baptismal formula. The three Persons are set forth in the Record at the completion of the baptism of our Lord. Jesus spoke very definitely of the Father and of the Holy Spirit while he was present in the flesh with his disciples. And both Paul and John specifically mention the three Persons in their epistles. Besides, there are many other proofs that are indisputable. These must be held forth and faith in them insisted upon. That is fundamental.

(2) Unwavering and whole-hearted acceptance of the Bible as the Word of God. That means the **whole** Bible, and no conveniently selected portions of it. The claim of the Bible for itself is: "All scripture is given by inspiration of God" (2 Tim. 3:16). If it is indeed the very Word of God, there is nothing that can stand alongside it as a guide to faith or a standard of conduct. It is all-sufficient and the whole of it is necessary. We need nothing else and no man has a right to ask us to pledge faith in, or to guide our thinking by, any other statement of divine truth. That is our plea and we need to press it. It is fundamental.

(3) A yearning and seeking for souls with the message of salvation. That is evangelism, and that is the heart of the Gospel. To seek to bring men in touch with the saving grace of God is the supreme task of the children of God, and nothing can give power and vitality to a Christian group and nothing can so effectually or speedily extend the borders of the church as a passion for evangelism. Jesus said to his followers, "I will make you fishers of men"—earnest, patient, persistent seekers of human souls. And finally he said, "Go . . . preach the gospel to every creature" (Mark 16:15.) Note, he said "every creature,"—that involves a mighty passion. A lukewarm attitude will stop with a few. It takes a soul of fire and perseverance to keep on and never leave off the search. But that is the kind of evangelistic spirit we must possess if we are to get out of the shadow of small doings into the glorious experience of great things for God.

(4) Loyalty to the church. Some think lightly of loyalty, but Christ built his religion upon it—loyalty both to his own blessed Person and to his Body and Bride, the Church. And church loyalty to us means denominational loyalty, for to us the Brethren church is in very truth a part of the body of Christ; it is for us that visible body, the Church. And if we are to be loyal to the church, that loyalty must express itself in loyalty to the institutions of the church and all the noble work it is undertaking to do, in defense of the good name of the church and in safe-guarding its spiritual heritage. Let us not be afraid to talk denominational loyalty.

(5) Enriching and extending the practice of the church's distinctive doctrines. These all—such as Baptism, the three-fold Communion service, the Laying on of Hands, Anointing and Prayer for Healing—are the ordinances of the living God for his church through the ages and nowhere outside of Brethren people are they practiced in their entirety and purity as taught in the Scriptures. Implicit faith in and sincere practice of these ordinances constitute the outstanding reason for our denominational existence, and our

future depends on the maintenance of a strong and aggressive faith in these things. We shall find them rich in meaning and powerful in appeal, if we but lay bare their truth.

(6) Insistence on the practical demands of righteousness. Love and kindness one toward another, separation from worldliness, truthfulness and non-swearing, honesty and purity, opposition to carnal warfare, temperance, and the like, are some of the fruits of righteousness and marks of discipleship that are essential to the Christian life. If we are lacking in sincere effort to realize these virtues in our lives, our profession of obedience becomes a mockery and our faith is vain.

(7) Anticipation of the coming of our Lord. When and the details concerning his coming—about these men may guess and differ, but that he is coming is beyond doubt, and that his coming will be glorious is also most certain. But equally certain is the absolute futility of any mathematical calculations concerning his coming. We are simply told to "watch, for in an hour ye think not, the Son of man cometh." The thing for us to be concerned about in these days is to be cleansed by the blood of the Lamb and to be busy about the Master's business till he come.

These are only a few points of emphasis for the year that we have now entered upon. Time forbids extending the list. Perhaps they are sufficient and not too large to get a practically unanimous vote of agreement. But that is not essential in every particular. The important thing is that we shall lay before ourselves emphases that are both vital to the kingdom of God and to the church we profess to love. Let us not dally and quibble and criticise, but "go forward" in these things.

## Intensive Education of Children

We are being furnished with another example of children of darkness proving themselves wiser than children of light. A great deal has been said about more intensive effort being given to the education of children in matters of religion, but not much has been done about it, the main difficulty being that there has not been enough really vital interest in it. We usually get done what we want done, if we want it hard enough. So, the only explanation is that there is no adequate demand or active interest. There are spots in which real interest is shown, but it is not widespread and intensive enough to get results.

In contrast to the Christian church's inefficiency or lukewarmness of effort, attention has been directed to the revived interest of the Union of Soviet Socialistic Republic in cultural activities. A report recently made public on the way in which children's reading in the Soviet Union is being handled, throws light on what the country's leaders feel important. With this sort of a program carried on faithfully for a generation, they will have a fairly well cultured nation, though it will be culture without Christ. But from an educational standpoint they are wise.

In 1931 six times as much literature was published for the Russian children as in any year before the revolution. Conferences are held regularly by Gosizdat (State Publishing Company) to consider questions of juvenile literature. Children's books are issued in editions of 50,000, 100,000, or 150,000, and they are always sold at a cheap price—at five, ten, or twenty cents as a rule. In Moscow there is a museum for children's books. Outstanding Soviet artists are employed to illustrate these volumes, and a school of children's literature exists at Leningrad—a group of about twenty specialists engaged in writing about their specialties for children and in coaching other writers. The group includes a sailor, a naturalist, a fire-



man, an architect, a diver, a surveyor, a textile worker, and two former "bezprizornie" or homeless children.

Emphasis is placed upon instructive books which are, however, written in as lively a fashion as possible, but which are expected to acquaint the child with the details of his world, industrial and agricultural, domestic and social. Maxim Gorky and others have been urging the development of more fiction and verse, books of joy and humor, and an effort is now being made to expand in this direction.

We are wondering what would happen in Russia, with this sort of a passion for the education of children, if the leaders had caught a vision of Christ and had been gripped by his message. They would likely put the rest of the world to shame in the religious education of their children. May we in America catch more of that spirit. Why should not the children of life be as wise and as zealous as the children of darkness? One of the great and divinely approved characteristics of Abraham was his faithfulness in the religious instruction of his children. That became a Hebrew racial and national characteristic and is the secret of the continuance of the Jewish race to this day. It was also a thing of vital concern to our own national forefathers, but we are losing it. What shall we say of the future?

## Warning Against the "Goodwin Plan"

Perhaps we have been remiss in not issuing this warning sooner, but we at first thought our churches would be immune to such worldly measures. We refer to the "Goodwin Plan", which sponsors and develops a privileged class of business through church channels regardless of merit or community welfare. It asks people to buy—for the financial gain of the local church—brands of goods as yet unnamed. The church is to become the local agent or salesman and receive a generous commission which will help in financing its work.

Any scheme whereby the church is brought into collaboration with private business for the purpose of financial gain may properly be branded as worldly and unworthy of a spiritual institution, such as the church is by very nature. We cannot speak too strongly against the commercializing of the church and making it lame in stewardship and spirituality. We are fully aware of the severe testing time through which the church is going and can easily understand the proneness to resort to unbiblical methods of financing the kingdom,—a most natural temptation—yet we are personally of the conviction that it will succeed even in such an hour as this far better by standing out boldly against methods that tend to cause it to think of its own financial problems in terms of commercial activities, focus its attention on material values and lose that sense of obligation for sacrificing and giving for the Lord's work, which has ever been the secret of its power and progress.

It would be especially unfortunate if any church should allow a great business organization to lure it into being identified with a huge buying trust that would work unfair discrimination against many reputable business concerns. Aside from making the church the champion of a particular brand of canned goods, or toilet articles or washing machines, for example, as against those which some merchant member of the congregation might handle, it would link the church up with promotion schemes and business methods over which it could have no control, however unethical and improper they might be. The church has no business in business and if it allows itself to be tricked into any entangling alliances of such a character with the promise of getting relief from its financial hardships, it will do so to its own dishonor and inestimable hurt.

Beware of the "Goodwin Plan", or any other scheme that tends to bring the money changers into the temple.

## EDITORIAL REVIEW

One confession was received at the Ashland church on the last Sunday in the old year, by the pastor, Brother Dyoll Belote.

Sunday schools should send in their White Gift offerings promptly to Dr. Kenneth M. Monroe, Treasurer of the National Sunday School Association.

Renewals to the Evangelist have begun to come in in goodly numbers. Let the good work go on. Now is the time to make sure that you do not miss any copy of your paper.

The work at South Gate, California, continues to go forward, according to information gleaned from the weekly calendars. We noticed that at a recent prayer meeting there were 78 in attendance, and baptismal services are being frequently announced. Brother Leo Polman is the pastor.

Christmas and New Year letters and cards coming from the various parts of the brotherhood to the editor's desk and home, brought many words of cheer and appreciation, aside from the conventional greetings. Mrs. Baer joins the editor in expressing gratitude for the remembrance and for the kind words and good wishes. May God be with you all and bless you throughout the new year.

An encouraging report comes to us from Brother L. G. Wood of Fort Scott, Kansas, saying that on December 10th he received one into the church by baptism and had two confessions of Christ, and on the following Sunday six were baptized and five more made confessions. We appreciate the interest taken in the Evangelist by this long-time friend of the paper. The loyal support of men like Brother Wood has done much to make it the valued paper that it is.

What a difference one letter makes! The poem entitled "The Passing Year" by Arthur R. Baer in last week's paper contained a typographical error that destroyed the meaning of one line. Beginning with the 11th line (not counting run-over lines) it should have read:

"God's skill ours at call; whatever we chose  
Of granite or stubble our building arose."

We are sorry for the error and gladly make the correction.

For the benefit of the Ohio pastors interested we called attention to the annual Ohio Pastors' Convention to be held at Columbus, January 29 to February 1, 1934. The registration fee has been reduced from \$3.00 to \$1.50. Some of the topics for discussion in the sectional meetings are: "Aspects of the Liquor Issue", "Ideals of Marriage and the Home", "The Church and Foreign Missions", "Program for Town and Country Churches", "Methods for the City Church", and "Industrial Relations".

Brother H. M. Oberholtzer reports a two weeks' revival at Sidney, Indiana, with Brother George Pontius of Roann, Indiana, as the evangelist. Twelve confessions of Christ were received and ten were baptized and received into the church. Two await baptism. Aside from the additions in membership, the church was encouraged and strengthened by the meetings and Brother Pontius' sermons were much appreciated. Delegations from Roann and Warsaw gave encouragement to the campaign, among the number from the latter place being Brother H. E. Eppley, who brought a message in song.

President E. E. Jacobs, in his College News, speaks of having been engaged during his Christmas vacation collecting funds with which to paint the college buildings. Those who have been about the college halls recently will not doubt the very urgent need of paint on the exterior woodwork of the older buildings. And those who are disposed to give a helping hand in this needy undertaking will be making a wise contribution to the Lord's work. The campaign.

(Continued on page 8)

## PRAY FOR THESE MEETINGS—

Brother Claud Studebaker of Pittsburgh, Pa., began an evangelistic campaign with the Loree, Indiana, Brethren on Wednesday, December 27th, with the cooperation of the pastor, Brother D. A. C. Teeter.

Brother Ray Klingensmith, who will graduate from the Ashland Seminary this coming spring and who is pastor of the church at Ankenytown, Ohio, began a revival meeting at Warsaw, Indiana, on Christmas day. Brother Leslie E. Lindower is the pastor of the Warsaw church.

Dr. and Mrs. L. O. McCartneysmith begin a revival meeting in the Ashland, Ohio, church on January 7th, where Brother Dyoll Belote is pastor. Brother and Sister McCartneysmith are members of Brother Riddle's church at Waterloo, Iowa.

(Those who wish united prayer for their meetings will please notify us in advance.)



# MAKING THE NEW YEAR COUNT

A  
Symposium

**For Individual Spiritual Development**

By M. L. Sands

**For Enlargement of the Church**

By H. F. Stuckman

**For Service to Our Fellowmen**

By G. C. Carpenter

## FOR THE NEW YEAR

By Frances M'Kinnon Morton

*Dear Lord of life, help us to see  
How fine a thing a year might be,  
A well-filled year all nobly planned  
And wrought with earnest heart and hand;*

*No careless days, no thoughtless ways,  
No hours of dumbness lacking praise,  
No walking blindly through the night,  
But close to thee and in thy light;*

*No grieving for a bitter past,  
No tears for joys that could not last,  
But eyes to see a brother's needs  
And days all filled with kindly deeds.*

## For Individual Spiritual Development

This is the season of New Resolutions. This is the time when people turn over a new leaf. This is the time when people start a new page in the Book of Life.

New Resolutions are helpful if kept. If men and women assert their will power, call on the Lord for help, make an honest attempt to improve their lives, something will be accomplished that is worthwhile. They will have victory. They will live better lives. They will have more real joy and happiness.

Not everybody is making new resolutions. As I looked out of my window I saw a drunken man being led or dragged home to his wife and family. That will be a common sight this year. This man and thousands of others will wallow in the mire of sin. Others will revel in pleasure and worldliness. Many will think more of Bridge Parties than the Prayer service. Most people will think of satisfaction of self more than satisfaction of God.

Christians, however, will be thinking of Making the New Year Count for Spiritual Development. They will earnestly desire to make the year count most for the things worthwhile. They will make any sacrifice, pay any price, that they may succeed. What program shall they follow?

I believe we ought to start with Romans 12:1, presenting our bodies as Living Sacrifices, holy and acceptable unto God. This year will call for **Heroic Living**, not dying for Christ. More will be expected of us by the Lord and the world than ever before. Why not try to be like the Apostles who lived for Christ in such a way that healing was found in their shadows, as they passed by. Acts 6:15. They had a Divine Urge that made them say, "We Must Preach the Gospel", even though they were in the shadow of the prison all the time. We shall have

no prison experience, perhaps, but we will have a deeper spiritual experience than we ever dreamed of and the year will count for more too.

Well, someone says, I have presented myself to live for Christ. What shall I do next? The answer is, Read, think, pray. Unless there is much reading of the Word and meditation thereon we will not get very far, in Living for Christ. Reading the Scriptures has always been emphasized, why not meditation? I would underscore thinking. Not less reading but more thinking. Thinking the Word through! Thinking on the Christ of the Word. Thinking on the Word until it becomes a part of us. In words of an old hymn, "Thy Word Have I Hid in My Heart". Then there is that old but ever new word, Prayer. Habits of prayer are wonderful but real communion with God is more wonderful. How many of us have the faith in prayer of Dr. Gribble? She needed money for a certain purpose and she prayed and the Lord sent the money from Denver. We may or may not need money, but we do need spirituality. Why not talk to God about it? There is a spiritualizing effect in prayer that we get no other way. Christ used these means, why not us?

I wonder what would happen if all of us raised the question, What Would Jesus Do? Or, What would Jesus have me do? Would it help us when tempted to do wrong? Would it help us resist the lure of worldliness? Would it help when people are tempted to stay home from church? Many people are like a woman I once talked to about not being at church on Sunday. She said, "Oh, it looked like rain". About the next day she drove several miles in a pouring rain to a sale and stood around all afternoon in that rain. What would Jesus have done if he had been in her place?

What all Christians need to do is practice the presence of Christ. Only a few people know that Christianity is Christ. When men have Christ they have Christianity. Without Christ there is no Christianity. Without Christ in the life there is no victory over self, over sin, over Satan. Without Christ there is no real life, no hope in this world nor the next. But with Christ we have the more abundant life. With Christ we are led beside the waters of quietness. With Christ we are fed on heavenly Manna. With Christ we have mountain top experiences of joy and happiness and spirituality.

The New Year lies before us. None of us have traveled that way before. Let us be like Count Zinzendorf who saw a picture of the crucified Christ and said: Thou hast conquered, oh, Galilean"! Or better still, let's be like the little boy who said he had opened his heart and let the Baby Jesus in and shut the door, and he is there yet". Another little boy in church wanted to give something to Jesus but had no money. So when the offering plate came his way he said, "Put it down, put it down lower" and when it was on the floor stepped into it. He meant that he was giving himself. What more could he do?

This, I believe, is a part of the divine program for your



life and mine. I trust all of us will fall in line with this program. Not only for selfish purposes but that we honor him who loved us and gave himself for us. Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. This do and thou shalt have wonderful spiritual experiences.

Altoona, Pennsylvania.

## For Enlargement of the Church

The ending of the old year and the beginning of the new is a time of taking inventory of the past as well as reckoning with the future. There are many things connected with the past year that were unwanted and trying, but a Christian must not dwell too long on the past. Like Saint Paul he must effectively forget the past and press on toward the mark of the prize of the High calling. Ordinarily the church has profited in times of adversity, for men have almost always instinctively turned to God at such times. It seems however that these days have been so all absorbing that this phase has been altogether lacking. Added to this is the spirit of discouragement we find in the hearts of all. The look of hopelessness, as well as the added burden of existence, make our task well nigh hopeless.

Again however I remind you that we are as resourceful and strong as God himself. We have failed first of all to sense this great storehouse available to us. If we will but open it, we may enter in and be made strong. Despair, while a dreadful giant to grapple with, ought easily to be put to flight, if we use our God-given strength. What we need first of all is a confidence in ourselves, plus God. We are looking through human eyes, when we should have that finer vision supplied by faith, which readily pierces every cloud, and which reveals God to us in all his might. Let us make our slogan the age old one, "If God be for us, who can be against us?" We have well nigh forgotten the multitudes of promises, which cover our every need. Stimulate yourselves, Christian brothers, at the beginning of this new year by making a study of the precious promises of God. You will find this procedure a great tonic for your discouraged souls. Reinforce this study with a search for the fulfillment of these promises in the history of God's people. After you do this, you will come to your own. You will be settled in the faith that God prevails, that whatever our needs are, God can and will supply them.

Without God we cannot hope to succeed, but with him we can do ALL things. We need to know however that certain man-made plans will of necessity be a part of the program. God might save the world without our help, but he never has. There is every reason to believe that he is pursuing the plan which he had from the beginning, of converting the world through the living witnesses of his word to men. Having this in mind, I think we were inspired in the right direction, when at the insistence of our last Moderator, we set up an organization of Evangelism, and pledged ourselves to carry it out. I have been greatly disappointed that we have not had a more aggressive working out of that policy. Some one with executive ability could well have been given the full time task of setting up smoothly operating district organizations. These organizations, close to the local fields, would

have known the problems, and been able to work them out. A little organization, plus ambition on the part of our brotherhood, would make it possible to comb thoroughly every community in which there is a Brethren church for converts to Christianity. We could before next Easter Sunday make a determined attack on every unsaved man, woman and child in every community in which we have a church organization. While men may be greatly concerned about their earthly problems, such a united attack would furnish an example before them of spirit-filled Life, and would influence many to join the church in Christian service to the world.

It is really amusing to see with what an unusual interest some folks pray and fret about the heathen, and then pass by each day hundreds in our own neighborhood, who have never named the name of Jesus. Worse still, often our enthusiasm is so far spent in the interests of those far away, that even the example of our lives are a hindrance to those about us becoming Christians. What memories every pastor must carry into eternity of the futility of individual profession in many instances where everybody knew about the glaring weaknesses of performance.

As the new year begins, Brethren, let us not overlook the unchristian world, lying at our very doors, perhaps extending within the walls of our own homes—those who need Christ as Lord and Master of their lives. The least that can be required of us is that we will walk circumspectly at home, in order as the Apostle puts it, we may gain by our behavior all such for the Kingdom of God.

There can certainly be no virtue in littleness, especially when we refer to the Kingdom of God. Its borders are as broad as the world; its resources are as rich as God and heaven. Instead of spending our days and nights looking for the return of material prosperity, let us follow the God-plan as enunciated through Jesus Christ. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you". That ought to be enough. If the church of Jesus Christ would set herself to the task of Evangelism and enlargement, the world would not only be immensely richer in spiritual blessing, but while we were engaged in the task God would roll away the thick clouds of doubt and despair that cover over us, and we would see the bright sunlight of Christian Satisfaction once again, and be Satisfied. Why don't we make the new year one of **Rallying to the Battle cry of Evangelism and Enlargement of the Kingdom**, as represented by Brethrenism? There can be no doubt but that it is God's ideal for us. With the world needing Christ more than ever, with the very existence of the church questioned, because of her impotence, with a new year dawning upon us, why is it not the time to strike? May God somehow stir us to the task of evangelism in this new year.

Elkhart, Indiana.

## For Service to Our Fellowmen

It is an undisputed fact that the world of today needs more than ever before in its long and tragic history all the service that Christians can render. Shall the needs be met and how? Want and suffering, sin and death, stalk on every hand. **NUMBERLESS UPLIFTED HANDS** are raised by those who are drowning, pleading for help in their hour of dire distress. **SHALL WE HELP?** All answer "Yes." How shall we help? Let us seek the answer.



### 1. BY LIVING CHRIST

Here is the **POWER OF—EXAMPLE**. Shining lights are needed all along the road of life. Paul said, "To me to live is Christ." He believed the Word of Christ, "Let your light shine before men."

If all adults could conscientiously say as Paul did, then the children would be safe. They would be led away from the Broadway of sin and into the narrow way of righteousness, and would be kept there by the power of God in their lives and by the daily influence of godly lives round about them.

Children would thus gain the **RIGHT DIRECTION** in early life by the Christian influence of parents, teachers and friends who live Christ. How many parents must say to their children, "Do as we tell you, not as we do." How many parents **SEND** their children to Sunday school by **COMMAND**, but gradually **PULL THEM AWAY** by **EXAMPLE**!

How many families could be leaders in the community for Christ and the church, but lend their influence to all that is worldly and against the church or at least hinder by their stolid indifference. How many men could be like Joseph and Daniel and Jeremiah and John and Paul, but are like Cain and Ananias and Judas and denying Peter? How many women could be like Hannah and Mary and Martha and Dorcas, but are like Delilah and Jezebel. The world needs **MORE CHRISTLIKE LIVES** for unmeasured service to our fellowmen.

### 2. BY BEING GOOD SAMARITANS

Here is the **POWER OF SOCIAL SERVICE**. Here is the value of good works. And who will question the presence today of great need for Good Samaritans? The long continued season of adversity has increased the need for social service and the church of Jesus Christ cannot turn a deaf ear to that need. Reform is not the primary task of the Christian, but true Christians cannot but lend their influence and efforts to needed reform.

Someone has said that "Our Lord does not ask us to clean out the sin-polluted fish-pond, but he does ask us to **CATCH FISH**." However, it is true that the success of reform movements often aids greatly in catching fish. And who will not condemn the Levite and the priest who pass by the wounded traveler without lending possible aid, and who do nothing to prevent further similar tragedies! Perhaps it would be possible for the Good Samaritan to win the soul of the unfortunate victim after his recovery at the inn, but not before. And it might be quite impossible for the Levite and the priest to have any influence with the unfortunate fellowman. And herein is the **VALUE OF MEDICAL AND INDUSTRIAL MISSIONS AND GOOD WORKS**. They open the door for soul winning.

### 3. BY BEING SOUL WINNERS

Here is the **POWER OF THE NEW BIRTH**. The soul winner glorifies the Father in heaven. The conversion of men, the regeneration of souls, is of **PRIMARY IMPORTANCE**. Whatever contributes directly or indirectly to that end is permissible and worthwhile. A starving man must be fed before he will be ready to listen to the story of salvation. A thirsty man must first be given sparkling water from earth's wells. A sick man must have a physician to alleviate bodily pain. **LOVE MUST NOT STOP WITH SOCIAL SERVICE. LOVE MUST CATCH FISH FOR CHRIST**. Love must seek to enlarge the body of Christ, thus preparing the Bride for the coming of the Bridegroom.

How great are the **PRIVILEGES OF SERVICE** that

lie before every Christian in the year that is knocking at our doors! May the members of the Brethren church not disappoint the Head of the church! May all the followers of Christ go about with him, doing good to all the people they can, in all the ways they can, but **SEEKING PRE-EMINENTLY THE KINGDOM OF GOD AND HIS RIGHTEOUSNESS**.

Smithville, Ohio.

## Three Great New Year Thoughts

By Dr. A. D. Gnagey

For the New Year upon which we have just entered we do well to cherish and appropriate these three great truths which embody within themselves the very heart of Christianity as they relate themselves to God the Father eternal, to Jesus Christ our Savior, and to human conduct:

### I Walking With Jesus, the Royal Road of Love

For Jesus, the Father was the supreme Reality involving love and benevolent will; but that did not insure an easy, comfortable life for Jesus. God was love, but that did not signify that Jesus would have his own way. The love of God does not mean a guarantee from pain and disaster. But it means just what it did for Jesus—that God is such a One, the universe is so created, that any one who takes the path of love, who trusts love implicitly, who lets himself go to its daring demands, even though it means pain, suffering and death, has become so completely adjusted to the will and purpose of God, has become so integrated with the universal order that his contribution will be deathless and that he himself need never fear the malice of men. By the love of God, we mean then, not a divine indulgence . . . but that all that is fine, that is true, that is beautiful, that is good, all that has value is meaningful to God; that those who trust the highest can rest assured that they are co-workers with God.—Christian Beliefs in Modern Thought.

### II Why Not Try It This Year?

It is just as easy to go through life looking for the good and the beautiful, instead of the ugly; for the noble instead of the ignoble; for the bright and cheerful instead of the dark and gloomy; the hopeful instead of the despairing; to set your face always toward the sunlight is just as easy as always to see the shadows. And it makes all the difference in your character between content and discontent; between happiness and misery; and, in your life, between prosperity and adversity, between success and failure.—Orison Swett Marten.

### III The High Cost of the Best

**THERE IS BUT ONE RULE OF CONDUCT FOR A MAN—TO DO THE RIGHT THING. THE COST MAY BE DEAR IN MONEY, IN FRIENDS, IN INFLUENCE, IN LABOR, IN A PROLONGED AND PAINFUL SACRIFICE; BUT THE COST NOT TO DO RIGHT IS FAR MORE DEARER: YOU PAY IN THE INTEGRITY OF YOUR MANHOOD, IN HONOR, IN TRUTH, IN CHARACTER. YOU FORFEIT YOUR SOUL'S CONTENT, AND FOR A TIMELY GAIN YOU BARTER THE INFINITIES.**—Archer Jones.

Ashland, Ohio.



## SIGNIFICANT NEWS AND VIEWS

### JUST WHAT IS WANTED?

The President addressed the Federal Council the other evening, appealing for support of a program of social justice which he declared to be the objective of the present Government. He did not make very clear what sort of support he desired. One who believes that it is the church's business to keep out of the work of framing and endorsing particular programs of social justice might very easily find endorsement for that theory in the distinction the President suggested as between the work of the Government and the work of the church. On the other hand, it is possible for the man who can see nothing but "social gospel" to conclude that the President wants the church to endorse particular programs. He certainly hinted quite broadly that we ought to lower the bars, so far as doctrinal matters are concerned, in order to take in all the youngsters who are interested in social reform. And he certainly made no vigorous plea for a genuine spiritual campaign. The entire emphasis was upon the church's support of social changes.

Now, the peculiar irony of this is the fact that but a few hours before this address the President had proclaimed the end of the most pretentious venture the modern church has made into social reform. And during the campaign that overthrew prohibition, the wets with whom Mr. Roosevelt associates used very energetically the argument that the preachers should stay out of these political matters.

Just what do the President and the other politicians want of the church?—Christian Standard.

### "PREACHERS PRESENT ARMS" IN TIME OF CRISIS

Ray H. Abrams' *Preachers Present Arms* is the definitive if not the final book on the Church and the World War. Exhaustive in material included and exact in classification, it should be read by every Christian and particularly by the ministers. And now, as another international crisis is at hand, as the war lords are again building up a psychology of militarism, will the ministers see in it their mistakes?—The Christian Evangelist.

### BRITISH TO BUY MANUSCRIPTS FROM SOVIETS

It is announced that the British Museum will purchase from the Soviet government of Russia the so-called Codex Sinaiticus, a manuscript famous since Tischendorf first discovered traces of it on Mount Sinai in 1844. Containing a large portion of the Old Testament, as well as epistles of Barnabas and the "Shepherd of Hermas," it is ascribed by scholars as dating from the latter half of the fourth century.

The manuscript has been in Russia since the middle of last century, when it was presented to Alexander II, then Tsar. It is believed to have originated either in Alexandria or Caesarea, and was declared by Tischendorf to have been written by four scribes, one of whom he believed was also the author of the Codex Vaticanus, another ancient manuscript.

Possession of the Codex Sinaiticus would give the British Museum two of the most famous of biblical manuscripts, since it already is owner of the valuable old Codex Alexandria.—The Christian-Evangelist.

### TIME FOR BETTER READING MATTER

One clear thinker has quite properly pointed out that enforced idleness is not true leisure. Really to have leisure one must choose some line of activity he enjoys.

With the new developments that seem to mean a permanent shortening of working time for everyone, there is going to be much time available for leisure. It will not do to attempt to regiment the people to forms of play or reading or other activity. There must, however, be developed abundant opportunities for wholesome recreation, and particularly there should be an increase in the facilities for personal participation in athletics in contrast with mere watching of specialists and gambling upon the results.

Along with all of this provision for the physical and mental refreshment of the workers on leisure, there must surely be some increase in the possibilities for inspiration through good literature. There is certainly going to be opportunity for reading. Education of adults is rapidly supplementing that of children and youth.

Somehow we must make inspiring books and magazines not only available to, but attractive to, these people who will in these years immediately ahead have more time to read.

Religious books and religious magazines have suffered severely from the recent times of "prosperity" and depression. There must now be some extraordinary effort to bring the average man to give some of his leisure time to wholesome, spiritual literature. Without exceptional effort, it will not be done, however. He will find abundant use for that time in other channels. It must needs be laid upon his heart with uncommon unction.—Christian Standard.

## EDITORIAL REVIEW

(Continued from page 4)

paign for new students is going on apace and the college bulletin under the editorship of Prof. Black, and put out by means of the new duplicating and mailing apparatus, is cutting a large figure in the campaign.

One of the two most significant movements launched by the last General Conference and by many of the district conferences was the Young Men's and Boys' Brotherhood. We have been long tardy in our efforts to take care of the young men and boys of our churches in a concerted way, with the result that many might have been saved for future leadership and service, have been lost to the church. Moreover, little or no attention has been given to them at the conferences, and naturally they have not been very numerous in attendance. This new organization is an effort to correct this fault, and it deserves the hearty support of every pastor and congregation. Brother N. V. Leatherman writes in this issue concerning the new Manual, copies of which have been mailed to the churches. It should be studied and its suggestions put into operation wherever there is opportunity.

Dr. E. G. Mason, vice president of the Publication Board, presents a statement this week concerning the proposed merger of the publications and the prices as fixed at the recent Board meeting. The prices are very reasonable considering the fact that the paper is to be enlarged and is to contain the material now being published in the *Woman's Outlook*, the *Brethren Witness* and the *Brethren Missionary*. That means \$3.50 worth of magazine material as the publications are now selling, brought together into one and offered for the regular price of *The Brethren Evangelist*, which is \$2.00. All single renewals will be made at the \$2.00 rate, but renewals of Honor Roll churches will be at the customary price for such clubs, \$1.50. However for new subscriptions up to February 15th, there is just one price—\$1.50—and it behooves all churches to endeavor to get in on the new rates while they are available. Get busy now with your new subscription list. Now is the time to show your appreciation of what the Board has done.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

I Peter

"Simon, Simon, behold Satan asked to have you, that he might sift you as wheat: but I made supplication for thee, that thy faith fail not; and do thou, when thou hast turned again, establish thy brethren." Luke 22:31-32.

All that Simon Peter did after the ascension of Jesus into glory may be counted constructive working in behalf of his brothers and sisters in Christ. For here is a saint who once knew what an unstable thing life really was. He was as restless as the shimmering sea until he discovered the depth of the suffering of the Lord; then he became a veritable Gibraltar which neither winds could shake nor waves dissolve. The once weak, vacillating, impetuous son of Jonas became Peter, the rock—immovable, steady, serene.



### Answered Prayer

Let us note the words of Jesus once again: "I made supplication for thee, that thy faith fail not." Well, was that prayer answered? All the earnest student of the Scriptures needs to do is to read the Acts and the two Epistles which bear Simon Peter's name. His faith did not fail. Dr. Luke amply attests that fact. And that he "established" his brethren may be conclusively inferred from the language of the early sixties A. D. In fact, the varied exhortations of the first disciple indicate that he was completely transformed by grace divine" and that he had returned once and for all "unto the Shepherd and Bishop" of his soul.

### Is the First Epistle Trustworthy?

There is such an abundant array of external and internal evidence in support of this Epistle that the ordinary reader is startled with its absolute historicity and reliability. Witness Irenaeus, Tertullian, and Clement of Alexandria referring to the Epistle by name, for instance. Then note Clement of Rome, Polycarp, Papias, Irenaeus, Melito, and Theophilus using it, for another thing. Even the heretical Basilidians, Marcosians, and Simonians, recognized it. The Epistle to Diognetus and The Testaments of the Twelve Patriarchs refer to it. No wonder even the skeptical Renan hastily admits: "The First Epistle is one of the writings of the New Testament which are most anciently and unanimously cited as authentic."

Internally considered, the Epistle reveals its author as an eyewitness of Christ (5:1). It is addressed to Jews and Gentiles of Asia Minor. The characters of the Acts and those of the First Epistle, in the case of Mark, Silas, and Peter himself, seem to be identical beyond a shadow of a doubt. The literature claims Petrine authorship and was written before the destruction of Jerusalem. The doctrines and events referred to are of the earliest apostolic order and history.

### Time of Writing

The date of the Epistle is uncertain. Probably 64 to 65 A. D. is nearly correct. 54 A. D. to 70 A. D. have been mentioned as the earliest and latest dates. I Pet. 4:17 seemingly refers to the fall of Jerusalem.

### Occasion

The Christians to whom St. Peter is writing evidently were suffering under the severe persecution of Nero. The saints were in dire need of just such hope and encouragement as this letter offers. They needed steadfastness under severe temptation.

Some scholars think St. Peter also may have desired to show the unity which existed between himself and St. Paul. It has been alleged that there was a rift between them, but that certainly is not reflected in such a verse as 5:12.

That there is some resemblance between the writings of St. Paul and those of St. Peter no one will doubt. Dr. Vincent's list is concrete evidence of that fact:

Paul	I Peter
Rom. xii. 2.	i. 14.
Rom. iv. 24.	i. 21.
Rom. xii. 1.	ii. 5.
Rom. ix. 33.	ii. 6-8.
Rom. ix. 25, 26.	ii. 10.
Rom. xiii. 1-4.	ii. 13, 14.
Gal. v. 13.	ii. 16.
Rom. vi. 18.	ii. 24.
Rom. xii. 17.	iii. 9.
Rom. xii. 6, 7.	iv. 10, 11.
Rom. viii. 18.	v. i.
Rom. ii. 7, 10.	i. 7.
Rom. viii. 17.	iv. 13.
Rom. xii. 13.	iv. 9.
Rom. xiii. 13.	iv. 3.
Rom. xiii. 14.	iv. 1.
1 Thess. v. 6.	v. 8.
1 Cor. xvi. 20.	v. 14.

### Dr. James M. Gray's Analysis—The Living Hope

Its Source: "the abundant mercy of God."

Its Ground: "the new birth", begotten again.

3. Its Means: "the resurrection of Jesus Christ."
4. Its Nature: "an inheritance."
5. Its Security: "reserved" for us, "who are kept" for it.
6. Its Consummation: "in the last time."
7. Its Effect: "Wherein ye greatly rejoice."

If the writer may set down more of Dr. Gray's excellent outlining, he will not be regarded as being too presumptuous:

1. Obligations of the Hope: Upward. 1:12-2:10).
2. Obligations of the Hope: Outward. (2:11-4:16).
3. Obligations of the Hope: Inward. (4:7; 5:14).

(See the Christian Workers' Commentary)

Again, none other than the greatest Bible expositor of our day, finds "Christ the Strength of his People" to be the theme of the Epistle. He outlines:

1. Established for Testing in Confidence—1:3-2:1.
2. Established for Testing in Conduct—2:4-3:9.
3. Established for Testing in Character—3:10-5:7.
4. Established for Testing in Conflict—5:8-11.

In another very illuminating work, the same Dr. Morgan presents Grace as the all sufficient message of the treatise. "My grace is sufficient for thee."

'First, The Fountain of the River. 1:2.

"Secondly, The Secret of Confidence. 1:10, 13.

"Thirdly, The Secret of Conduct. 2:19, 20; 3:7.

"Fourthly, The Secret of Character. 4:10; 5:5.

"Fifthly, The Secret of Courage. 5:10.

"Sixthly, Emmanuel's Land. 5:12."

### "Suffering" is the Key-Word.

Judging from the appearance of the word suffering, and its equivalent which appears over twenty times in the present Epistle, one would think that Simon Peter meant to present anew a picture of the Crucified Lamb of God. This is not the case in the Second Epistle, as we shall see later. Was it not the passion of our Lord—and all the things which entered into it—that moved Simon eventually to greater, deeper, higher, broader devotion to his Lord? He seemingly is telling the suffering saints how we may suffer in patience and joy until all things are summed up in him.

### "The Spirits in Prison"

The above phrase, which no scholar has fully fathomed and which no interpretation has sufficed to explain to the satisfaction of the human intellect, is one of the most interesting of all the problems of the Bible. While it cannot be discussed with any completeness here, let the writer quote the scholarly Dr. Zahn on the point. He says:

"That interpretation of I Peter 3:19 is in all probability correct, according to which a preaching of Christ at the time of the Flood is referred to, i. e., a preaching through Noah, so that Noah is here represented as a preacher of righteousness, as in 2 Peter 2:5." With this statement the writer agrees generally.

Dr. W. G. Moorehead an advocate of the same view, after a relatively long discussion of the problem, summarizes the teaching of the passage thusly:

"For us the passage in First Peter iii:18-20, with all its difficulties of interpretation, teaches the following truths:

1. Jesus Christ was put to death as a substitute for sinners, the just for the unjust, that they might be brought unto God.
2. He was made alive again by the resurrection from the dead, and he now lives in the power of an endless life.
3. His resurrection was effected by the almighty power of God.
4. By the same power, his own eternal Spirit, he went by his servant Noah to the Antediluvians and proclaimed to them his truth—truth that invited, warned and threatened them with overwhelming judgment.
5. Noah's contemporaries refused the message, rejected the messenger and persisted in their disobedience and unbelief.
6. The flood "destroyed them all," and their spirits are now confined in the prison of the lost where they await the final judgment (2 Peter ii:9; Jude 6).
7. The passage holds out no hope for the impenitent, it forbids the notion that those who during the early life refuse the Gospel of God's grace may have a second chance in the world beyond, and may be ultimately saved.

No preaching to the dead is its lesson.



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

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## The Testimony of the Holy Land to the Truth of the New Testament Gospels\*

By W. Waldo Weller

A traveler in the Holy Land today carries with him a vast storehouse of practical knowledge of the land which he has secured by Biblical study.

Naturally he enters Palestine with preconceived ideas as to the nature and appearance of the land. Distinguished travelers of many centuries have written of the Holy Land. It has been the center of pilgrimages of countless millions from all Christian nations. It has been the scene of stirring events; such as the Crusades and the various other movements of world history, which have affected or been affected by Palestine.

But our purpose tonight is to observe as an ordinary traveler, who is a student of the Scriptures, the impression of the Holy Land upon us. Does it carry out the New Testament setting? Is it inevitably true that it forms a background which even today speaks eloquently of the truth of the New Testament Gospels? Well, no country, no geography will ever in itself prove definitely the history that has occurred in it. Nor will mere geography compel belief. If no sign were given when Christ was on earth, much less will a sign be given now to the curious and indifferent traveler.

Yet, there are such striking and compelling testimonies in the Holy Land today to the truth of the Gospels that even a casual passerby, if he has any knowledge whatever of Biblical backgrounds, must be impressed.

Let us begin then in Galilee. You will disembark from your steamer at Haifa; before you as you are about to land you see the promontory of Mount Carmel; this is the scene of the contest of Elijah with the priests of Baal. In the distance lies the site of the ancient cities of Tyre and Sidon. Behind you are the low-lying mountains of Galilee. In that deep depression to the east, the lake of Galilee; between Galilee and Samaria, the mighty plain Esdraelon; Armageddon. The setting is superb for a mighty drama, yet there is no compelling proof geographically of Elijah's great act. Yet, when one travels but a few miles eastward and looks across the mighty plain of Esdraelon and remembers that great events of history, the coming and going of mighty armies, the decisive results of great battles, the fall and rise of kings, even the contention of Egypt and Assyria, occurred on this great plain, and yet it is not attested by the mere geographical site; one sees that more than geography is necessary to corroborate any historical or sacred event. Yet when one passes into Galilee and finds this country which in the time of Christ was thickly

populated (while today it is uninhabited, there being but a few villages in it, a few colonies of returning Jews, a few Bedouin shepherds who come in their season) one is struck by something unexplainable in the very land. For Galilee is more than a location; it is more than geography; for the land lends itself as a perfect setting for the New Testament narratives. Nazareth on the hillside. Cana only a few steps away; the lake itself lying in a basin formed by majestic mountain plateaus on the east, wide sweeping meadows on the west; all eloquent of another day. Nazareth as a small village, the home of Joseph and Mary, the scene of the boyhood of Jesus is not such a village as one will find elsewhere. There is an undefinable atmosphere of peace and quiet that reigns throughout Nazareth and all Galilee. It seems in very truth a Holy Land, not in some pilgrim's imagination, but in the actual impression that it makes upon any traveler who is open to ordinary sensibilities.

Palestine is carpeted with wild flowers. Galilee along the lake is swept by broad green meadows, the uplands covered with grassy slopes. Here and everywhere the familiar sights and sounds known to every New Testament reader are seen and heard today. Here a sower goes forth to sow as he did in New Testament days. Here the tares are bound up in bundles ready to be burned. Here the roads and pathways lend themselves to the innumerable journeys and passages of Christ and the disciples of Galilee. Here the grassy plain between the Lake of Galilee forms an ideal setting for the feeding of the multitude. The ruins of the city of Capernaum remind one of the woe pronounced against it by Jesus.

Magdala is only a ruin; yet here was the home of Mary of Magdala. None of the thriving cities that dotted the lake rim remains and no sails break the expanse of the blue water. The lake is full of fish today as it was in the days of Jesus, yet fishermen are few. It was here that the early ministry of Jesus unfolded. Beauty, fruitfulness, peace, harmony, splendor; these elements are ever in any picture of Galilee.

Now, as we leave Galilee and descend into the plain of Esdraelon and then pass into the border of Samaria the land is harsher, the olive tree is less plentiful, the meadow more infrequent, yet this in no way detracts from the growing impression that one is indeed in a land whose testimony corroborates that of the Gospels. A trip through the Holy Land is like the building up of a great climax; to the approach of a mighty finale. Galilee is the beginning, Samaria leads on, Judæ, and Jerusalem, and Bethlehem, the Dead Sea, the Wilderness, the Jordan valley, form the mighty climax! The terraced hillsides of Samaria, once covered with

vines are still visible, although time has made its ravages upon them; the water of Jacob's Well; as pure and fresh today as the day that Jacob drank of it; Mount Ebal and Gerizim still frown over against each other, as Samaria stood over against Jerusalem and Judæa. And here let me digress to say that this land is not a land of debris, of ruins, of dirty Arabs, or filthy hermits, of beggars, of lepers, of weary stones and dry places. Whoever has given this impression to the world has done an irreparable injury to this beautiful country. The fact of the matter is, Palestine from one confine to the other is as vivid, as contrasting, as vitally alive as any land of the world, and it lends itself to the imagination as the scene of dramatic events in the future, as well as in the past.

Now let us pass to Judæa and Jerusalem. What can anyone say of this windswept, rocky city, commanding its hills? It was and is, a holy city; it was and is the spiritual capital of the world. Rome is not the eternal city; Rome is not the center of religion; Rome is gay; Rome is commercial; Rome is a city of the modern Italian, and the movements and glory of the Italian state. Jerusalem is sombre; Jerusalem is hoary with age, replete with religious history. Beneath its ruins such events have occurred as no other spot in the world can boast. Within sight of its walls, at Bethlehem, Jesus Christ was born (there stands today the Church of the Nativity, the oldest Christian Church in the world). On its hill outside the walls, Jesus Christ was crucified. It has been ravaged, burnt, fought over, has seen slaughter within its walls, by the offender and the aggressor, nevertheless today it has resisted commercialism; it is not a commercial city. Idle travelers pass it by; it is not a gay city. To the outward gaze, it is a dull, old, leaden, sombre city. When gusts of windswept rain drench its narrow streets it is drab, and melancholy. But nevertheless, it is the religious capital of the world. To it, look the Jews of the world. Let me remind you of their song. "If I forget thee, O Jerusalem . . . let my tongue cleave to the roof of my mouth." To it, look the Mohammedans of the world. From the rock under the dome of the Mosque of the Rock, Mohammed, tradition says, ascended to heaven. The Christians look to Jerusalem. In it there is the Church of the Holy Sepulchre; the site, as well as we may judge, of Calvary and the place of the tomb of the resurrection. I hear people say, "All I found in Jerusalem were praying monks, priests, hermits, sisters, and nuns." Yet let us remember that the five most ancient churches of the world have placed their churches here and keep perpetual vigil by prayer and supplication. Is this something to fear? Is this something to dread? Are we afraid of praying men and women? Must we have eternally the confusion of commercialism? Jerusalem answers that question; it will forever resist the world which it seems to have conquered. No city is as important as the ancient city of Jerusalem. Paris, London, Berlin, Moscow, New York, Washington, all these seem to disappear in comparison with Jerusalem. What a setting it was for the tragedy of Calvary! What a city today! And what a city it will be tomorrow! "I saw a new Jerusalem" records the Seer. It is the type of the coming of the Kingdom of God. It is the promise of God to a confused world that his truth abides; and Jerusalem will yet comfort God's people.

\*An address given at the Seventh Annual Convention of the League at Pittsburgh, February 13, 1932.



So we must leave your careless traveler at Haifa and let him make his easy-going way to Egypt and Cairo, passing by the Holy Land; but like many another foolish person, he has passed by the land that has had more to do with the development of the human race than any other land.—The Evangelical Student.

Studying the  
**SUNDAY SCHOOL LESSON**  
at the Family Altar  
By William S. Crick

**THE BAPTISM AND TEMPTATION OF JESUS**

(Lesson for January 14, 1934)

Lesson Text: Mt. 3:13 to 4:11; Golden Text: Heb. 2:17

**MONDAY**

**Preaching of John the Baptist.** Mt. 3:1-12. After an ominous silence from heaven of 400 years, the temple is startled with the Angel Gabriel's salutation to the aged priest, Zacharias, "Fear not!" Thirty years later the wilderness near the mouth of the Jordan, echoed with the forerunner's cry, "Repent!" In this week's devotional studies the scene shifts from the adoration by wise men and shepherds of the Babe to the bleak wilderness where John preached, which typified the bleaker and more desolate human lives who heard him. The Forerunner challenged Israel to prepare for the soon coming of their Messiah King by a sincere repentance and baptism. Let the Church be aroused today by the timely cry: "Behold, the Bridegroom cometh!"

**TUESDAY**

**Baptism of Jesus.** Mt. 3:13-17. Even in his baptism, "He was numbered with the transgressors!" "He took upon him the form of a servant, and was made in the likeness of men." (Phil. 2:7). He, though sinless, submitted to a baptism which symbolized cleansing, that he might the more fully IDENTIFY himself with US sinners whom he came to save! It is by believing on him that we, sinners IDENTIFY ourselves with him, "Who knew no sin!" Since he humbled himself in order to save us, how gladly we should believe, confess and be baptized that we may also reign with him! "If I wash thee not, thou hast NO PART with me!" so he warned Simon Peter. (John 13:8). The sinner recoils from admitting his sin, and submitting to the cleansing Blood—little wonder the symbol is repulsive to many.

**WEDNESDAY**

**Temptation of Jesus.** Mt. 4:1-11. It beggars our imagination to grasp the setting of this drama wherein the Son of God SUBMITS to being tempted of the Devil! In that crucial encounter, the Savior of men refused to appropriate any defensive weapon but the ONE which is at the command of the humblest of his followers—"the sword of the Spirit which is the WORD OF GOD!" How the Tempter retreated after his slithering form three times felt the edge of that keen blade—"It is written!" Why should the Church and the believer attempt to rout the Enemy with majorities, legislation, strategy, scholarship (so-called),

self-righteousness, and budgets and repudiate her one weapon? Let us, in 1934, give diligence to present ourselves approved unto God, adeptly handling the Word of Truth!

**THURSDAY**

**A Common Temptation.** 1 Tim. 6:3-10. "For the LOVE of money is the root of all (kinds) of evil!" How conclusively that proposition has been attested in our day! Are not these dark days through which we are now passing, the aftermath of a period in which we showed a too great affection for the unrighteous Mammon? The pathetic fact is that possibly the greater majority of Christians (?) lose most of the joy and VICTORY of the believer's life because they refuse to be "content with food and raiment"! Verily, covetousness has been the cause of more "erring from the faith" than false teaching, with the result, being "pierced through with many sorrows". How many of God's children wish today they had invested their savings—and earnings—in those agencies which produce spiritual dividends, instead of those which promised only material dividends!

**FRIDAY**

**Enduring Temptation.** Jas. 1:12-18. This chapter in James presents the two classes of "temptations", viz.: "trials" or testings (from without), and temptations from within to sin. It is pointed out that the man who endures testings is blessed—the Victorious Saviour will give "grace sufficient" (II Cor. 12:9). As to the temptations from within—lust, inordinate desire—the Risen Saviour also has promised to give victory: "If we confess our sins, he is faithful and just to FORGIVE us our SINS, and to CLEANSE us from all unrighteousness (I John 1:9). How reassuring, when we are tempted from without or from within, to

know that "Jesus was tempted IN ALL POINTS like as we are, YET WITHOUT SIN!" (Heb. 4:15).

**SATURDAY**

**Christ Tempted as We Are.** Heb. 4:11-16. "In all points tempted like as we are, yet without sin!" What a wonderful Saviour-Helper! None less than the Virgin-born Son of God himself ever foiled the Tempter—every would-be saviour has capitulated. The mystery of the incarnation is inscrutable to us—"But we see Jesus, for the suffering of death, crowned with glory and honor, that by the grace of God he should TASTE OF DEATH for every man! For it became him . . . to make the Captain (Author) of their salvation perfect through SUFFERINGS . . . for which cause he is not ashamed to call them BRETHREN!" (Heb. 2:9-11). In these days of timidity and uncertainty, "Let us come boldly unto the throne of Grace, that we may obtain mercy and find grace TO HELP in time of need!" (Heb. 4:16).

**SUNDAY**

**Christ Helps the Tempted.** Heb. 2:11-18. Jesus annihilated Satan's masterpiece—Death, thereby delivering "them who through fear of death were all their lifetime subject to bondage." Jesus is our Helper, not only in overcoming temptations, but also in foiling our enemies, Sin, Death, and Hell. O the "glorious liberty of the children of God!" (Rom. 8:21). "If any man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the propitiation (covering) for our SINS, and not for ours only, but also for the whole world!" (I John 2:1, 2). His incarnation made it possible for him to be a "merciful and faithful High Priest . . . in that he hath suffered being tempted, he is able to succor them that are tempted!"

<p><b>E. M. RIDDLE,</b> President Waterloo, Iowa</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> <p><b>C. D. WHITMER, Editor,</b> South Bend, Ind.</p> <p><b>BRETHREN BRINGING CHRISTIAN ENDEAVOR TO UNCONSECRATED HURCH EXTENSION BY VANGELISM</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## When Is Christ My Master?

By C. D. Whitmer

Article Number 2

Theme:—"When I Live His Ideals."  
Thought:

In reading over the life of Jesus we find it full of high ideals. We can build our lives more like his if we only accept and live on these high standards. "And none so young a youth was ever make a knight 'till Galahad." And we too are young. To all of us there will come a vision of the Holy Grail, and a cry saying, "O Galahad and O Galahad, follow me." As we start to follow there will be those who, like King Arthur, will prophecy, "Ye follow wandering fires, lost in a quagmire." Will we be like Sir Percival, who found everything turned to dust because he sought only temporary satisfactions? Upon returning he could only say, "And the quest faded in my heart." Or will we be like Lancelot, who, found hurrying, replied, "I have been a sluggard, and I ride apace"? Or as Gawain, who said,

"My twelvemonth and a day were pleasant time?" May we pray and work as did Galahad to see clearly our vision and follow it successfully. May we bravely say with him, "If I lose myself I find myself."

**Scripture:**

Jesus' Ideals:

1—Value of a Person. Mark 12:41-43; Luke 14:1-6.

2—Independence in Judgment.—Matt. 5:38-48; Mark 7:1-8.

3—The Joy of Living.—Mark 1:16-45.

Your attitude toward your neighbor. Matt. 22:36-39.

A Living Guide. John 15:12-17.

Reach forth for greater things. Phil. 3:12-16.

Ideals for Abundant Life. John 10:1-10.

Looking at Myself. I John 2:4; I John 4:15.



Jesus gave his Life for the achievement of his Ideals. John 13:30-35.

#### Meditation:

"Life of my life. I shall ever try to keep my body pure, proving that thy living touch is upon all my limbs."

"I shall ever try to keep all untruths out of my thoughts, knowing that thou art truth which has kindled the light of reason in my mind."

"I shall ever try to drive all evils away from my heart and keep my love in flower, knowing that thou hast thy seat in the inmost shrine of my heart."

"And it shall be my endeavor to reveal thee in my action, knowing that it is thy power which gives me strength to act."

The test of ideals in the New Testament characters who decided for Jesus. Matthew (Matt. 9:9, 10) left an unrighteous business and invited his friends to a celebration.

Zaccheus (Luke 19:8, 9) declared his intention of sharing his wealth with the poor and of righting all the wrongs he did.

Peter, Andrew, James and John (Matt. 4:18-22) left all and went with Jesus.

For my further meditation,

"If he should come",

"If Jesus should tramp the streets tonight,  
Stormbeaten and hungry for bread.  
Seeking a room and a candle light  
And a clean though humble bed,  
Who would welcome the Workman in,  
Though he came with panting breath,

His hands all bruised and his garments thin—

This workman from Nazareth?

"Would rich folk hurry to bind his bruise  
And shelter his stricken form?

Would they take God in with his muddy shoes

Out of the pitiless storm?

Are they not too busy wreathing their flow-  
ers

Or heaping their golden store,  
Too busy chasing the bubble hours  
For the poor man's God at the door?

"And if he should come where churchmen bow,  
Forgetting the greater sin,

Would he turn and enter in?

And what would he think of their creeds so dim,

Of their weak, uplifted hands,  
Of their selfish prayers going up to him  
Out of a thousand lands?"

Prayer for this Theme (To be written by  
you.)

My Resolutions with suggestions for ac-  
tion.

- 1 .....
- 2 .....
- 3 .....
- 4 .....

(To be continued)

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## Men Who Have Seen Christ

From "Far Horizons" by Dr. Samuel M. Zwemer

On the mission field the experiences of the apostolic age repeat themselves. Vivid dreams of the other world and of Jesus Christ are not uncommon among Moslems in Egypt and Arabia. Others in India speak of visions in broad daylight. "The Epiphany," Calcutta, gives three recent instances:

"The Rev. Subramanya Iyer, of Tinnevely, formerly a student of Madras Christian College, then ordained pastor of a C. M. S. Church, told 2,000 people in the Maramannu Convention that he saw Christ in a den in daytime saying, 'I am he Who died for you.' This was in his days of ardent search for truth, and after great persecution from his people. I heard this a few years ago from his own mouth."

"Also Chandy Oopadeshy, of Mepral, once prayed to see God. About 8 P. M. at night a Light suddenly appeared in the room, and he got afraid. He heard a voice saying, 'Do not be afraid, I am come in answer to your prayer.' This Light was shown to another man in the same house for half an hour. Chandy Oopadeshy is still alive and will testify to this."

"Mr. Lalmohan Patnaik, the pleader of Bihar, who gave up all to become a Christian preacher in 1926, and has been recently visiting Calcutta, describes repeated visions of Jesus at the crisis of his conversion."

#### Africa Needs Books

Dr. K. Walter Todd who has recently vis-

ited the Ivory Coast investigating the possibility of medical work writes on markets for books:

The selling of books in Africa is a different thing from its Asiatic forerunner. For African culture, except in the north, did not develop writing. This, however, was not for lack of ability, nor for lack of interest in the kind of things that are put into print. Africans had something in its place, a system of drumming by which not only current affairs, storm warnings, and music could be broadcast, but also poetry, history, and religious exercises. Lack of intercourse with races using a written language, not lack of brains or inventive ability, prevented them from developing a script. So we do not find people in African society educated like many priests in Asia to read whatever may be printed, but we find many intelligent enough to learn to read in a very short time. Many, too, are able linguists and learn English, French, Portuguese as well as a neighboring tribal language very quickly.

I have seen books and magazines carried from village to village in head loads or by canoe, and by steamer, train, or motor. It is the last of these modes of travel which will be the making of the book salesman's work. The roads increasing as they are year by year, are already so well distributed that one can reach half a dozen market towns in a week in many parts. And the lorries, with their handy habit of taking pay-

ing passengers, are numerous enough to guarantee the regularity of such journeys.

There is also the problem of creating a demand for reading matter and of working out a method of salesmanship which will encourage all who can profit from literature to buy books frequently. Here it should be noted that those who can profit from books are not only readers. In Mass Movement areas—and who can say when there will be more of these?—there are men who lead in prayer and try to preach in church, and women who sing, none of whom can read. But if they have the printed Bible stories or hymns, they can usually find some one to read to them, translating if need be, and to help them to memorize. Readers and non-readers want pictures for their churches and homes.—The Presbyterian.

#### ON THE MORMON FIELD

"Mormonism is stronger and more aggressive than ever before," asserts an authority who has studied the movement of this cult for a number of years. According to Mormon statistics its adherents number 700,000 Brighamites, whose headquarters are in Utah, in addition to over 110,000 Josephites. And in 1931 in certain sections of financial records of the church, the depression notwithstanding showed an increase over the previous year of from five to fifty per cent.

Mormons point with pride to their increase in membership—from "six in 1830 to over 600,000 a century later." Behind the explanation for this phenomenal rise lie two important factors: the first is family increase, which the Mormon Church claims as the highest command of God; the second, proselyting, which is the first demand of the Mormon Fathers. Family increase was greatly retarded by effective legislation against polygamy, or plurality of wives, after a half century of vigorous fighting for it by the Mormons.

Proselyting is carried on now even more vigorously than in the days of Joseph Smith. Each year in normal times some two thousand young men and women go out from the church at their own expense for a period of at least two years, to gather converts for the fold. Today, because of the depression, only about half this number are on the field. That the church is able to discipline their young folk into this line of action is a source of never-ending wonderment to those of other faiths. The proselyting still goes out, however, and each year from 6,500 to 7,000 proselytes are baptized.

That Mormonism may change but never cease to exist is the belief of both its friends and opponents. It has withstood the years largely because of its close-knit organization, its isolation, and its many cooperative enterprises, backed by the promises of the church in the way of social, economic, and political privileges in this world to say nothing of the special dispensations in the world to come. The church makes itself a very definite part of every Mormon's life.

The first Protestant missionary was sent into Mormon territory about sixty-four years ago. In this time results have not been phenomenal, if success is to be measured by the number of actual converts from the ranks of the strictly Mormon. But Protestant Sabbath schools have year after year added considerably to their number from families who have lost interest in Mormonism or drifted from the church.—The Presbyterian.





## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### FORT SCOTT, KANSAS

The work here is moving along in a way that is encouraging, and perhaps should be mentioned in our good church paper. The Evangelist is a weekly visitor to our home and has been for many years, and has always been appreciated, and never more than now. Thanks for its splendid message.

On December 10th I received a young man into the church here by baptism and at the evening service I received two confessions, father and mother.

Then on the 17th received 6 by baptism and in the evening had 5 more confessions, and the end is not yet.

We are also having an increased attendance at all regular services and this is also encouraging and we are looking forward to greater things for the work of the Kingdom.

The young people's society gave a very fine Christmas program, Christmas eve which was enjoyed by a full house. The Christian Endeavor Society is also sponsoring a "Watchmeeting" for New Year's eve, making it a real devotional service, in harmony with the Lord's Day and the New Year.

We kindly ask for the prayers of the Brotherhood for our work and workers.  
L. G. WOOD.

### NEWS OF THE COLLEGE

School is not in operation as I write these words, most of the teachers having gone away for the holidays. However, there is never a time when the offices of the College are not open.

At the last meeting of the Faculty Club, Professor McClain read an able paper on the subject of The Kingdom of God, as it appears in both the Old and New Testament.

Rev. Charles Ashman, member of the College Board, spent some time here recently. Dr. Morris Caldwell, professor of Sociology, has had another article accepted for publication in the Journal of Juvenile Research. Dr. Caldwell has many articles printed in the best department journals in the various fields in which he works.

I have spent the major part of my vacation trying to raise money with which to make certain repairs on the physical plant. The outside woodwork, including the tower, has not been painted for many years and this must be done. There are over 225 windows and door casings that need attention, to say nothing about all the expanse of cornice. Also certain repairs must be made on the inside of Founders' Hall. If any reader desires to contribute to this worthy cause, send the money to me. Raising money just now is not so easy, but the above-noted repairs MUST be made, or we shall suffer great loss. Understand, Founders' Hall and the Girls' Dormitory are over 55 years old. We would appreciate any remittance, no matter how small.

It will be of interest, especially to the alumni and former students and Board of trustees, to know that the College is put-

ting on, or rather continuing, a rather extensive recruiting campaign. This is largely under the direction of Professor Black. It appears to me that we have two groups with which to work,—the local territory, extending it as far as we are able, and also the church group. If we can not make headway in these two groups, then we can not anywhere. Hence, Professor Black is making good use of our new mailing and duplicating apparatus and the response by mail has been very encouraging. We now have over 4,000 names on the mailing list of the Bulletin, including our own ministers, alumni and former students, members of the various congregations (as far as we have the names), high school seniors and juniors, as furnished in our churches, and about 140 high schools within our territory and others. This entails a great deal of work and expense but I think that the efforts will in time be repaid.

I recently received a report of the attendance in 340 of the colleges of the country. I noted that Ashland ranked about in the middle of the list so far as attendance is concerned.

It was a pleasure to have Rev. Herman Koontz call at the College recently.

The next number of the Bulletin under the editorship of Professor Black will be issued in January. The next in March will deal wholly with the summer school.

The local church will soon begin a series of meetings with Dr. McCartneysmith as the preacher. The College hopes to cooperate in these plans.

EDWIN E. JACOBS.

### SIDNEY, INDIANA

The Brethren of Sidney, Indiana cannot report any very extraordinary achievement, but they still carry on in the name of the Lord. Discouraging circumstances have cooled the ardor of some, but the faithful few press bravely on.

A two weeks' revival effort, from Nov. 12 to 26, answered a long felt need, and gave new life to the church. Brother George Pontius, of Roann, Ind., about twenty-three miles from us, was our evangelist. His sermons were plain gospel sermons and were delivered in an earnest and forceful manner. He at once won the confidence of his hearers. The attendance was very good. Members from the Roann Brethren Church were frequently in attendance and gave valuable assistance with inspiring songs and instrumental music. The Warsaw Brethren also sent a delegation with their pastor one night, when Brother H. E. Epley sang a beautiful solo. The presence and power of the Holy Spirit was manifested in a peculiar and definite manner. The children of the church were deeply moved although there was no special appeal to children. Twelve children, ranging in age from seven to seventeen, yielded their lives to Christ. Ten were baptized. Two await warmer weather to be baptized in the river. Adults were less easily moved, although the messages were given directly to them. Evidently they have become too carnal and

worldly or too hardened in sin. Perhaps a longer effort might have reached some of them. The membership of the church was greatly encouraged and strengthened. Thanks to Brother Pontius for his self-sacrificing and unstinted endeavors. His sermons were excellent and his methods unquestionable. Thanks to the Roann Brethren who loaned us their pastor and for the splendid cooperation of so many of them. Thanks to the Warsaw Brethren for their encouragement. The revival closed with a communion service that was well attended.

The birth of our Lord was celebrated by the rendition of a beautiful Christmas cantata entitled "The Manger Glory," planned and directed by Dorothy Oberholtzer.

H. M. Oberholtzer.

### YOUNG MEN'S AND BOYS' BROTHERHOOD

On November 24, 1933 there was mailed to most of the pastors of the Brethren church, and to all the district and national committeemen of the Young Men's and Boys' Brotherhood a Manual, for this new movement of our young men and boys. This Manual was prepared at the expense of time, energy and money. It represents the best your committee appointed at General Conference this last August, has to offer in terms of suggestions, direction and organization. Without the knowledge of General Conference and its Committee on Committees there was appointed on this Committee for our Young Men's and Boys' Brotherhood, those who had made previous study along these very lines, men who know the mind of the Brethren Church, who have pooled and compiled in this Manual their experiences, their interests and their enthusiasms for our young men and boys.

In this Manual we outline the following: "1. The Objectives for our Brotherhood; 2. Organization, set up; 3. Name suggestions; 4. Financing the Brotherhood; 5. Local Order of Procedure; 6. Our Attitudes; 7. A Welcome Movement; 8. Promotion; 9. Method of Promotion Locally; 10. A Few Reminders."

We believe it is not too much to ask that this Manual be studied by all who have received it, and that in each church some effort be made to use as many of the suggestions therein as possible. Your National Committee in presenting this Manual has gone about as far as it can go until next General Conference. The work is outlined, our information has been given, application blanks for membership have been sent you, our Certificates for membership are printed and ready to mail upon application, we are ready to answer any questions regarding the movement, and we are now in a general state of expectation. These first four months of our conference year have been spent in accomplishing this. It now remains to be seen in the next eight months whether we Brethren are as much interested in this movement for our boys as we thought we were. Results, not excuses, not a catalogue of circumstances; but results, will tell the story.

The writer now having four Brotherhoods in his own church is able to make this statement, that with the information now at hand in this Manual, and the abundance of material elsewhere for those who are willing to apply themselves to it, taking it for granted our Brethren have the grace of God, there is one other outstanding essential in order to make this movement a suc-



cess. And that essential thing is spelled with just four letters: W-O-R-K.

Additional Manuals will be sent to those having received a copy for eight cents each to cover cost. To those pastors or leaders of boys not having received a copy of the Manual one will be sent free upon receipt of name and address. Additional application blanks will also be sent free upon request. Send to the writer, N. V. Leatherman, Berlin, Pennsylvania.

### "WHITE RIBBONERS" LAUNCH NEW PROGRAM

More than ten thousand local White Ribbon organizations throughout the United States and Hawaii, besides many groups in Canada, and other countries, united on Saturday, December 23, 1933, in a unique celebration of Crusade Day, the birthday anniversary of the movement, and in the launching of a new and militant program of education on the alcohol question 'in the spirit of a new day,' as the announcement ran," declares a statement issued from National W. C. T. U. headquarters.

Although plans for this Nation-wide observance had been under way for many months, the event took on unusual interest because of its pronouncements—perhaps the first important expression of any national dry organization since repeal of the Eighteenth Amendment.

Few organizations can point to such a dramatic and remarkable beginning as that of the National Woman's Christian Temperance Union, which was brought into being in what is now historically known as the "Woman's Crusade" in 1873. Conceived in an outburst of religious fervor that began almost simultaneously in Hillsboro, Ohio, and Fredonia, New York, within four months it had closed saloons and shaken into new appreciation of moral ideals the people of hundreds of communities in those and adjoining States.

Three outstanding features of the celebration of the day this year were:

1. It marked the climax of four years of notable accession of new members to the National W. C. T. U.

2. It climaxed a year of heroic sacrifice on the part of White Ribboners in the creation of the Crusade Crucible fund, in which thousands have contributed freely of long-treasured heirlooms and keepsakes, for additional financial support for the cause.

3. December 23 inaugurated a National W. C. T. U. program of new aggressiveness and comprehensiveness in defense of the home and for the protection of thirty million voteless citizens, the boys and girls of all America.

Everywhere throughout the White Ribbon world December 23 was ushered in with prayer, not only in accordance with the manner in which the first Crusade Day, December 23, 1873, was begun, but with a definite purpose of dedicating the future of the whole movement in the same spirit in which it was born.

At the National W. C. T. U. headquarters at Rest Cottage, Evanston, Illinois, the Crusade Day began a week of intensive observance, concluding with a four-day school of methods, Wednesday, December 27 to 30, inclusive, participated in by officers, leaders, and representative members of the movement from many States. Mrs. Ida B. Wise Smith, national president, and Miss Bertha Palmer, national director of Scien-

tific Temperance Instruction activities, had general charge of this concluding feature. —The National W. C. T. U.

### WHAT JESUS CHRIST DOES FOR ME\*

He shows me the possibility and duty of a man as to character and service.

In the effort to attain this for myself, he does for me what I know I cannot do for myself, and what I have never found any friend, however dear, able to do for me.

He gives me a clearer moral vision and the courage to try to live by that vision.

He gives me the desire to work in the world as intensely as he worked.

He kindles me, when I grow sluggish or indifferent, to a positive and aggressive antagonism to evil within and without.

He gives me confidence in the truth and so helps me to rest, no matter what happens in the world, because I know that God and the truth must prevail.

He gives me grace and strength to try, at least, things that I know are impossible, and to attempt, first of all, the things that are hardest to be done.

He helps me to keep on when I have to, even though I know I cannot.

He helps me to keep the central things clear and not to be fogged and broken down by the accessories and secondary things.

He gives me a new and inward living principle.

He reveals my difference from the God I see in him, as sin; and forgives it and deals with it and all that it involves by his Cross.

Lastly, I believe that he is himself the principle of Life and that there is another personality that would not be there if it had not been for him and if it were not for him today.

ROBERT E. SPEER.

\*From an address before an interdenominational gathering in Chicago.

—Missionary Review of the World.

### WHO WANTS WAR?

By J. R. Bellerby, Well-known Student of Economics and International Affairs

An eagerness for drastic disarmament and an impatience with the slow progress of statesmen were revealed on the part of large numbers of English men and women when "samples" of public opinion were taken in representative areas by the Peace Ballot Association. Unwilling to depend upon rumors and reports, and determined to find out the people's true sentiments at first hand, this newly constituted organization has just completed balloting in Liverpool (a sea-port), Bradford (wool town), Radcliffe (cotton), Sheffield (steel), Merthyr Tydfil (coal), Willingham (farm village), London and Edinburgh.

In each region all persons residing in a typical district received a voting paper enabling them to vote either for or against the following proposition: "Total Unconditional Disarmament by Great Britain". "Total disarmament" is defined on these ballots as "the abolition of all international weapons" while "unconditional" is stated to mean "disarmament by Great Britain immediately, even though other countries do not disarm."

The general result of the house-to-house ballot was as follows: 24,991 papers were delivered; 11,500 were signed; of these, 5,382 opposed total unconditional disarmament, while 6,118 favored it. Thus 53 per cent of those voting stood for a position

which openly challenged the attitude of British delegates to the Disarmament Conference and voiced a demand for a drastically different policy.

These figures show that about half the voters did not sign the papers. The non-voters are those who never exercise the right in any election or decision; who were inaccessible when the ballot-takers called for the papers; or who were unwilling to commit themselves by signature. Yet of those who voted, the assured articulate section of the community whose influence predominates in a political choice, the majority has signed in favor of Total Unconditional Disarmament!

A surprising uniformity is evidenced in the various towns. Noticeable, too, is the fact that the voting was far more heavily in favor of disarmament in poorer districts than among the wealthy. It is difficult to state precisely the political significance of these results, but certainly they indicate that a high proportion of the population prepared to take the utmost risks for peace.

Great Britain is not alone in this respect. Recently a ballot was taken in agricultural districts of France, on the issue of total unconditional disarmament and abolition of conscription. Here the results showed that 60 per cent of those who voted were in favor of so striking a proposal.

It is hoped by the founders of the Peace Ballot Association in Great Britain that through similar ballots, it will be possible to discover the genuine views of the people in still other lands.—Nofrontier News Service.

### Moderator's Address

(Continued from page 2)

this conference to the churches of Ohio go forward.

There are just four lines of possible advance which might be compared to the advance of an army under the guidance of the Commander in Chief. That man should be the Moderator of the Conference. The four lines have already been mentioned: Education, Evangelism, Missions and Publications. Without advances along all these lines, no church can hope to succeed in these perilous times. Under these four heads, all advances can be made. Over-emphasis of any one in a small denomination like our own will cripple the other to the extent of that over-emphasis. Neglect of any one will not enhance the remainder of them. Hence, in modern terms we need a Co-ordinator. A budget of all our needs is almost imperative and to have rightly-managed progress toward that end will be of far more value to our people right now, than more of lop-sided, highly-powered emphasis of any one issue.

If this Conference shall make any headway toward such a worthy end it will have done a master-piece of work worthy of the time and expense we make in thus coming together.

Let us consider these four lines of advance, one by one:

#### Advance in Evangelism

First, Evangelism or as the program just finishing puts it, "witnessing." Than this issue, there is nothing more important, in this stage of our work and history. If it is ever forgotten that the Brethren Church



was born of the issue of missions; if it shall ever be forgotten that we have advanced mainly along this line, we shall be unworthy of our forebears and derelict to our duty. Other denominations can live for centuries from their own families. We can not. We must conquest. We must make new friends who love the whole gospel. They await our coming and the earnest declaration of our message. Ohio must find new places to go and new heroes to make the attack. We must conserve what we have and take better care of the groups we now have in strategic isolated places.

### In Education

In the field of education we have our problems and also worthy people working at them. More than any state, Ohio should prize and appreciate our own College. A goal has been set which would seem far below what Ohio should do for our college. One student is not enough from each congregation in Ohio. Yet, it is apparent from the roster of recent enrollments, that Ohio is not furnishing enough students nor her share of the future preachers of our church. There are a number of reasons why this is lamentable, not the least of which is, that our college is in our state. It is near; it is standard and many reasons there are why all our Ohio college students should spend at least two years in Ashland.

### In Missions

Missions are not Foreign and Home. We must make them so. "Go into all the world and preach to every creature" is not divisive nor separative. I believe that the time has come for Ohio to start a plan for the co-ordination of our mission Boards and projects. At the present time, we are unbalanced and are fast becoming topheavy with overhead of several kinds. Unless we have a better co-ordination of all our mission work, we shall soon have a lot of discouraged missionary candidates on our hands, many of them going to other denominations for Foreign Service. Already we have given too many workers to other Boards. Many were lost to us, because we could not support them and, we now have others waiting. How long will they wait? Who wants to call back some of the worthy people now on the field? Who wants to delay long, the ones who are now ready and anxious to go? Of course it can be urged that we do not do all we can, which is all too true. Yet, there are limits to all expectations. It is already proven that we have reached the high peak in our giving for some time to come. If we can not or will not give more, then we should enlarge the number of givers, and that can be done only by making Christians of our neighbors and Christianizing more Americans.

### The Field of Publications

The place for our largest gain in our four lines of advance is in the field of Publications. Here we can gain in our loyalty without cost. Simply by buying the materials and literature made in the Brethren Publishing plant as far as possible by the Sunday Schools and churches, we can make a fine gain for our Cause. But as long as our people will patronize other publishers for materials that are competitive with ours, that gain can not be made. If we are giving as much as we can for missions and pastors, we are not giving as much as

we can for Brethren Evangelists, Angeluses and other supplies.

The argument that others' publications are better than ours comes from people who do not care for the heritage of our faith, nor for the interpretation of the Scripture as Brethren do it. When people put into the hands of their new untutored people in their Sunday School, literature that no pastor would dare to preach in a Brethren pulpit, even at a saving of a few pennies, it argues that there is something wrong with their stewardship of God's commitment as to literature.

The argument that our publishing can be done by other printers cheaper than our own will not bear investigation. To do away with our own printing plant would unmake loyalty to publications, and cause endless loss and trouble. There is but one thing to do—be loyal to our own publications to the fullest extent. This conference of Brethren Churches ought to enunciate a new slogan of loyalty to sound forth to our Brotherhood: "Every home receiving the church paper and every Sunday School using all Brethren Literature".

### Need of a Coordinator

Our organization or our theology has never been static and God save us from the day it might become so. Our theology is changing. The message of the modern Brethren pulpit is no longer the same as that of fifty years ago when some of us first heard it. It is becoming more Calvinistic, less practical. The old idea was live like Christ wants you to; the new, write a creed like you want people to believe. Neither is complete in itself and both must go hand in hand. It does matter what one believes; but it matters more to the world how a man's life compares to his creed. We must be careful not to become lop-sided. It is a time for sane, level thinking and living; for heroic Christian fortitude and constancy in the things Christ counts worth while. We need to keep a determined effort to maintain the good of our heritage and accept nothing new that is contrary or detrimental. If Brethren preachers will preach that we are saved by grace as most of us do, we must not fail to preach that rewards come by works; and while we marvel at the wonders of grace, we dare not forget that the supreme good of Christianity is a Christed life. If we do not preach salvation by the keeping of the commandments of Jesus, we must in no way slacken our zeal in preaching that perfection is reached only by doing the will of God and keeping Jesus as Lord of life, substance and opportunity, and that it is he who must have his right to the minutest detail, the most absolute sacrifice and heroic endeavor.

If we shall still cling to a rigid form of congregational government, we must therefore exercise the greater forbearance and love, if we are to "keep the unity of the spirit in the bonds of peace."

Our Conference text says, "it is required in stewards, that a man be found faithful". It is required! There is no choice. Our background of faith, loyalty, heroism and devotion urge us on to its propagation and establishment in every possible place.

"To the work! To the work! we are servants of God,

Let us follow the path that our Master has trod;

With the balm of his counsel our strength to renew,

Let us do with our might what our hands find to do.

Ashland, Ohio.

## OUR LITTLE READERS

### THE PICTURED WINDOW

By William Norris Burr

"When I grow up I'm going to work in a bank and have lots of money like Mr. Edland," said Roy to his mother one day.

"What will you do with your money?" asked his mother.

"Why, just what Mr. Edland does with his—I'll do good with it," Roy replied.

He had often heard the older folks say that if all the people who have plenty of money would make as good use of it as Mr. Edland makes of his it would help greatly to brighten things up all over the world.

"Mr. Edland can get anything he wants for himself, and then have lots left to get things for poor people, and to give to the church, and to missions, and to—everything," Roy assured his mother.

A smile came to his mother's face, but it had a sad look mixed up with it.

"Sometimes, Roy, people who have money want things that no amount of money can buy" she said. "Mr. Edland wants something very, very much that he had a year ago, but all his money—"

"I guess you mean Richard, mother," Roy broke in quietly. "I didn't think of him when I said Mr. Edland could get anything and everything he wants."

There were a great many children living in the neighborhood of that church, and the church school was one of the largest in the city.

A beautiful art glass window had been placed in the new church. The picture on it was "Christ Blessing the Children." The window was the gift of Mr. and Mrs. Edland. They said they did not want people to think of it only as "Richard's window," so instead of having it inscribed "In Memory of Richard Edland," they asked that the wording might be "Love's Greatest Teacher and the Children." "We want this window to be speaking to every one who sees it of what Love may do to make this an easier world for folks to live in," they said.

The children's part in the dedication services brought all the children of the church school into the auditorium. They stood massed about the platform and all up and down the aisles. The curtain that had been hanging before the window was raised quietly, and then Mrs. Allen began singing in her sweet, tender voice the old hymn that begins "I think when I read that sweet story of old." A few words were spoken by the pastor, then a brief prayer, and the children passed out from the main auditorium.

Uncle Ralph had come in from the ranch, and after service he went home with Roy and his father and mother for dinner.

"One of the good things about that service that I saw was a boy," he said, speaking across the table to Roy's mother. "That boy stood in the crowd near the platform. He looked straight at Mrs. Allen while she was singing, and seemed to be taking in the very spirit of that dear old hymn. Some



of the boys near him were restless and inattentive. Two of them got to pushing and punching each other. But that boy—"

"I know who that was, Uncle Ralph," interrupted Roy. "It was Terry Jackson. He's my chum. He always pays attention, at school and everywhere. Even when he plays he tends strictly to business. I don't have much to do with most of the other boys. Lots of them I don't like a little bit, 'specially those that are always punching somebody."

"I wonder what 'Love's Greatest Teacher' would say about that, Roy?" said Uncle Ralph, throwing an arm around the boy who was sitting next to him at the table.

Roy's mother was saying something almost under her breath. Roy caught these words: "Though I bestow all my goods to feed the poor and have not love, it profiteth me nothing."—Selected.

## ANNOUNCEMENTS

### STATEMENT CONCERNING PRICES

By Vice President of Publication Board

Dear Reader:

At this season of the year, special subscription rates to The Brethren Evangelist are both appropriate to the holiday season and timely from a business point of view. Many subscriptions expire at the end of the calendar year therefore it is good business from the standpoint of both the subscriber and the publisher to attend to the matter of renewal promptly at the beginning of the year. Then too gifts are appropriate at this season so a gift subscription can be enclosed with your renewal at the special low rate.

Renewals and new subscriptions are especially important now because the Evangelist is to be enlarged and re-dressed during the year. A merger of the Brethren Missionary, the Brethren Witness, the Woman's Outlook with the Brethren Evangelist will be effected May 1, and after that date the four periodicals will appear under one cover. Plans are going forward to make the new magazine attractive and more serviceable as a vehicle of Brethren church news in all the departments of the church. Therefore this new weekly magazine should go into every Brethren home.

The special rates are liberal because added expense will be involved in launching the new magazine. It is sufficient to state that renewals for the coming year may be made at the old rate of \$2.00 for a single renewal or \$1.50 for renewals on the Budget or Honor Roll plan. It will be remembered that the Honor Roll plan provides for at least 50 subscriptions from a single congregation, or for subscriptions in 60% of the homes represented in the congregation. For all new subscriptions, a special rate of \$1.50 is offered. This special offer will not be extended beyond February 15, so all pastors are urged to get busy at once in order to secure as many new subscriptions as possible under this offer, as well as renewals.

Fraternally yours,

E. G. MASON.

## THE TIE THAT BINDS

YODER-STIFFLER—Miss Hazel Stiffler and Mr. Arnold Yoder were married by the undersigned at his home in Johnstown, on Saturday, December the 23rd, 1933. Our

prayers and best wishes go with them on the new and untried journey of marital life. GEORGE H. JONES.

HOFFER-OBERHOLTZER—On December 28th occurred the marriage of Rev. John Earnest Hoffer and Miss Dorothy Ruth Oberholtzer in the Brethren Church, in Sidney, Indiana, in the presence of immediate relatives. The impressive double ring ceremony was performed by the Rev. Benj. F. Hoffer, of Defiance, Ohio, the father of the groom, assisted by Rev. H. M. Oberholtzer, the father of the bride. Mrs. Hoffer is a graduate of Ashland College, being graduated from the music department in 1928 and from the Arts College in 1930, with the B. A. degree. During the past three years she has been employed as supervisor of music and instructor in English in the High School of Jeromesville, Ohio. Rev. Hoffer is a graduate of Wittenberg College and Hamma Divinity School. He is the pastor of the Jeromesville and Stone Lutheran parish. The happy couple will reside in Jeromesville, Ohio.

H. M. OBERHOLTZER.

PLATT-AMIGH—Miss Jean Amigh of Conemaugh, Pa., and Mr. Wm. Platt of Johnstown were united in marriage by the undersigned at Johnstown, Pa., Nov. 14, 1933. The ring ceremony was used with the father giving the bride. A large group of relatives and friends witnessed the ceremony. The bride was formerly a parishioner of the writer.

GEORGE H. JONES.

GOLOB-BRACKEN and WARD-STINEMAN—A double wedding ceremony was performed at the residence of the undersigned on December 16, 1933, by the pastor, Sister Olive Bracken and Mr. Andrew Golob with Miss Gertrude Stinemman and Mr. Paul Ward were united in the bonds of holy matrimony. The young ladies were girlhood friends and planned the double ceremony to surprise their pastor. Our best wishes accompany them into their new life.

GEORGE H. JONES.

## IN THE SHADOW

PELLETT—Ezra M. Pellett, son of Mr. and Mrs. Aneseth Pellett, was born in Logan county, Ohio on February 16, 1865, and departed this life, at his home Southeast of Fort Scott, Kansas on December 17, 1933, at the age of 68 years, 10 months and one day. Ezra Pellett belonged to a prominent and pioneer family of Bourbon County, Kansas.

He was married to Miss Lillie Carver, February 22, 1894 at Clarksburg, Bourbon County, Kansas. She is deceased. Surviving him are ten of the eleven children which were born to this union, namely: Alva Pellett and Mrs. Celestis Mayfield, of Garland, Kansas; Rufus Pellett of Fort Scott, Kansas; Mrs. Verna Mayfield, St. Joseph, Missouri; Mrs. Leona Martin, Garland, Kansas; Orion Pellett, Garland, Kansas; Ivan Pellett, Waterloo, Iowa; Mrs. Louise Stroud and Thelma Dayel, Fort Scott, Kansas; Mrs. Elizabeth Bowen, Garland, Kansas.

Nine brothers and sisters survive, one is dead, and 18 grandchildren survive. Mr. Pellett was raised in this community and was highly esteemed by a large circle of friends. Funeral by the writer from the Pellett home and the body was laid to rest in Clarksburg cemetery.

L. G. WOOD.

HARDWICK—Mrs. Mary E. Hardwick, daughter of Mr. and Mrs. J. W. Heffey, was born in McComas County, Ill., October 9, 1861, and departed this life at her home northwest of Fort Scott, Kan., December 15, 1933, at the age of 72 years, 2 months and 5 days. Her first husband was Amos Pennell and he has been dead for several years.

She was married to A. H. Hardwick, October 31, 1929, and he survives her.

She is also survived by the following children by her first husband: Louis Pennell, Kansas City, Mo.; Amos Pennell, Pittsburgh, Kan.; John Pennell, Wichita, Kan.; Charles Pennell, Fort Scott, Kan.; A brother, H. H. Heffey, Champaign, Ill.; Two sisters: Mrs. Leonard Allen, Fort Scott, Kan. and Mrs. Effie Grimm, Kansas City, Mo., and nine grandchildren. She had been a member of the Brethren church for several years. Funeral by the writer, December 17, 1933, from the Konantz Parlors. Burial was made in the Oak Grove Cemetery.

L. G. WOOD.

REYNOLDS—Mary Isabel Reynolds was born in Kentucky, on July 20, 1856, and departed this life at the home of

her nephew, James Reynolds, in Fort Scott, Kans., on December 10, 1933, at the age of 77 years, 4 months and 10 days.

She was first married to John L. Maze, at Winterse, Iowa, August 30, 1882; her husband died March 8, 1902. She was again married to John F. Rapp, at Smith Center, Kan., February 26, 1903. This husband died February 14th, 1929. She leaves two brothers: Ab. Reynolds of Omaha, Neb., and Charles Reynolds of Newton, Iowa, also several nephews and nieces and many friends who mourn their loss.

For 5 years she had made her home with her nephew J. A. Reynolds of Fort Scott, Kan.

Funeral was conducted from the Konantz Parlors, on December 12, 1933, by the writer. The body was laid to rest beside her husband in the National Cemetery at Fort Scott, Kan.

L. G. WOOD.

EBERSOLE—Seven hundred miles had rolled by; hour after hour it had rained; darkness had come and gone; the broad country had given place to mountains and curves. We drove up to the parsonage and stopped. This was our new home.

It was high noon. We entered, determined in some way to prepare a meal, but other eyes had been alert and other hands had prepared our meal. Not long after, we were seated around the table in the home of a member, a short distance away.

A few months later we laid those hands away in the local cemetery. Today the husband was laid to rest by the border of his faithful wife.

Emanuel Ebersole was born at Middletown, Pa., July 1858, and died December 24, 1933, aged 75 years and 6 months. He was a member of the Brethren church and for several years has been janitor of the church building. Careless janitor can break the best planned meeting, but Brother Ebersole was very faithful to his task, often being at his post many hours before daybreak.

Funeral services were conducted by the pastor, assisted by Rev. Shaffer, pastor of the Lutheran church, in the First Brethren church of Martinsburg, Pa. R. I. HUMBERD.

BROWN—Mrs. Sarah Brown, one of the oldest members of the Brethren church at Vinco, Pa., passed away at the home of her daughter in Altoona, Pa. She remains were brought to Vinco, of which church she had been a lifelong member. Her husband, known widely as "Uncle Jerry", died some fifteen years ago. Her funeral was held from the church and she was interred in the Brown cemetery. The undersigned one time pastor, had charge of the services. She leaves a wide circle of friends and relatives to mourn her departure.

GEORGE H. JONES.

HAGUE—Mrs. Alice Fox Hague was born in Sheffield, England, June 13, 1862, and died in Fremont, Ohio, October 21, 1933, in her seventy-second year. Mrs. Hague, her husband, Charles F. Hague, and three sons, Walter, Frederick and George came to Fremont twenty years ago. The husband preceded her in death several years, but the three sons, sister, two grandchildren and a number of nephews and nieces were constant visitors at her bedside during her months' illness. A sister and a brother survive in England. Mrs. Hague was a faithful worker and a regular attendant at the Brethren church where the loss of her faithfulness, congeniality and helpfulness is keenly felt. She was a loving mother and a true friend of the Lord's work and workers, and rejoiced in the interest members of her family take in the Lord's work. Funeral by this writer.

WM. S. CRICK.

LEEDY-RUSSELL—Another mother in Israel and pioneer of the Brethren Church has been called home with the passing of Mrs. Alice Leedy Russell, for many years a faithful member of the now extinct West Independence church, south of Fostoria, Ohio. Mrs. Russell was born in Hancock County, Ohio, in 1854, and died in Toledo, Ohio, November 20, 1933, being in her eightieth year. She was married to Ezra J. Leedy sixty years ago. He died eleven years ago, and in 1928 she married J. W. Russell. Surviving are two daughters, Mrs. D. W. Campbell of Toledo, Ohio, and Mrs. Susan M. Metzger of West Independence, one brother, one sister, four grandchildren and ten great grandchildren. During recent years the family has been actively identified with the Fremont Brethren church. The pastor conducted the funeral at the United Brethren church near the old home, assisted by the local pastor. It is a priceless heritage we of the church today have received from such pioneers of a half century ago.

WM. S. CRICK.

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# BRETHREN EVANGELIST

PREACH  
THE  
WORD

be  
instant  
in  
season

out  
of  
season  
2 Tim. 4:2.

GO  
SPEAK  
to  
the  
people  
All  
the  
words

Of  
this  
life  
Acts 5:20.



## RESCUE THE PERISHING

*Rescue the perishing,  
Care for the dying,  
Snatch them in pity from sin  
and the grave;  
Weep o'er the erring one,  
Lift up the fallen,  
Tell them of Jesus the mighty  
to save.*

*Tho they are slighting Him,  
Still He is waiting,  
Waiting the penitent child to  
receive;  
Plead with them earnestly,  
Plead with them gently,  
He will forgive if they only  
believe.*

*Down in the human heart,  
Crushed by the tempter,  
Feelings lie buried that grace  
can restore;  
Touched by a loving heart,  
Wakened by kindness,  
Chords that are broken will  
vibrate once more.*

*Rescue the perishing,  
Duty demands it;  
Strength for thy labor the Lord  
will provide;  
Back to the narrow way  
Patiently win them,  
Tell the poor wand'rer a Savior  
has died.*



## Devil Worship

By H. Beauchamp

Worship of Deity is an essential and well-nigh universal human trait. There has, however, always been in the world a disposition to worship devils. It is prevalent to-day among the modern heathen. The ancient heathens had their god of wine, revelry and debauchery—a devil god. The Greeks called this god Dionysos, while the Romans called him Bacchus. To this day a feast of drunkenness and debauchery is called a “bacchanalian” feast, after this liquor-god of the Romans. Modern, so-called, civilized nations are not altogether free from the taint of devil-worship. It shows itself in the disposition of some to have a liquor-god—such worshippers alleging that Jehovah, the God of the Bible, is a liquor-god; that is, he approves the use of intoxicating liquors by human beings. These devil-worshippers go the limit in seeking to prove that the Bible, and therefore, the God of the Bible, approves of the use of intoxicating liquors, but their arguments (?) are dismal failures and are disgusting to the true Christian worshippers of Jehovah. The character of God (Jehovah) and his attitude toward the use of intoxicating liquor can very easily be ascertained from the teachings of the Bible. The following passages show unmistakably what the attitude is.

Through Solomon, the wise man, God strongly condemned the use of intoxicating liquor in these words, “Wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise.” (Prov. 20:1). Nothing but a devil-god would want man to suffer in this fashion from the use of alcoholic beverages. The modern advocates of the liquor-habit stand for the things only a devil-god would advocate.

Again, through the wise man, God says: “Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder.” (Prov. 23:31-32). This is certainly no recommendation that a liquor dealer would want to use to commend his goods. But, that isn't all. Its use too often leads to prostitution (v. 33), “Thine eyes shall behold strange women.” Prostitution has always been closely associated with and grows out of the liquor business, and seems to be a necessary part of it. Nothing but a devil-god would approve such a thing but a modern liquor dealer and his supporters, of course, approve it, being actuated by greed for gain,—money, or other profits they hope to make out of it. But the true God, the God of the Bible, enjoins temperance,—a temperance, however, that means total abstinence from the use of intoxicating liquor. We must not even “look upon” it.

The length to which the ancient liquor dealers would go in commercialized vice,—for the money they could make out of it, is told by Joel, the prophet, in these words: They “have given a boy for an harlot, and sold a girl for wine, that they may drink.” (Joel 3:3). The modern liquor dealer is exactly the same sort, and does the same thing. White slavery, commercialized prostitution and the debauchery of both boys and girls have been often a seemingly necessary and vital part of their business and generally have been associated with it,

as the history of the liquor traffic abundantly shows.

Nothing but a devil-god could possibly favor such vice or the drink-habit that makes that vice flourish. If the God of the Bible approved the liquor traffic, with the unspeakable and revolting corruption and wickedness that goes with it, as the modern liquor advocates blasphemously contend, then people who are decent and moral would be justified in rejecting him and repudiating his religion; but, on the contrary, the God of the Bible enjoins virtue, temperance and godliness. (2 Peter 1:5-7).

That Jehovah, the God of the Bible, could not possibly approve the liquor traffic, or the liquor-habit, is strikingly and unmistakably shown by Paul's statement in I Cor. 6:10: “No drunkard shall inherit the kingdom of God.” The drunkard is simply the product of the drink-habit, and, unless born again and changed, is forever shut out of heaven. Although God prized the human soul so highly that he sent his Son to earth to redeem it, still when that soul has had its character and virtue burnt out by liquor it becomes so repugnant and abhorrent to the holy and righteous God that in such state it is forever barred from his presence. It is unthinkable that Christ made and approved the use of a wine, or any other intoxicating liquor that would thus damn a human soul, as the modern liquor advocates contend that he did. What sort of a god but a devil-god would approve a habit that forever closes the gates of heaven against those who practice it? To contend that the God of Heaven approves the character-killing and soul-destroying liquor-habit, and the infamous traffic in that “beverage of hell,” is shameless blasphemy. It is, in fact, a modern outcropping of devil-worship. Nothing but a depraved appetite or a devil-inspired greed for gain can explain such conduct.

The Bible not only teaches the sad fact that the unredeemed drunkard is consigned to a devil's hell, but, also, that the terrible ravages thus wrought are so enormous that a bigger hell had to be provided. In Isaiah 5:1-4, we are told that for those who “follow strong drink . . . hell hath enlarged herself and opened her mouth without measure,” and in this same chapter God's solemn curse, or “woe”, is repeatedly pronounced by the God of the Bible in stronger terms than the drink habit. Only a devil-god could approve this suicidal habit that produces such dire and dreadful results, but certain human devil-worshippers, for the money they can make out of it, are willing to promote this hell-filling drink habit.

The God of the Bible warns us, in Isaiah 28:7, that intoxicating liquor impairs and vitiates the mental faculties and functions, that those who drink liquor “err through wine . . . that they are out of the way through strong drink; they err in vision and stumble in judgment.” A “clear head” is needed for life's important and vital tasks and responsibilities. How many an automobile driver, for example has, because of a few drinks, stumbled in judgment as to the distance to that coming car, and two wrecks result, people are crippled and often lives are lost. Nothing but a devil-god, or a human devil-worshiper, could approve a

habit that destroys, or vitiates, the mind—man's crowning glory, and brings on misery and death.

But the Bible contains a clear and definite command which, if heeded, amounts to and will bring about the prohibition of the liquor traffic and all such things as social treating. It is found in Hab. 2:15: “Woe unto him that giveth his neighbor drink, that putteth thy bottle to him, and makest him drunken.” But there are those who, for the money they can make out of it, or the taxes that can be collected for the support of the government,—city, state or national, are willing to promote the character-killing and soul-destroying traffic in intoxicating liquor, society's greatest curse, God's greatest enemy on earth and the devil's best friend. Their attitude is rebuked and their conduct distinctly forbidden in Hab. 2:12: “Woe to him that buildeth a town with blood and stablisheth a city by iniquity.” Only a devil-god or a human devil-worshiper, would approve such a traffic.

If it be argued that God approves the use of liquor because certain Bible characters in the Old Testament day partook of strong drink at times, it could, with equal force, and on the same ground, be argued that God approves of polygamy and slavery because these same old Testament characters practiced these things also; but slavery, polygamy and liquor-drinking were some of the defects of the human conduct which God “winked at” (Acts 17:30) and endured, even in his servants in that early day, because of the “hardness of their hearts” (Matt. 19:8). But, at the same time had it in his plan to show man a better way which was to be achieved in years to come, and which would be accomplished through teaching, training and providential leadings. Accordingly, polygamy and slavery have already disappeared from the earth and the liquor traffic is on the wane and destined for destruction as surely as God reigns, and the works of the devil shall be destroyed by the Son of God who came into the world for this purpose.

It is sometimes argued that because Christ made wine at the wedding feast in

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## Blazoning Abroad the Good News

That is a definite task for particular individuals, but it is the whole church's responsibility. There are certain persons divinely set apart to herald, to cry aloud, to proclaim the message of God, which is good news to a lost world, and every one who hears that authoritative message becomes duty bound by the very fact of his hearing not merely to heed, but to aid and promote further heralding.

### A Messenger under Orders

The herald is not a free-lance, but is under orders. According to the old Greek meaning of the term, a herald was a messenger vested with public authority to convey an official message of a king, or a magistrate or a military commander; a man who announced or proclaimed on behalf of an official a public summons or demand. And it behooved those who heard to heed the word thus proclaimed. When Pharaoh exalted Joseph in Egypt and made him to ride in the second chariot, his heralds went before him and cried, "Bow the knee, and he made him ruler over all the land of Egypt" (Gen. 41:43). When Nebuchadnezzar set up that monstrous image in Babylon and the people had gathered together before him, his "herald cried aloud" (Dan. 3:4) and repeated the commandment of the king to fall down and worship the image. A herald was everywhere one who proclaimed a word of authority. Peter refers to Noah as a herald, or "preacher of righteousness" (2 Pet. 2:5), proclaiming a message on behalf of God. Paul speaks of himself as a divine messenger, saying, "Whereunto I am ordained (appointed) a preacher" (1 Tim. 2:7; 2 Tim. 1:11). Nothing is more important for ministers today than that they shall realize themselves to be divine messengers under orders, that they are to give to men and women the word of God and not a personal philosophy, or a book review, or a bit of advice.

### The Message is Good News

The word of God that men are to proclaim is a message of good news—a message of salvation from sin, wrought by Jesus Christ. Nothing could be more truly good news than that. That was the message the herald angel proclaimed to the shepherds when Jesus was born, saying: "I bring you good tidings of great joy, which shall be to all people. For unto you is born . . . a Savior" (Luke 2:10, 11). And to Joseph the angel said: "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21). That was the message that the apostles preached in Jerusalem, the glad news of Jesus Christ and all the wonderful words of life that he spake (Acts 5:20, 42; John 6:68). That was Paul's theme also, the glorious fact and heaven-sent news of man's salvation through Christ (Gal. 1:11). It was a message concerning the One "whose coming into the world was to the intent that the thoughts of many hearts might be revealed" and who said concerning himself, "I am come that they might have life, and that they might have it more abundantly." It was the experiencing of that life and the glorious freedom from sin that it wrought that caused Paul to exclaim: "Thanks be unto God for his unspeakable gift." That is why the Gospel is good news and the proclamation of it is a great and joyous privilege. That is what makes men willing to go with it to the ends of the earth and to carry it to every city and town and countryside in the homeland. That is what is moving our church to more intensive evangelism.

### The Heralding Commanded

But our Lord did not leave the delivery of his message to mere impulse; he sent forth his command that men should go everywhere and preach the Gospel, even "into all the world" and "to every creature." That was the injunction placed upon God's chosen people: "Say among the heathen that the Lord reigneth" (Psa.

96:10). And to his church he has said, "Go ye therefore, and teach (make disciples of) all nations" (Matt. 28:19). The great work of evangelizing people everywhere constitutes what the Duke of Wellington aptly called "The church's marching orders." "Repentance and remission of sins shall be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). "Go, stand and speak in the temple all the words of this life" (John 6:68). It was for that purpose that the disciples were promised "power after that the Holy Ghost" should come upon them. And it was in obedience to that injunction that we find the scattered disciples going everywhere preaching the Gospel, and Paul "preaching the kingdom of God, and teaching those things which concern our Lord Jesus Christ, with all confidence, no man forbidding" (Acts 28:30, 31). And that injunction rests upon the church of Christ today with all the force of its first pronouncement, and, we should think, with even greater urgency, because of the time that has elapsed. This is the divine authorization and justification for our program of evangelism.

### The Incentive to Zeal

The very nature and position of a herald makes him enthusiastic. He speaks for the King, he stands in the presence of the King, and does his proclaiming under divine eyes. It is no whispering campaign in which he is engaged, but a blazoning abroad of the good news. It is the grip of the great personality of the Lord Jesus upon his adoring disciple and the inspiration of his blessed Presence that moves the heart to extraordinary efforts and calls forth an affection that is stronger than any other appeal. That love causes men to sacrifice everything that stands between duty and the One who claims their allegiance. As of old men "hazarded their lives for the name of the Lord Jesus" (Acts 15:26), so now the heralds of the cross take their lives in their hands and go to the ends of the earth or to the places of hardship and discouragement in the homeland—if they dwell in his presence and have hearts filled with love for him. And if within our circle of acquaintances we see no glowing zeal, or if there are none who show the willingness to make anything like the sacrifices of Paul,—to suffer stripes and imprisonments, to be in journeyings oft, and to brave perils among friends and foes for the sake of spreading the Gospel, it is because there are none who have been willing to enter with responsive heart into that all-embracing and unquenchable love of God. They who are willing to serve but little, love but feebly. A great and vital message proceeds from a heart with a mighty passion, and from a soul living on intimate terms with his Lord.

Wilberforce once said to some young preachers: "You must live near to God, if you would know him (so as to be able to declare him, and you can only live near to him by loving him; and love which opens the blind eyes, so that they see him, is his gift; it is love which places you in the 'cleft in the rock' as he passes by; . . . Ever remember it, love is his gift, his gift to those who wait on him. Without it everything else is vain. . . . The clergy cannot all be made orators; but then, it is not oratory that we want. We want the plain, real, earnest, practical addresses of men, who, having found Christ for themselves, long, like Andrew of old, to lead their brother to him. We want men to speak closely and really of sin and of salvation, of heaven and of hell, of corruption and of Christ. . . . Such messengers you cannot be, whatever other fitness may be yours, unless your hearts are indeed the subjects of his grace, unless in them be shed abroad the love of God" ("Ordination Addresses"). A strong, active, vital love for God is absolutely essential to have a soul burning for the proclamation of the Gospel. Nothing else will make up for the lack of such zeal. Such



a lack explains many a lukewarm, indifferent effort at declaring the good news. And it explains not infrequently a dwindling congregation and even an occasional disappearing denomination.

If all this is true of the preachers of the Word, it is in a very large measure true also of the layman. Proper treatment of this part of the subject will have to wait till a later issue. Suffice it to say here that the proclamation of the message, while the task of those set apart for that particular purpose, is yet the responsibility of the whole church. Until the passion for sharing the Gospel gets beyond the preacher's heart and becomes the motivating power among vast numbers of laymen, the church will never make the progress it ought to make, nor will the message be given forth with the fervency that will break down the resistance of sinners. Coldness and half-heartedness in the pew has often quenched, like a wet blanket, the glowing evangelistic fire in the heart of the minister. If we are to succeed in our campaign of evangelism, there must be a widespread understanding of the responsibility of the whole church for the task.

## The Law of Christ

The law of Christ may be viewed from a great many different angles, and may be applied to a great many phases of life aside from that of the one great act of securing salvation from sin.

The apostle surely comprehended this when he wrote "Bear ye one another's burdens and thus fulfil the LAW of Christ." This implies the thought that burden bearing is an important part of Christian living. It also advances the thought that burdens that are too heavy to be borne alone are common to humanity, and that mutual dependence and mutual helpfulness should be given due recognition.

It is my purpose to make a pointed application of this principle in view of the contemplated reviving of the observing of "Publication Day."

Some weeks ago we called attention to the voluntary surrender of the claim the Publishing House had upon the brotherhood last year in order that the churches might feel more free to give a more liberal support to other needy causes of the church.

Any one who is at all informed of the situation that confronts any or all denominational publishing houses, must know that after the past four years of unprecedented depression they are brought face to face with the most trying time of their existence. And the Brethren Publishing House is no exception to this common experience. It needs help, and it needs it NOW. One church from the Pacific coast has already sent in a modest, but most acceptable offering, in advance of the regular day set, which is the FOURTH SUNDAY in January.

Next week special emphasis will be given to the importance of this day's place in the church calendar this year. The cooperation of every church and every pastor in the renewing of the observing of this day with an institution of the church that has sought to advance every other interest of the church at great cost to itself is earnestly prayed for.

R. R. TEETER.

## EDITORIAL REVIEW

Brother George H. Jones, pastor of the Second church of Johnstown, Pennsylvania, informs us that he is recovering from a severe breakdown. He had a hard fight of it, but he is on the road to complete recovery, we are glad to learn.

Dr. K. M. Monroe, treasurer of the National Sunday School Association, dropped in the editor's office the other day and expressed the hope that Sunday schools would send in their White Gift offerings without further delay. We are passing on the word to our readers. If you know that your school has taken an offering and has not made remittance, please see that it is done forthwith. Such delays are both a hindrance to the Association's work and to the other offerings that shall follow.

The moderator of the Ohio Conference, Dr. G. C. Carpenter, calls the attention of the churches to the Evangelistic program launched at the Dayton Conference and urges that all shall do their utmost to press forward in evangelism during the year. Remember, the

year is half gone and if there is to be a report of progress all along the line it is high time that the offensive were launched in every congregation against the forces of evil. Let us have not less than one evangelistic campaign in every church. We can have it, if we want it, if we want it hard enough.

Our good correspondent from the Elkhart, Indiana, church states that the work is gaining momentum rather than losing in these times, and she accounts for their progress in three words: in prayer, faith and work they are a unit. That trinity of virtues would make for growth in any church, and the Elkhart people are to be congratulated on possessing them. Brother H. F. Stuckman is their capable pastor. While we have long been a warm friend of Christian Endeavor, yet we recognize that local conditions often determine the type of young people's organization that best meets the needs, and these young people are a loyal, active bunch. However, C. E. has been gaining in popularity recently the world around.

Brother Paul Bauman, student pastor of the congregation at Sterling, Ohio, reports very encouraging progress for the year during which they have been worshipping as a separate organization. There are some loyal people in this group and under the leadership of their energetic pastor, they are discovering for themselves new fields in certain directions from their center not covered by other Brethren groups, and fields that promise to be fruitful. The year was brought to a fitting climax by the baptism of ten persons who were received into membership. Others await baptism.

Brother Lester V. King, treasurer of the Brethren Home, gives us a carefully prepared report of receipts and expenditures for the four months preceding the close of the year. The total amount of receipts including a \$2,000 loan is \$2,213.82 and the total expenditures, \$2,152.60. Interest has increased in the Home in recent months, which fact has saved the institution from serious embarrassment. If this sort of support continues during the coming months, it is thought that the Home will be able to meet running expenses. But that support is essential.

Brother Dlibert B. Flora, pastor of the church at Muncie, Indiana, though cautious about overstating the attainments of his people under his leadership, yet is able to report some marks of real progress during the year just closed. Twelve persons were added to the church by baptism. The Foreign and Home Mission offerings were greatly increased. Two young men dedicated themselves to the Christian ministry and many reconsecrated themselves to Christ. A good work continues to be done in the Junior church and the devotion and fellowship of the congregation is being developed by greater emphasis on the communion and sociability.

Dr. G. C. Carpenter reports the Lord's work going forward in a splendid way at Smithville, Ohio, where he is pastor. The Sunday school has experienced a steady rise during the last two years from 91 to 1931 to 142 in 1933. The Thanksgiving offering for Home Missions was the largest yet received, which means a lot from the standpoint of loyalty in times like these. And no cause is more in need of such loyalty than Home Missions. Brother Carpenter's aggressive leadership is splendidly supplemented by a fine lay leadership in the Sunday school and other departments and on special occasions, as was manifest in their Christmas pro-

(Continued on page 8)

## PRAYER REQUESTS FOR THIS WEEK—

Brother H. F. Stuckman begins a meeting in his church at Elkhart, Indiana, on January 14th, he himself doing the preaching. Pray for this campaign.

Brother W. H. Schaffer writes: "The Conemaugh Brethren have asked us to conduct the third revival in four years, but they have promised to support us with their prayers, and we are asking the earnest prayers of the brotherhood. The meeting begins January 14th. Brethren Ashman, Gingrich and I are holding our meetings at the same time. We are exchanging pulpits the first week on several nights."



# Spontaneous Combustion

By Prof. M. P. Puterbaugh

Head of the Department of Chemistry in Ashland College

Do things happen "suddenly"?

Good or bad, we reap what we sow

What will be the result of "reactions" going on within and without you NOW?

Frequently one hears of a fire started by "spontaneous combustion". This phrase seems to carry with it a certain mystery—an element of surprise, suddenness, and terror against which it seems impossible to take protection or precaution.

Chemically this phenomenon does not appear entirely spontaneous. It has been shown that in each case there is some material that is easily oxidized. It is often in fine particles or otherwise arranged so that a large surface is exposed and either packed into a corner or somewhat well-covered so that the heat of the process is retained in the mass instead of being allowed to escape. It has been shown further that every rise of ten degrees in temperature practically doubles the speed of most chemical reactions.

So we have a sort of cycle established because the very first slight action of the oxygen of the air causes enough heat to make the reaction go a little faster which produces an increased amount of heat which causes the reaction to be greatly accelerated until at last enough heat is generated to enable the material to reach what we call the "kindling temperature" of that substance. This very last act is the one that may be called spontaneous just like every other single act considered by itself is spontaneous. But the whole process can not exactly be considered spontaneous. It is often a slow well-ordered series of changes which can be prevented or stopped at any stage. If one avoids the use of certain oils and materials which are easily oxidized in the air, if free access of air through the mass is allowed so that the heat is continually carried away one will not be surprised by a fire.

Among the numerous "lessons" that one may learn from this is the thought that many other happenings in life that seem to take one by surprise come as a result of a series of events.

Occasionally one hears of an organization or an institution that "suddenly" goes on the rocks. The last few years saw many financial institutions fail to unlock their front doors one morning and many patrons awoke to find a calamity had overtaken them. Later investigations have shown that the foundations had been weakened by unsound deals and manipulations.

It is shocking to see a man—a leader—a minister—an executive take a "sudden" fall into sin. Every reader can recall at least one example of this kind of a catastrophe. It is especially shocking to a boy

or girl to see a hero stand forth suddenly shorn of the halo. We are sympathetic and say the temptation was too great and there was a sudden yielding. But here again later investigations have often shown a life filled with little "excursions" from the straight and narrow path. Not one of these acts by itself very serious or grossly sinful but in time the smouldering pile of sin reached the kindling temperature and the overt act occurred.

Now you may proceed with this idea and extend it as you wish. My purpose was simply to start a train of thought. One need not travel altogether in this direction, however. We would only need to make a slight change and apply the principle to living a good life and making a good decision and the smouldering embers would blaze up in a fire of righteousness and zeal, enthusiasm and Christian effort. Are there not evidences of good homes, good ancestors, good preachers, good parents, good teachers and a series of events of ever increasing importance leading up to the achievements of our great men and women? Was it not Lincoln who vowed that he would prepare himself so that if the opportunity ever came he would be ready?

Spontaneous Combustion? How much is spontaneous? What will be the result of the "reactions" going on within and around you NOW? It's inventory time. And after all this has been simply a new arrangement of the old theme of sowing and reaping. Ashland, Ohio.

He who does not do his duty in this world will never do his duty in any world. He who does not do his duty to his brother will never do his duty to his God. I am bound to put my whole strength and energy and wisdom into my business. To be lackadaisical, half-hearted, so taken up with things above as to be slipshod in my dealings with things below, is to serve neither God nor man, to serve neither this world nor the next. Because I am a Christian I am bound to be earnest, and indeed enthusiastic in all that makes for the welfare of the place in which I live and of the people about me and of the nation to which I belong. He will never do his duty as a Christian who does not do his duty as a citizen. I am unworthy of my liberties unless I seek to extend to others the good that has been conferred upon me. Surely there is nothing more cowardly than that which seems to say: "This is the victory that overcometh the world, to run away from it."—Mark Guy Pearse.

## FORGET IT

*"If you see a tall fellow ahead of a crowd,  
A leader of men, marching fearless and proud,  
And you know of a tale whose mere telling aloud,  
Would cause his proud head to in anguish be bowed,  
It's a pretty good plan to forget it.*

*"If you know of a skeleton hidden away  
In a closet, and guarded and kept from the day  
In the dark; and whose showing, whose sudden display,  
Would cause grief and sorrow and life-long dismay,  
It's a pretty good plan to forget it.*

*"If you know of a thing that will darken the joy  
Of a man or a woman, a girl or a boy,  
That will wipe out a smile, or the least way annoy  
A fellow, or cause any gladness to cloy,  
It's a pretty good plan to forget it."*



## Keep Up Your Courage

By Grenville Kleiser

In these days of severe trial and readjustment, fortify your courage with new and stronger resolve. Determine to go forward with increased confidence and high expectation. Be faithful to your obligations, and discharge every duty with unflinching promptitude. Be alert to fresh opportunities now available to you. Stimulate your mind with clear, strong, uplifting ideas of what you wish to accomplish, and realize the immense powers and resources at your personal command. Make this day mark a distinct and important advance in your progress toward a great life ideal.

It is wonderful how even little daily victories over inertia, weakness, uncertainty, and depression, contribute ultimately to a successful life. The practice of rising above petty discouragements and seeming obstacles soon develops a habit of self-confidence equal to any undertaking. Work was never intended to be a drudgery, but a source of pleasure and a stimulus to worthy achievement. Life is not a treadmill, a jail, or a place of punishment, but a beautiful and fascinating field of endeavor, with inspiring horizons of greater fields beckoning ever onward. Work, opportunity, effort, and service are blessings to enrich life and make it truly worth living. Blessed is the man who does his work joyously.

Rely upon your own resources. You have divinely provided within yourself, or at your command, all the power necessary for a useful and successful life. Pluck and perseverance are the handservants of prosperity. Difficulties are for discipline. Problems promote progress. Right results and rewards come from indefatigable labor. Apply the abilities you now have and your powers will develop in the use. You are now living in a time of wonderful opportunity, with practically no limit to your possibilities of growth and usefulness. Mighty influences within and without are at your command. Decide for yourself what you will do with these resources, and whether you will work to attain a place among the successful men of your day.

You are building better than you realize. When things appear to be going the wrong way, they may be shaping themselves for the best results. A temporary disappointment is often a blessing in disguise. Seeming failure has many a time proved a stepping-stone to real success. Every trial, temptation, mistake, and apparent failure can be made to serve a useful purpose. Turn such experiences to practical advantage. Your best guides and teachers are often those very disappointments which stimulate to better self-management, or more complete divine action. Meditate deeply upon a difficult problem, and the solution will often unfold itself. There is no such thing as failure to one of courageous purpose.

What you do with your present chances and abilities, you will be likely to do with larger powers in time to come. Prove the greatness of the qualities within you by earnest and enthusiastic effort today. Procrastination is not only the thief of time, but of ambition, initiative, and courage. Do not mislead yourself into believing that under other circumstances, or in a different environment, you could and would do better. In your present position you can prove your greatness of character. Where you are at this moment is the place to begin your best work

and to translate your good intentions into actual deeds. Despite trial or hardship, loss or disappointment, keep up your courage.

Work on! Though mists obscure  
The steep and rugged way,  
And clouds of fear beset,  
Soon dawns the brighter day.

Keep on! Though hours be long,  
And days deep-fraught with woe,  
Let patience have her perfect work,  
And vanquish every foe.

Hope on! Though all seems lost  
And storms beat high,  
Have faith! Be still and know  
That God is nigh.

## Reverence for God

By Frank Gehman

Somehow in these days of hustle and bustle and modern progress we seem to have lost many very valuable things. One of the most important of these is a right and proper reverence for God. And now, truly, aren't we just a little flippant, just a little irreverent in our attitude toward him? Think how much we love in personal satisfaction, in sturdiness of character, in spiritual values by being so. Of course, not all are alike in this matter; I am talking about the general trend of the day.

Let me tell you of a little experience I had in the mountains of Kentucky which may help to open our eyes to what is meant. We had ridden back ten miles from the railroad that forenoon, two mountaineers and myself. It was not a long ride but we had started late. This was a mountain town although not quite typical of the old day because of the presence of a flourishing school and orphanage. We stopped here for the noonday meal at a private home where the traveling public was often cared for. By the time our mounts were stabled and fed the dining table was filled and we had to wait for the "second table". Waiting with us were two mountain men, both comparatively young who were in that section with a grader outfit on the county roads. When it came time for us to eat there were just the five of us to sit down, the two grader men, my companions and myself. My companions were known to the other men but I was not. As we seated ourselves the almost inevitable biscuits put in their appearance on the table. The foreman promptly raised his fork and transfixed for himself a biscuit after the manner of a hungry man. When he got it about half way to his plate it suddenly occurred to him that there was a stranger at the table. He paused with the biscuit in midair and looking around the table questioned, "There ain't airy preacher in the crowd, be there"? Upon being assured by the elder of my two companions that I answered to that description, he reverently bowed his head along with the rest while I returned thanks to our Heavenly Father.

The incident deeply impressed me. What the man's personal life is I do not know, but he at least revered the name of God. Do we as well? Even the untaught can sometimes teach us, and the little child often leads. That mountaineer could teach many of us a much needed lesson.

Osceola, Indiana.



# BABYLON or JERUSALEM--WHICH?

Babylon represents tyranny, lawlessness and death.  
Jerusalem represents liberty, justice and life.

Dr. Wilbert W. White  
President,  
The Biblical Seminary  
in New York.

In the light of history, what is the answer to the question: Babylon or Jerusalem—Which? In the light of the existing situation what will be our answer to this question in action? Shall we treat symptoms or shall we eliminate causes? Shall we lazily lament and drift to destruction, or, shall we faithfully use proved means to end?

## The Basic Question

Shall government of the people, for the people and by the people perish from the earth? Of course our answer is: **God forbid.**

But what about means to end? What should be done to prevent it? What are we going to do about it?

Herbert Hoover spoke truly when he said that we are suffering from "subsidence of the foundations." Is not the rule of the people tending to misrule? What must we say even of our own country? Is Democracy at present at its best safe or unsafe? Do we not hear America seriously asking: Does no one care for my soul? Is not eternal vigilance the price of liberty? Are we doing our part? **"The state is the individual writ large."** What is being done for the individual to make the state safe? Are we using basic, tested means to end?

What can be done? What means to end are available? Here is the answer of a student of history:—Elisha Mulford says that a people's morals as well as its politics will correspond to its theology and will be but the counterpart of that. By theology, Mr. Mulford means the religious life of the people.

What has the religious life of a people got to do with it? Let Professor Thomas Huxley, the great scientist, answer. In 1870, speaking before the London School Board in advocacy of the use of the Bible for and by the children, Professor Huxley said: "By what other means can children be so humanized? I have been seriously perplexed to know by what means the religious feeling, which is the essential basis of conduct is to be kept up without the use of the Bible."

This is a very important statement. Note:

1. Serious perplexity about the drift in the Anglo-Saxon world from the use of means to end. That was sixty-three years ago. Think of what has occurred since and what we are today (paganized) and where we are heading (towards chaos and ruin).
2. The essential basis of conduct is recognized to be the religious feeling in mankind. Right! Tremendously true!
3. This great scientific scholar, certainly without bias in favor of the Bible, is seriously perplexed to know by what means this religious feeling in mankind is to be kept up without the use of the Bible.

So are we perplexed. We are fully persuaded that there is no other way to prevent the government of the people, for the people and by the people from perishing from the earth than this, that the book which Lincoln's great General Grant called **the sheet anchor of our liberty**, be restored to the people. This is the great basic **recovery act**

which is needed. This is the means to end which we must use.

Principal Peter Forsyth asks:

"Now who will rise  
To purge our eyes,  
Kindle the Spirit's breath;  
And think well bourn  
Neglect or scorn  
To give our sons a faith?"

For pieties  
And dubieties  
Who gives them for a flickering wraith,  
To give them back a faith?  
A central, funded, founded faith?"

This same Peter Forsyth elsewhere says: "To restore to the people an intelligent and affectionate use of the Bible is a service to Protestantism far more needed than violent and ill-formed denunciations of error which are so easy and so cheap." To which we may add the arresting question and answer of that veteran Christian statesman, Dr. John Clifford: "The shadow of the priest is upon the land. Why? Because the voice of the prophet is so seldom heard."

## What Abraham Lincoln Believed

I began by using Abraham Lincoln's great closing sentence of his greatest speech. Is there still need of emphasis of the use of the Bible with the people as means to end that the government of the people, by the people and for the people may not perish from the earth? Hear our martyr President as he looks up from the page in the midst of a season of profitable reading of the Bible, and speaks to a doubting friend: "Joshua Speed, read this book for what on reason you can accept and take the rest on faith, and you will live and die a better man."

Is it not better men we need? And better women? And better children? Out of this material is our civilization created. Let me repeat the declaration, "The state is the individual writ large."

## A New Crusade

**How about a crusade to make the people of the United States a Bible reading people?** Great results would follow if Lincoln's example should be followed both in the habit of reading the Bible himself and of recommending others to read it also.

(1) Daniel Webster in the disturbed and threatening thirties, forties and fifties said: "If we abide by the principles taught in the Bible, our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us and bury all our glory in profound obscurity."

(2) Lincoln in the war stricken sixties earnestly recommends thoughtful and obedient contact with the Scriptures.

(3) Huxley in the disquieted seventies seriously perplexed about the non-use of the Bible as a means of keeping up the religious feeling in mankind which is the essential basis of conduct!

(4) Dr. William R. Harper, then a professor in Yale University and afterwards with John D. Rockefeller,



founder of Chicago University, in the "uneasy eighties" wrote: "The Bible is not known as it ought to be known. It is not used as it ought to be used. A reform is needed in this direction. **Let it be inaugurated.**"

What heed is being given to the solemn warning of Webster? What heed to Lincoln of the solicitous sixties, to Huxley of the disquieted seventies, and to Harper of the "uneasy eighties" in respect to efficient, basic means to end to preserve the state which is the individual writ large? What worth while has been doing through the exciting nineties, the hurrying, exploring tens, the world-destroying teens, and the money-mad twenties? Has not the time come for response to the call to arm the people with the sword of the Spirit which is the Word of God to the end that the government of the people, for the people and by the people shall not perish from the earth?

To this end, for which for more than forty years I have been contributing my best endeavor, I set anew my hand and seal this 26th day of November, 1933.

**Where is the man or the woman, "come to the Kingdom for such a time as this", who will make possible a nation of Bible readers that America may again become a God-fearing people?**

New York City.

## SIGNIFICANT NEWS AND VIEWS

### ABOVE ANIMOSITIES

"Last evening we invited two of our young Chinese doctors to supper, and as we sat around the table talking one of them mentioned Kagawa. It thrilled me to see the light come into his eyes as he did so, and as he went on to speak beautifully and appreciatively of a series of addresses which Kagawa had given at Cheeloo University a couple of years ago. At that time Japan had already put forth her hand to occupy Manchuria, and feeling was running high in China, but Kagawa had been able to rise so far above national enmities that he succeeded in lifting that resentful, fiery group of young college students to a plane where all national barriers and animosities were forgotten, and they gained a new appreciation of the beauty and power of the Christ-filled life." From Mary McClure of Fenchow, North China.—The Congregationalist.

### TENNESSEE'S HUMILIATION

Mob law has no defenders in Tennessee. The recent foul murder of a young Negro, kidnapped from under the shadow of the Capitol and murdered by a mob in an adjoining county, has called forth the most outspoken denunciations of mob action. The Governor of the state, officials, church groups, pastors' organizations, civic bodies, and educational leaders have with one voice denounced the cowardly act as the gravest miscarriage of justice. The statement of the Nashville Pastors' Association, one of the first groups to speak, voices the sentiment of the capital and of the state when it says: "Law is the only protection for society against its foes; and when the orderly processes of law break down before the ruthless onslaught of mob violence, government yields to chaos."

The indications are that revenge was the motive behind the accusation. The brother of the alleged victim of the Negro had quarreled with the latter. The evidence was insufficient to secure an indictment by the jury in Maury County, where the lynching occurred.—Christian Advocate (Nashville).

### JEZEBEL'S WATCHTOWER UNEARTHED

The reputation of wicked Jezebel, wife of the crafty King Ahab, has come down through the centuries, and her name is a synonym for cruelty. Poor queen of the painted face and black heart! Her fate revealed the gross cruelty of her age, as America's recurring lynchings reveal the bitter racial hatreds of this age. Now explorers in Samaria have unearthed what they believe to be the watchtower near which the hated queen expiated her many crimes.—Christian Advocate (Nashville).

### CHRISTMAS IN SPAIN

An old and picturesque custom commemorating the wanderings of Joseph and Mary on Christmas Eve in search of shelter is still observed in Spain. Children carrying images of Mary and Joseph lead the way, followed by a crowd of people, all bearing tapers, who halt at door after door to ask admission. There is no response until the procession arrives at the church, when the spokesman of the crowd is asked, "Who is there?"

"It is Mary, the queen of heaven, who begs a place to lay her head," he replies, "the night is dark and cold and she is a wanderer from far Galilee."

The door is swung open and the procession enters, going up a side aisle to the stable of Bethlehem where there is a manger dimly lighted by an old lantern. Here all kneel in prayer, reciting the litany, after which a child with wings fastened to his shoulders makes his way through the crowd bearing an image representing the Holy Child. He lays his burden in the crib, tapers are lighted and carols of welcome sung to the Christ child.—Religious Telescope.

### CHURCH SURVEY SHOWS DECLINE IN MEMBERSHIP

Whether you agree or not with some of the interpretations placed upon the statistics gathered by Dr. Stelzle, you will be interested in the figures, credit for which we give to The Evangelical-Messenger:

A third of the Presbyterian churches in the United States did not receive a new convert last year and half of the remainder won fewer than five each, according to the Rev. Dr. Charles Stelzle, authority on religious matters, who has just completed a survey of church attendance. Meanwhile, the entire membership of the church suffered a net loss of 41,000, with a decline of 23,600 in the number of Sunday school pupils and teachers.

Dr. Stelzle said that a similar decline in attendance would be found in most of the major denominations in the United States. The survey discloses that from 1800 to 1900 membership in the Protestant churches increased from 7 in 100 inhabitants to 24 in 100, but that during the last generation the Church has scarcely kept pace with the increase in population.

Dr. Stelzle selected the Presbyterian Church for the purpose of illustration because it was a "typical American organization in its government and membership."

The popular belief that the great revivals in church membership usually accompany periods of industrial depression apparently is fallacious, the survey indicated, for the present crisis seems to have had the opposite effect. "The hopes of the statesmen of the church that there would be a sharp curve upward have been disappointed, and they are bewildered and confused because history has failed to repeat itself," Dr. Stelzle commented.

Another familiar suggestion—that the decline has been due largely to "worldliness and materialism"—is not supported by the surveys, which proves that farmers are no more pious than residents of New York City. "It is certainly true," Dr. Stelzle found, "that low moral standards are encountered as frequently in the country as in the city."

"Of the population of the United States living in places of less than 2,500 inhabitants, which includes farms and sparsely settled areas, only 52 percent are church members, whereas in the larger cities, as a whole, 58 per cent belong to the churches. It is a fallacy to assume that the decline of church membership in the cities may be stopped by the removal of country people to the big centers. It never was true that people in the country were more religious than those living in the city. They may have seemed more pious in some respects, but often this piety was merely superstition and general conservatism."

## EDITORIAL REVIEW

(Continued from page 4)

gram. Tokens of appreciation were given the pastor and his wife at Christmas.

We have invited Dr. Teeter to occupy space in the editorial department this week with a message concerning the Publication Day offerig, authorized by General Conference and taken on the fourth Sunday in January. It is the time also when special emphasis is placed upon the use of Brethren publications. Our annual campaign for Evangelist subscriptions is usually brought to a close about that time. This year, however, the special campaign for subscriptions will be extended to February 15th by action of the new Publication Board, which has set the special rates for the year as follows: All new subscriptions received before the closing date mentioned will be \$1.50. The regular rates are \$2.00 for single



renewal and \$1.50 for Honor Roll renewals. The Boards' statement in last week's Evangelist gives us definite assurance that the merger will be effected to begin May 1st (further details will likely be supplied us shortly) and informs us of the prices that will prevail. Let the campaign for new and renewal subscriptions go ahead promptly, realizing that the special offer for new subscriptions closes February 15th. Remember that the "Woman's Outlook," the "Brethren Witness" and the "Brethren Missionary" will be included in the Evangelist, which will greatly increase its value. Next week we will have more to say about the Publication Day offering, as well as Evangelist subscriptions. In the meantime we urge you to pray for a worthy offering and a successful subscription campaign.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### II Peter

"Earth; thou grain of sand on the shore of the Universe of God, on thee has the Lord a great work to complete."

That is the fact which Simon Peter, the aged apostle, declares to the Jewish-Christian and Gentile-Christian world. It is his parting letter to the church which he loved so well. St. Peter, more than any other disciple, perhaps knew more about the trials and tribulations of that church from the initial day of its Pentecostal beginnings, unless we make an exception in the case of St. John.

#### Is This Epistle Genuine?

It is a well known fact among scholars of the New Testament Scriptures that the Second Epistle which bears Peter's name has little external evidence in its favor during the first three centuries A. D. Truly such is not the case with the First Epistle. We witness mountains of evidence in its favor, but, strangely as it may seem, we have evidence of the molehill variety in support of the Second Letter. In fact, no one writing in the entire New Testament has so little external and internal evidence to support it.

#### Dr. Warfield's Conclusion

"All antiquity tells us," reveals the famous Princeton scholar, "that Mark wrote down what Peter orally taught of the Lord's life and teaching. In First Peter 5:13, we find Mark on intimate terms with Peter. Now in Second Peter 1:15, the author promises his readers that he will see to it that they shall be in a position after his death to have his teaching always in remembrance, and in this he has especial reference to the facts of Christ's life, witnessed to by him, as is proved by the purpose which he expresses for so arranging, namely, that they may know that they have not followed cunningly devised fables, but facts autoptically witnessed. Surely this seems to promise a gospel. And we have this series: First Peter testifies to Mark's intimacy with Peter; Second Peter promises a Petrine Gospel; antiquity tells us that Mark was but Peter's mouthpiece. Who could have invented that middle term, and so delicately inserted it into Second Peter? Second Peter thus appears a link in a natural chain which is complete with it, and incomplete without it. All three of these sources from which the links are drawn are therefore genuine."

#### Why Does the Average Christian Accept It?

In line with the interesting and instructive paragraph of Dr. Warfield, in which almost any student of the Word will concur, the average Christian reader takes delight in discovering in the Second Letter the very Simon Peter of the Gospels, of the Acts, and of the First Letter. He who reads with any discernment or intelligence will find the sobered, established, settled St. Peter walking with solemn and stately tread through its pages. It is no longer the boisterous, hyper-positive Simon that you will see, but the sanctified and sane Peter, the rock, who will captivate your attention. Witness, for example, the following:

1. **The Introductory Words:** "Simon Peter, a servant and an apostle of Jesus Christ." (1:1).

2. **The Transfiguration Scene:** "We ... were eyewitnesses of his majesty." "For he received from God the Father honour and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased." (1:16, 17). (The R. V. says "The Majestic Glory.")

3. **The Death Prediction:** "Putting off my tabernacle cometh swiftly even as our Lord Jesus Christ signified unto me." There is a clear reference here to John 13:36; 21:18, 19.

These references clearly indicate that the Simon Peter who wrote Second Peter was the Simon Peter who was associated with Jesus. Where, in all the writings of the early Christian centuries, can we find another Peter such as the Apostle? He certainly cannot be found among the spurious writings which have been attached to the name "Peter". We may accept the Epistle as a worthy canonical work, as did the early Councils of the Church, until it is proved to be an unreliable and untrustworthy writing. The writer has grave doubts concerning such a possibility.

#### Key Verses in Three Chapters

"He hath granted unto us his precious and exceeding great promises, that through these ye may become partakers of the divine nature, having, escaped from the conception that is in the world by lust" (1:4).

"But there arose false prophets also among the people, as among you also there shall be false teachers, who shall privily bring in destructive heresies, denying even the Master that bought them, bringing upon themselves swift destruction." 2:1, 2.

"Ye therefore, beloved, knowing these things before hand, beware lest, being carried away with the error of the wicked, ye fall from your own steadfastness." (3:17).

#### Clusters of Graces from the Heavenly Vine

Peter	Paul
1. Faith	1. Love
2. Virtue	2. Joy
3. Knowledge	3. Peace
4. Self-control	4. Longsuffering
5. Patience	5. Kindness
6. Godliness	6. Goodness
7. Brotherly Kindness	7. Faithfulness
8. Love	8. Meekness
	9. Self-control

Note, please, that the Petrine branch bears eight clusters (II Pet. 2:5-7), while the Pauline branch yields nine clusters (Gal. 5:22). St. Peter says: "He that lacketh these things (graces) is blind." If that be true, and there is no sober reason to doubt it, then there are many blind saints in the church. The one grace of love—so little in evidence in the church today—is the grace with which St. Peter ends his list and the grace with which St. Paul begins his enumeration. Christian conduct ought to begin and end with love.

#### The Three Worlds

1. "The world that then was." (3:6) (Old World).
2. "The heavens that now are." (3:7) (Present World).
3. "New heavens and a new earth." (3:13) (Future World).

Concerning the new world Peter writes:

"But forget not this one thing, beloved, that one day is with the Lord as a thousand years, and a thousand years as one day." (3:8).

Two classes of men should take this text seriously: First, those who declare that the fact of the coming of the Lord is false because he has not appeared yet during these two thousand years. Second, those who feel that the God of the ages is certainly slack concerning the speediness of his return, especially since he has not already returned. Simply to state these views is to evince their weaknesses to the Christian who watches, waits, prays, and lives righteously because the Lord "draweth nigh."

In conclusion, two things should be steadily remembered by the Christian concerning last days and last things:

1. The time element is canceled with God, for he reckons not time by years.
2. The "knowledge" and the "hope" which we have concerning the future is the brightest, best, and blessed hope of the ages.



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.  
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## The Book of Supreme Influence

Address of William Jennings Bryan on the occasion of the Tercentenary Celebration of the King James Version of the Bible, in Orchestral Hall, Chicago, Ill., May 4, 1911, under the auspices of the American Bible Society.

For nineteen hundred years the battle between the spiritual and the material conception of life has raged around the Bible. "Search the Scriptures" was the command of Christ, and to the Scriptures the Christian world has turned ever since for its authority.

Atheists and materialists have assailed the Bible at every point; they have disputed the facts which it sets forth and ridiculed the prophecies which it recites; they have rejected the account which it gives of the creation, and scoffed at the miracles which it records. They have denied the existence of the God of the Bible and have sought to reduce the Saviour to the stature of a man. They have been as bold as the prophets of Baal in defying the Living God and in heaping contempt upon the written Word. Why not challenge the atheists and the materialists to put their doctrines to the test?

When Elijah was confronted by a group of scorners who mocked at the Lord whom he worshiped, he invited them to match the power of their god against the power of his, and he was willing to concede superiority to the one who would answer with fire. When the challenge was accepted he built an altar, prepared a sacrifice, and then, to leave no room for doubt, he poured water upon the wood and the sacrifice—poured until the water filled the trenches round about. So firm was his trust that he even taunted his adversaries with their failure while his proofs were yet to be presented. The prophets of Baal, be it said to their credit, had enough confidence in their god to agree to the test, and their disappointment was real when he failed them—they gashed themselves with knives when their entreaties were unanswered.

Why not a Bible test? The Book of books has lived and grown through the centuries; we are celebrating the three hundredth anniversary of the King James translation. The Christian world has confidence in the Bible; it presents the book as the word of God, but the attacks made upon it by its enemies continue in spite of the growth of the Bible's influence. The Christian world, by its attitude, presents a challenge to the opposition, and this is an opportune moment to emphasize the challenge—the moment when Christianity around the world is celebrating the triumphs that the Bible has won during the past three centuries.

Is the Bible the work of man, or is it an inspired book? Is it the product of human wisdom, or did its authors speak as they were commanded by the Lord?

Atheists and materialists declare that it is merely the work of man—that it was written under the limitations that apply to human wisdom. Taking this position, they must necessarily contend that, unless man has degenerated in ability and declined in

wisdom, he can now produce a book equal to the Bible. Let them produce it.

Judged by human standards, man is far better prepared to write a Bible now than he was when our Bible was written. The characters whose words and deeds are recorded in the Bible were members of a single race; they lived among the hills of Palestine in a territory scarcely larger than one of our counties. They did not have printing presses, and they lacked the learning of the schools; they had no great libraries to consult, no steamboats to carry them around the world and make them acquainted with the various centers of ancient civilization; they had no telegraph wires to bring them the news from the ends of the earth, and no newspapers to spread before them each morning the doings of the day before. Science had not unlocked Nature's door and revealed the secrets of rocks below and stars above. From what a scantily supplied storehouse of knowledge they had to draw, compared with the unlimited wealth of information at man's command today! And yet these Bible characters grapple with every problem that confronts mankind, from the creation of the world to eternal life beyond the tomb. They have given us a diagram of man's existence from the cradle to the grave, and they have set up sign posts at every dangerous point along the path. We turn back to the Bible for the Ten Commandments, which form the foundation for our statute law, and for the Sermon on the Mount, which lays down the rules for our spiritual growth. The Bible gives us the story of the birth, the words, the works, the crucifixion, the resurrection, and the ascension of him whose coming was foretold in prophecy, whose arrival was announced by the angel voices, singing Peace and Good-will—the story of him who gave to the world a code of morality superior to anything that the world had known before or has known since—the story of him who is the growing figure of all time, whom the world is accepting as Saviour and as the perfect example.

Let the atheists and the materialists produce a better Bible than ours, if they can. Let them collect the best of their schools to be found among the graduates of universities—as many as they please and from every land. Let the members of this selected group travel where they will, consult such libraries as they please, and employ every modern means of swift communication. Let them glean in the fields of geology, botany, astronomy, biology, and zoology, and then roam at will wherever science has opened a way; let them take advantage of all the progress in art and in literature, in oratory and in history—let them use to the full every instrumentality that is employed in modern civilization; and

when they have exhausted every source, let them embody the results of their best intelligence in a book and offer it to the world as a substitute for this Bible of ours. Have they the confidence that the prophets of Baal had in their god? Will they try? If not, what excuse will they give? Has man fallen from his high estate, so that we cannot rightfully expect as much of him now as nineteen centuries ago? Or does the Bible come to us from a source that is higher than man—which?

But our case is even stronger. The opponents of the Bible cannot take refuge in the plea that man is retrograding. They loudly proclaim that man has grown and that he is growing still. They boast of a world-wide advance, and their claim is founded upon fact. In all matters except in the science of life, man has made wonderful progress. The mastery of the mind over the forces of nature seems almost complete, so far do we surpass the ancients in harnessing the water, the wind, and the lightning.

For ages the rivers plunged down the mountain sides and exhausted their energies without any appreciable contribution to man's service; now they are estimated as so many units of horse-power, and we find that their fretting and foaming was merely a language which they employed to tell us of their strength and of their willingness to work for us. And, while falling water is becoming each day a larger factor in burden bearing, water, rising in the form of steam, is revolutionizing the transportation methods of the world.

The wind that first whispered its secret of strength to the flapping sail is now turning the wheel at the well.

Lightning, the dread demon that, from the dawn of creation, has been rushing down its zigzag path through the clouds as if intent only upon spreading death, has been metamorphosed into an errand-boy, and brings us illumination from the sun and carries our messages around the globe.

Inventive genius has multiplied the power of a human arm and supplied the masses with comforts of which the rich did not dare to dream a few centuries ago. Science is ferreting out the hidden causes of disease and teaching us how to prolong life. In every line, except in the line of character-building, the world seems to have been made over, but the marvelous changes by which old things have become new only emphasize the fact that man, too, must be born again, while they show how impotent are material things to touch the soul of man and transform him into a spiritual being. Wherever the moral standard is being lifted up—wherever life is becoming larger in the vision that directs it and richer in its fruitage, the improvement is traceable to the Bible and to the influence of the God and Christ of whom the Bible tells.

The atheist and the materialist must confess that man ought to be able to produce a better book today than man, unaided, could have produced in any previous age. The fact that they have tried, time and time again, only to fail each time more hopelessly, explains why they will not—why they cannot—accept the challenge thrown down by the Christian world to produce a book worthy to take the Bible's place.

They have prayed to their god to answer with fire—prayed to inanimate matter with an earnestness that is pathetic—they have employed in the worship of blind force a



faith greater than religion requires, but their almighty is asleep. How long will they allow the search for the strata of stone and fragments of fossil and decaying skeletons that are strewn around the house to absorb their thoughts to the exclusion of the architect who planned it all! How long will the agnostic, closing his eyes to the plainest truths, cry "night, night," when the sun in his meridian splendor announces that noon is here?

The Bible has stamped its impress upon  
(Continued on page 15)

**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick**

**JESUS BEGINS HIS MINISTRY**

(Lesson for Jan. 21, 1934)

Lesson Text: Matt. 4:12-25. Golden Text:  
Matt. 4:17

**MONDAY**

**Jesus Retires to Galilee.** Mt. 4:12-17. Having narrated that stupendous drama of the Christ subduing the Tempter. St. Matthew passes over Jesus' early Judean Ministry and introduces us to the beginning of his Early Galilean Ministry, with headquarters at Capernaum. We shall frequently note Matthew's formula: "That it might be fulfilled which was spoken by the Prophet . . ." Jesus spent thirty years of his incarnation "in fashion as a man" in preparation. Now he challenges those who would become Kingdom subjects to prepare themselves for the imminent Kingdom by "repenting". "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven!" (Mt. 18:3). What price Israel's refusal to repent! What privilege to be a fellow "minister"!

**TUESDAY**

**Jesus Calls The Four.** Mt. 4:18-25. Hear this invitation to live the life most worth while: "Follow ME and I will make you fishers of men!" These four fishermen had already accepted Jesus, having transferred their allegiance to him on the occasion of the Baptist's testimony. In this meditation, they are challenged, not only to ACCEPT him, but to SHARE in his ministry, his lot, his sufferings, and eventually—his glory! How the lives of those four humble men were transformed from commonplace existence to glorious service when they heeded the invitation. And did he not promise to MAKE them "fishers of men"? Has he begotten you again to a livnig hope AND ALSO "made" you a soul-winner? Did he save you TO SERVE, or only to bless you alone?

**WEDNESDAY**

**A New Teaching.** Mk. 1:21-28. St. Mark narrates the encounter of Jesus with the demon-possessed man in the synagogue at Capernaum immediately after he tells of the call of "The Four". Just as Satan in the wilderness temptation knew WHO Jesus was, so here, one of his angel-demons declares: "Let us alone. . . I know thee, WHO thou art—the Holy One of God!" James points out: "The devils also BELIEVE and tremble" (Jas. 2:19). "They were astonished at his doctrine", and eager-

ly acclaimed this New Teacher's AUTHORITY—it had a positive, dynamic ring! Let the teacher of the Gospel speak with the AUTHORITY which the indwelling Christ inspires. Sinners more eagerly heed the invitation "follow ME" when it is delivered with authority—the AUTHORITY OF GOD'S WORD!

**THURSDAY**

**Teaching, Preaching, Healing.** Mk. 1:29-39. Note Matthew's report (4:23), "And Jesus went about in all Galilee, teaching in their synagogues, and preaching the Gospel of the Kingdom, and healing all manner of sickness and all manner of disease among the people". Verily, a four-fold Gospel: (1) "going about"; (2) "teaching"; (3) "preaching"; (4) "healing". Little wonder "His fame spread throughout ALL Syria!" What an emaciated, de-vitalized Gospel (?) is preached and taught today. False and counterfeit cults are given virgin territory in which to propagandize, to disseminate false teaching, to preach scriptural half-truths "privately interpreted", and to exploit the sick with a "healing racket"! Brethren, let us appropriate every resource of our ministry, "teaching publicly and from house to house" (Acts 20:20); let us "Preach the WORD"; let us "pray over the sick and anoint them with oil in the Name of the LORD"! (Jas. 5:14).

**FRIDAY**

**Israel's Repentance.** Judges 10:6-16. Here we have the account of the sixth declension of Israel under the Judges, and subsequent oppression by the Ammonites. The formula of wandering and return is ever the same: "Israel did evil. . . and served Balaam and Ashtaroth. . . forsook the LORD and served HIM not . . . The anger of the Lord was hot against Israel and he 'sold' them . . . and they cried unto the Lord . . . 'We have sinned' . . . and they put away the strange gods and served the Lord and his soul was grieved for the misery of Israel"! And so on ad infinitum! Why? WHY?

cannot God's children learn the folly and anticipate the penalties of repeatedly forsaking him, only to return and repent with bitter tears? What Jesus would exact is a repentance in which we turn once and for all from presumptuous sinning.

**SATURDAY**

**Penitence Rewarded.** Ezek. 18:25-32. Don't fail to read this entire chapter. "Repent and turn yourselves from all your transgressions, so that iniquity shall not be your ruin . . . make you a new spirit; for WHY will ye die, O House of Israel? For I have no pleasure in the death of him that dieth—wherefore. TURN yourselves, and LIVE ye!" God's call to his children to "Repent and not die" has been echoing through the earth ever since he called in the Garden of Eden: "Adam, where art thou?" Multitudes today who are suffering the penalties for their iniquities cry out that "God does not care!" Yet, he saith, "I have no pleasure in the death of him that dieth!" God the Father is anxious to "justify the ungodly freely through the redemption that is in Christ Jesus". (Rom. 3:24). He "GAVE his Only Begotten Son to DIE in the sinners' place". Be ye reconciled to God!

**SUNDAY**

**The Spirit of Jehovah.** Isa. 61:1-9. This is the scripture that Jesus read on the occasion of his sermon in the synagogue at Nazareth upon his return from his baptism and temptation. "This day is this Scripture fulfilled in your ears!" (Lk. 4:21). In the second verse, is the portrayal of both the first and second Coming—the comma after "Proclaim the acceptable year of the Lord", has already represented a period of nineteen hundred years! "The Day of Vengeance" is yet future—but how far? Are not the prophecies of the end time being fulfilled and the events that are shown in the pattern of the Last Days being woven into the Design with the rapidity of a weaver's shuttle? Let the church cry aloud: "Repent for the Kingdom of Heaven is at hand!"

<p><b>E. M. RIDDLE,</b> President Waterloo, Iowa</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p style="font-size: 1.2em; font-weight: bold; transform: rotate(-15deg);">CHRISTIAN ENDEAVOR AT WORK</p> <p style="font-size: 1.2em; font-weight: bold; transform: rotate(-15deg);">BRETHREN BRINGING CHRISTIAN ENDEAVOR TO THE UNREACHED</p>	<p><b>G. D. WHITMER, Editor,</b> South Bend, Ind.</p> <p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## When Is Christ My Master?

By C. D. Whitmer

Article Number 3

Theme: "When I Remind Others of Him."

**Thought:**

When Christ is our Master, we must always keep uppermost in our minds the thought that only through continued effort to remind others of him will the kingdom of Christianity grow. In these days it is no easy task to lead a life "worthy of the life of Christ." We call this a Christian land, yet in industry, education, politics, and religion, we are falling far short of the principles of Jesus.

We may be glad that there is a place for everyone in the task of building the kingdom of God on earth. The starting place is self. Tolstoy had a message for us when

he said: "If you want to make the world better, you have to be the best you can . . . you cannot bring the kingdom of God into the world until you bring it into your own heart first." Our quest may begin here and now. We may count confidently upon God's help. Jesus has promised. "Seek and ye shall find."

**Scripture:**

Give to others so they might know him.  
Matt. 6:1-13.

Converse with others. Phil. 1:25-30.

Fruitful Christian living. Mark 4:1-20.

Serve the Master and you serve others.  
John 12:23-27.

Teach others his good works. 2 Tim. 2:1-2.



**Meditation:**

If my personal attractions draw people to me, may I use them as a means of helping them to know and love Christ better?

**"If Jesus Came Back Today"**

"If Jesus came back today  
What would the people say?  
Would they cheer him and strew the way  
With garlands of myrtle and bay  
As they did on that distant day  
When he came to Jerusalem?  
What would America say  
If Jesus came back today?"

"We fashion great churches and creeds  
But the heart of the people still bleeds  
And the poor still rot in their needs.  
We display with pride his cross  
In the midst of our pagan life  
While we hug to our hearts the dross  
Of our selfishness and strife.

"What sacrifice have we made  
To live the love he prayed?  
What willing blood have we shed  
To do the deeds he said?  
To be popular and well fed  
We forsake the way he led  
And follow a ghost instead!"

Have I been more interested in drawing folks to myself than I have been in drawing them to Christ?

**Prayer for the Weak**

"Gracious God, whom Jesus loved and served I too would do thy will. Forgive my feeble efforts to follow him whom I call Lord and Master. I eminently desire to follow loyally the matchless Leader. Be very close to me this day, that I may know thy will for me. Strengthen my courage to do the unpopular thing if by so doing I shall show my devotion to thee. Bring me through the day without sin. Deliver me from evil. Make me eager and able to minister after the example of Jesus, to those who need my friendship. So may I be led in ways of purity and kindness and service, in loyalty to the will of Jesus Amen."

**My Resolutions with Suggestions for Action**

1. ....
2. ....
3. ....
4. ....

(To be continued)

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

**MISSIONS**

Send Home Missionary Funds to  
**R. PAUL MILLER**  
Home Missionary Sec.-Treas.  
Berne, Indiana

## Our Missionary Task: Praying Through 1 Timothy 2:8

By Dr. C. H. Stauffacher

(A burning message on the need of real prayer, that is just as applicable to Brethren people as to members of the Evangelical Church, and will be profitable to EVANGELIST readers as well as to those of THE EVANGELICAL-MESSENGER in which it was previously published.—Editor.)

**Introduction**

"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting." So write the Apostle Paul to Timothy, expressing the great need and privilege of their day and so request the missionaries and Christian leaders of today. They also will that "men pray everywhere." A characteristic of almost every missionary address is the request for prayer. Perhaps it is because in their work the missionaries have learned to depend upon the help of God more than we at home, or it may be perchance because they see the weak prayer life of the average church and its members, and thus they account for the lack of power in the promotion of the Christian enterprise.

**Praying Through**

The expression, "praying through," was commonly used in the days of our fathers in connection with conversion. When a man began to pray he was admonished to "pray through," that is to continue praying until he had a satisfactory religious experience. When that satisfaction came, whenever he arose to testify, he told how he "prayed through." That was his experience. Sometimes night after night at the altar, for weeks and even years, men prayed until they "prayed through," and the "experience" came. Only occasionally is the ex-

pression used today. The long struggle from the darkness of sin to the light of righteousness through faith in Jesus Christ seems to have been greatly shortened and the old time experiences greatly modified. There were, no doubt, some undesirable excesses and unnecessary accompaniments to the old time conversions but the fact remains that they did have "experiences." They "prayed through," and that process is quite as necessary today. It must be continued throughout life if the Christian life is to be a true success.

**The Missionary Application**

The missionary enterprise was born in prayer. The first missionary was called while he was engaged in prayer. The church sent forth her first missionaries after the Holy Spirit had selected them while they prayed. The course which the enterprise took through Europe rather than some other way was directed by prayer. The success of the movement has been accounted for by prayer. Carey prayed and the first missionary society in modern times came into existence. The haystack prayer meeting gave missions their start in America. Doors have been opened, workers provided, strength given, protection secured, and results produced by prayer. The enterprise has gone forward as the church has gone to her knees. The way of missionary suc-

cess has been the pathway of prayer. God's people must pray this work through. There has been, and there is, no other way. It must be "prayed through."

**Praying Through Our Task**

It has been our Evangelical belief, stated over and over again, that our missionary activities have been the result of prayer. We believe God directed our fathers to enter open doors, to send forth missionaries, and to engage in varied missionary activities after they had prayed. All through our church history there have been those who have prayed for Evangelical missions. Special days of prayer brought light and help, and constant prayer has braced the whole missionary structure. Our task is not completed. In some fields it is only begun. Everywhere there is much to be done. It can not be done by human resources alone. It requires divine assistance. Dr. Howard Johnson, of the United Brethren Church, made a true statement when he told the Foreign Missions Conference a few years ago that we can get light from conferences but what we need is power and that comes through prayer. We have surveyed our mission fields. We have catalogued both the helps and the hindrances in our work. We have counted our resources, especially our money. We have talked about "our task." We have planned, and figured, and estimated. Yes, we have prayed about it. Now, let us pray through: through administration, promotion, and field activities: through the resources: through the whole task until success is achieved. Let prayer steady our arms, hasten our feet, clear our voice, and encourage our heart.

**Much Talk—Little Practice**

There has been much talk about prayer. We define it, illustrate it, praise it, but too seldom practise it. We talk about entering no undertaking without prayer, and then too often forget all about it. We tell what it does, how it changes things, on earth, in heaven and even in hell, how it changes the man who prays and the one prayed for, what great things have been wrought through prayer, and then fail to go to prayer meeting, neglect the secret closet, and forget to pray, and still wonder why the church is weak and the Christian movement throughout the world does not more quickly accomplish its task. We must do more than talk about prayer. We must practise it. Men must pray everywhere. Yet if done only from the sense of necessity, we will miss the joy of it. As individual Christians we need the help and the inspiration prayer brings. Prayer is a great privilege, a high honor, and a rare opportunity.

**The Coming Revival**

The coming revival, which has been so much talked about and so greatly desired, and concerning which many signs have been pointed out, still tarries. In other days of unusual stress men have turned to God for help. Today men have lost confidence in the ability of man to bring relief but have not yet shown any great trust in the Almighty. May it be that the whole world is groaning under its almost unbearable load because there has not been a sufficiently large number of intercessors at the throne of grace? May it be that the whole Christianizing process has worked slowly because men have trusted in their own strength and in material things, institutions, organizations, etc., rather than in the divine power



that comes through prayer? Do not the <sup>as</sup> <sup>time</sup> <sup>of</sup> <sup>man</sup> <sup>and</sup> <sup>divine</sup> <sup>resources</sup> <sup>for</sup> <sup>the</sup> <sup>sal-</sup> <sup>vat-</sup> <sup>ion</sup> <sup>of</sup> <sup>the</sup> <sup>world</sup>? The lesson this hour ought to teach is not independence, or competition, but cooperation. Men must cooperate and must cooperate with God to assure the success of the Christian movement. Prayer is the first and most important step. Others follow.

### The Greatest Missionary Need

The missionary enterprise needs many things. It needs money. It needs well quali-

fied representatives. It needs adequate presentation in every congregation. It needs sympathetic consideration on the part of every Christian. It needs the hearty cooperation of ministers and people. It needs many things, but its greatest need is intercessors, people who will carry the enterprise, with all it means and proposes, to God in the arms of their faithful prayers. The supply of this need will go a long way toward the filling of every other one, and without it the others will avail little. With it they are mighty agencies for bringing in the Kingdom of God.

we do our best to help to carry out our Lord's commission to evangelize the world, beginning in Ohio?

Dr. C. A. Bame is chairman of the Board of Evangelists, to whom is committed the task of promoting this program of evangelism. Write him for help if needed. The writer as Moderator and also as a member of the Board of Evangelists feels a double responsibility. God grant that the entire ministry and laity of this district may give earnest prayer and devoted effort to the end that every Brethren church in Ohio may bring to the next conference at Louisville a splendid report on evangelism, to the glory of our blessed Lord and Savior, Jesus Christ.

G. C. CARPENTER, Moderator.

## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### SMITHVILLE, OHIO

No report from this quarter has appeared since our Fall Rally, which marked a good beginning for the closing months of 1933. The Rally Day attendance broke all former records for that day, 214 being present. Our agevare Sunday school attendance for the year just ended also breaks all former records, having risen from 91 in 1931 to 127 in 1932 and now to 142 for 1933. Surely this steady and splendid growth gives our people here good reason for singing "Praise God from whom all blessings flow," which we did last Sunday when Miss LaVonne Hartzler, our efficient secretary, made known the report. And is our loyal Superintendent, Harvey S. Rutt, happy? He surely is! And now the question arises, what will 1934 bring forth? We are facing the future with Christian optimism and courage, realizing that prayer and work continued together will bring increasing blessings, for the arm of the Lord is not shortened.

Our Thanksgiving offering for Home Missions broke another record, the amount being \$177.17, the largest yet. The children as Foundation Builders had \$14.65 in their banks, which is included in the above total. The plan for the children is a good one and should be continued.

Our Sunday school sponsored a splendid Christmas Drama, "The Search," which was repeated before a second large audience. Kenneth Oldman, a student of dramatics, proved an able chairman of the committee, and Mrs. Beulah Amstutz was the efficient leader of the choir. They were assisted on the committee by Prof. David Ballard. The special costumes and the lighting effects were worthy of special note. Our White Gift offering amounted to \$40.

Dr. Kenneth Monroe of our Seminary gave us a helpful and enlightening Sunday evening address a few weeks ago on "The Church, Zechariah and the NRA." And the door is open for him to come again.

A County Rally of Brethren young people was held in the fall in Wooster City Park and was well attended. A good time was enjoyed by all and plans were made to make the rally an annual affair.

The W. M. S. and S. M. M. organizations are both actively engaged in reaching their goals for this year.

The members of the church here are very kind and thoughtful toward the pastor and his wife, remembering them with "metzels"

(Maryland will understand that word) at butchering time and other gifts that express their love and good will. Then at Christmas time the Sunday school and the W. M. S. instructed Santa Claus to lay in our laps a pair of fine all-wool blankets. And at once the temperature went down to Zero. Who says Santa is not wise? Be assured that such expressions mean much to God's servants.

May every church and every professed follower of Christ go forward in 1934 and continually "press toward the mark for the prize of the high calling of God in Christ Jesus."

G. C. CARPENTER, Pastor.

### THE TASK OF THE CHURCH IN OHIO

Will every Brethren church in Ohio come to the next June conference with a report of earnest and persistent efforts made to carry out the program of EVANGELISM adopted at the conference at Dayton? Our responsibility is for sowing the seed, the Lord will provide the harvest. However we have a responsibility for helping to bring in the sheaves when the grain is ripe. Will every church be able to report an evangelistic campaign?

The following is taken from a current issue of the "Christian Century" magazine and contains a message for the church of today:

"There is an ancient prayer in which we are urged to hold and to proclaim the 'Comfortable Gospel of our Lord Jesus Christ.' Such a gospel will not permit us to go to sleep. It will not encourage mere dreaming or minister to any contentment with past glories or former achievements."

Walt Whitman's appeal to his country after the Civil War, by which he tried to hearten such times, is a timely appeal to the church of today:

"Sail forth—steer for deep waters only ... For we are bound where mariner had not yet dared to go,  
And we will risk the ship, ourselves and all."

Will the Brethren church sail forth and steer for deep waters only? Will she attempt the difficult task assigned of God? Will she launch out into the deep waters of EVANGELISM? Will every member help to catch fish? Will we risk the ship, ourselves and all in making disciples? Will

### MUNCIE, INDIANA

It is now just a year since I received the call to the pastorate of the Muncie Brethren church. The people of this congregation will never know, I do not suppose, how welcome was that call. It was not a call to a large, wealthy congregation with a magnificent church edifice, but to a small congregation of people who have but little of material wealth though a much greater wealth of love for the Lord and his work. That call was issued to one who had not for some time had the privilege of acting in the capacity for which the Lord had separated him.

During this year—let us face facts as they are—not all has gone so well as it should have. Maybe the members have not grown greatly in their spiritual lives. The church has not increased in power commensurate with the standards for God's Church. We have not used many of the opportunities God has placed before us for being a blessing to our fellow-men. We have not been zealous enough for the souls of men. In other words we, as individuals and as a church, have in all likelihood leaned a little too far toward the state of lukewarmness, which is so nauseating to the Lord Jesus.

But on the other hand, there are things which would seem to be to our credit. Quite a large number have reconsecrated themselves to God's service during this past year of 1933. Two young men dedicated themselves to Christ's ministry, Brother Ray J. Klingensmith led us in a splendid revival during the month of June. The Easter offering for foreign missions was more than double the largest previous offering. The Home Mission offering was increased by more than seventy-three percent over the largest offering in the past. Even the pastor's salary was raised. And still we are able to report absolutely no financial indebtedness. Twelve persons united with our church by baptism. We have had two prayer meetings each week, with few exceptions, for more than half the year. The Sunday school attendance maintains a good average as compared with attendance in the past and the church attendance has gradually increased in average throughout the year. The fall Communion service had the largest attendance in the history of the church. We have a splendid Junior Church where the boys and girls are drawn close to God. Regular quarterly fellowship suppers, just instituted this winter, promise to add much to our Christian fellowship. And, too, the food baskets, ten in all, sent out at Christmas time may be mentioned. The last



quarter seems to have seen a growing interest in our Sunday school work.

But enough of that. May God's blessing rest upon all Christian people everywhere.  
DELBERT B. FLORA, Pastor.

### DANVILLE BRETHREN REVIVAL

"The Lord hath done great things for us; whereof we are glad." These, indeed, are the sentiments of the Danville Brethren church, occasioned by the two weeks' ministry of Dr. J. C. Beal, pastor of the Canton First Brethren church, in our midst.

For the second time this year the writer has had the privilege of working with Dr. Beal in an evangelistic campaign. It is needless for me to say that I enjoyed this golden opportunity, and rejoiced in the results accomplished. Again Dr. Beal fearlessly presented the Word of God. He does not depend upon emotionalism, sensationalism, or special music to draw a hearing or get results. And again the Lord honored his Word, for a definite heart hunger was manifest, and definite results were obtained.

We began the campaign on Monday, December 4th, and closed on Sunday, December 17th. Although the numerical results were not as large as might be expected, the great good accomplished was not merely in numbers uniting with the church. A total of eight persons have been taken into the church. Several of those coming forward were most remarkable indications of the power of the Holy Spirit's work.

This church has suffered a most discouraging history, having had some ministers who caused trouble and dissension. Such work destroys all that the faithful have endeavored to build up. Then, too, for years it has been served by student pastors, and that for only part time. Those who have faithfully stood by the church during all these years are certainly to be commended. This is the first real revival held for a long time. Furthermore, the field is hard. There is a large Catholic church. The entire community is worldly and unspiritual.

Dr. Beal's ministry, based wholly upon the Bible, brought a revival in our own membership. All were strengthened, built up, and brought closer to the Lord. Other churches also took notice of our work, and a deep respect for Dr. Beal was manifest. One church worker from another denomination said, "I have learned more Bible in four nights, than I ever heard in my whole life."

In this public way we wish to thank Dr. Beal for his work among us, and also the Canton Brethren for denying themselves of his ministry to help us. So we have only great thanksgiving and praise to give our God and Father for his Blessed Son, and for his Blessed Word, which have made possible these heart-stirring days and these mighty works wrought among us by the Holy Spirit.

F. W. SHIERY,  
Ashland, Ohio.

### RECEIPTS FOR BRETHREN HOME

#### September:

First Brethren Church, Dayton, O.	\$ 4.00
National S. M. M.	25.00
Mrs. J. Cobb, Huntington, Ind.	1.00
First Brethren S. S., Goshen, Ind.	40.00
New Lebanon Brethren Church	2.00
First Brethren Church, Ashland	5.00
King's Daughters, S. S. Class, Ashland	4.00
Mrs. J. L. Hamilton, through Above	

Class	2.00
Waterloo Brethren Church	6.44
Total for September	\$ 89.44

#### October:

Dayton Brethren Church	\$ 6.00
Loyal Women's Class, Elkhart S. S.	6.00
Calvary Young People's C. E.	1.00
Miss Vianna Hackett, through above class	1.00
Loyal Women's Class, Masontown	1.00
Loyal Men's Class, Masontown	1.00
Bryan Church and S. S.	10.02
2:15 S. S. Class, Sunnyside, Wash.	2.50
Men's Bible Class, Ashland, O.	1.00
In Memory of a Good Mother	25.00
Total for October	\$ 54.52

#### November:

Loan	\$2,000.00
First Brethren Church, Waterloo	10.51
Young People's C. E. Calvary	1.00
Miss Vianna Hackett, through above class	1.00
Geo. Baker, 2nd Ch., Los Angeles	3.80
Cyrus Myer, Sale of 2 hogs	22.52
Elkhart Brethren Church	2.00
Dayton Brethren Church	7.00
King's Daughters' Class, Vicksburg S. S.	2.00
Total for November	\$2,049.83

#### December:

Calvary Young People's C. E.	\$ 1.00
Miss Vianna Hackett, through above class	1.00
Loyal Women's and Men's Class, Masontown	4.00
King's Daughters' Class, Vicksburg S. S.	1.00
Dayton Brethren Church	6.00
Loyal Women's Class, Elkhart, S. S.	2.00
Bryan S. S. Classes	5.03
Total for December	\$ 20.03

Total Received \$2,213.82

### Expenditures for Brethren Home

#### September:

Attorney Fees and Postage in Negotiating Loan	\$ 2.00
Flora State Bank. Interest on Note	16.27
State Tax on Checks	.02
Total for September	\$ 18.29

#### October:

Tom Huffman, Digging Grave	\$ 8.00
Cyrus Myer, Cow for Home	28.50
Telephone Rent	3.05
Cyrus Myer, Salary	40.00
Light Bill	7.35
State Tax on Checks	.10
Total for October	\$ 87.00

#### November:

Ashpaugh & McCorkle, Feed and Grinding	\$ 25.00
Vorhees Lumber Co., Lumber	22.71
Budrow Hardware Co., Hardware	66.21
Roy Good, Gasoline and Supplies	191.22
E. H. Brucaker, Medical Service	200.00
John S. Oaks, 2 Car Load Coal	611.58
N. C. Chingenpeel, Smokestack	2.75
Flora State Bank, Interest and Principal	6.20
Northcutt Bros., Ice Bill for Summer	30.00
Flora Hatchery, Supplies	2.29
Flora Sawmill, Wood, Lumber, etc.	27.19

Cyrus Myer, Salary	636.70
Indiana Mutual Fire Ins. Co., Wind and Hail	160
Union Mutual Ins. Co., Fire	338
Henry Rinehart, Annuity	1500
Flora Telephone Co. Phone Rent	00
Indiana Service Corp., Light Bill	105
Tax on Checks	24

Total for November \$2,033.29

#### December:

Indiana Service Corp, Light Bill	\$ 11.65
United Corp. Telephone Co., Phone Bill	2.00
Tax on Checks	.04

Total for December \$ 13.69

Total Expenditures \$2,152.60

### Statement Relative to Brethren Home

Probably it would be timely to make a statement as to the above report. Those who were at our last National Conference will remember that the Conference gave the Brethren Home Board authority to borrow a sum of money not exceeding \$3,000 to meet bills that have been made during the last 3 or more years. \$2,000 of this has already reached the Treasurer. The remainder should reach him soon.

This Loan was authorized because there existed a large deficit. This deficit has been accumulating for several years. The Board felt we had reached the place where not only the credit of the Home but of the entire Church was at stake. Then too we were threatened with suits by some if we did not pay these bills. For that reason we have borrowed the money.

After we secured this money the Executive Board went down to the home. Brethren Vanator and Ankrum and Mr. Myer accompanied us to the different business places in Flora. At each business place we were treated with courtesy. In some instances they reduced their bills considerably. For instance our bill with Dr. Brubaker amounted to \$270. He threw off \$70 of this amount to help the Board and the Home.

We were anxious to meet all these bills so that we could start out on a new basis. From now on only the Superintendent or the Board has the authority to create bills. The Superintendent of the Home must see the Board before bills up to a certain amount can be made by him. The Treasurer has no authority to pay bills except those involved in the direct running of the Home, until after these bills are passed on by the Executive Board.

There are still some outstanding bills which have not been met. The Superintendent has not been paid in full and there are still some annuities that must be met, so we are very anxious that the churches continue their splendid interest. We can meet bills only as fast as the money is forthcoming.

The special drive made by Brother Miller, President of our Board, has helped us considerably. It has at least enabled us to meet necessary bills such as light, telephone, etc., which had to be paid by a certain date or services discontinued.

We feel that with the new plans adopted by the Board and the new interest aroused by the brotherhood in the Home, we shall soon be able to stand on our own feet without bringing shame on the Home and the Church. Again we ask for the continuation of your interest. If at any time you desire



information, the Board would be glad to give you this help.  
The Treasurer,  
L. V. KING.

### STERLING, OHIO

Last Sunday brought to a close the first year for the Sterling Brethren church as an independent organization. Until 1933 Sterling was one organization with the Smithville church, and one pastor served the two groups. A distance of more than twelve miles between the two created a natural hindrance to effective work as one organization, so it was decided that each church would maintain its own work.

For the Sterling church, the past year has been wholly one of faith. God has honored that faith, and the close of 1933 brought with it the definite blessing of the Lord.

The Bible school attendance at the beginning of the year was averaging 44, and through the earnest efforts of a loyal corps of teachers who worked so willingly with our Superintendent, Brother Ernest Beery, the attendance for the last six months of the year averaged approximately 65. The largest growth in the Bible school has been shown by the young people's class of Brethren Boosters, which has grown from seven members to more than twenty.

Heretofore the church had not been holding Sunday evening services. It was decided at the beginning of the year to hold one special evening service each month, at which time speakers from the outside would be brought in. The first of these services was conducted by the California Quartet, and at the second service, the pastor's father, Dr. Louis S. Bauman, was the speaker. At this service the high school auditorium was filled, when the church was packed out. Since that time Dr. Kenneth Monroe, Professor Melvin Stuckey, and Professor Alva J. McClain have been with us from the Seminary, and Dr. Bame from Ashland. These special services have proven themselves greatly worthwhile, for through them hundreds of people in the community have become acquainted with the Sterling church.

In special offerings, both the Smithville and Sterling groups have benefited by the change, for both the Easter and Thanksgiving offerings, the separate offerings for each were almost as much as the combined offerings of a year ago.

During the summer months, while the pastor was on a tour with the California Quartet, Professor DeLozier, of Ashland, cared for the church. Sterling owes much to the sacrificial work of Brother and Sister DeLozier.

The first visible results in the way of conversion came this fall, when at the close of our communion a young man who had come to witness the service, accepted Christ as his Savior. Shortly after this a special prayer meeting was held in one of the homes, and God always honors our prayers and faith with definite results. He does not always do this as soon as we desire, but he never fails to honor real faith. In this case the answer came on the very last Sunday and day of the old year.

Three girls had requested baptism a week before, and they, together with the young man who had accepted Christ were to bury "the old man" in the baptismal waters on this last day of the old year. At the close of the morning service, when the invitation was extended, seven more, all of them

adults, stepped to the front, four of them to make their first public decision for Christ.

At the baptismal service in the afternoon, one additional person came, completing a second family, and ten received the rite of Christian baptism. All of these were received into full membership of the church. Others are yet to be baptized.

Thus, the year was brought to a fitting close, when in the evening, we held Sterling's first watch-night meeting, a service of praise to God for his goodness, and of definite prayer for his guidance as we embark on a new year of service for him.

PAUL R. BAUMAN.

### ELKHART, INDIANA

The work here seems to be gaining momentum—our leaders feel the clouds are slowly clearing—that they are not nearly so depressing.

That we have been able to withstand the pressure of the past years helps us to understand that God does care for HIS own, that he does give men the vision to carry on. Our people are a unit in prayer, faith and work. These three requisites have given strength to our official workers and pastor. We are coming through strengthened and determined to 'Go Forward.'

We begin our revival January 14 with Brother Stuckman—this is his second year with us and his second revival—his faith in the loyalty of his people and the power of God through the Gospel leads him to serve his people in this effort.

We pray this effort will lead us to higher living, greater service and that souls may be won for him.

It is not without misgivings that I tell you our young people have withdrawn from the National C. E. work. Our young people and the leaders of our church have long felt that the C. E. was not meeting the local needs and that they were not receiving the training they needed to be of real service to the church.

They are now working under the new organization, The Brethren League. They meet each week in definite study and preparation for active work. Once a month they meet socially. Their work is supervised by the pastor and efficient workers. They plan to conduct services at the White Cross Mission, the County Infirmary and to shut-ins. They take charge of Sunday evening services once each month—read, sing, pray, etc.

These same young people are found in our prayer service, in church services and our Sunday school. This same group will be active in leading their friends to the altar in our coming revival.

The Elkhart church appreciates her young people and their willingness to help carry on the church program. Young people will work if they are given a place in the church program and an opportunity to use their talents.

EDNA NICHOLAS.

### DEVIL WORSHIP

(Continued from page 2)

Cana, therefore he must have approved its use. There is, and was a non-intoxicating wine—the fruit of the vine. It is impossible to believe that Christ made and approved the use of any sort of intoxicating drinks,—wine or any other kind, for in that

way drunkards are made, and drunkards, if unredeemed, are forever barred from the presence of God. Christ could not have been a party to any such act.

Others argue that the Bible favors the use of liquor because, in Prov. 31:6, it is said, "Give strong drink unto him that is ready to perish." Certainly, to save a life, or in cases of extreme sickness, the use of strong drink is generally supposed to be permissible as medicine, as is also the use of other poisons, like strychnine, arsenic, etc. Many of the best physicians, however, refuse to prescribe alcohol even then. There is no law against the medicinal use of alcohol.

Whenever and wherever an advocate of the liquor traffic, or the liquor drinking habit is found, it may be set down, as a moral certainty, that either he is a drinker himself, with an appetite depraved by some material advantage from some one liquor, or else he figures some way to gain who has directly or indirectly hired him with promises of some kind of material reward. Some are simply obeying the behests of a political party that has been bought up and is controlled by the brewers and distillers whose only motive is the money they can make out of the infamous traffic. Such a person certainly cannot be actuated by any desire to do good in the world, and he cannot possibly be following reason or good judgment. In every case it is either a liquor appetite, or greed for gain, that is at the bottom of any arguments (?) for liquor. There doubtless never was an exception to this rule in the history of the world, regardless of whatever defense is put up.

The world needs to forsake all forms and kinds of devil worship and to heed Jehovah's solemn command, "Thou shalt worship no other god, for the Lord ... is a jealous God." (Ex. 34:14). "Thou shalt worship the Lord thy God and him only shalt thou serve." (Matt. 4:10).—The Christian Index.

Civilization is riddled with blind alleys. The prosperity that ends in my being prosperous is a blind alley; the education that ends in my being educated is a blind alley; the amusement that ends in my being amused is a blind alley; the religion that ends in my being religious is a blind alley. These broad highways were never intended to end abruptly at the points that I have indicated. My prosperity, instead of ending with the inflation of my bank account, should lead to the enrichment of the world. My education, instead of ending with a university triumph, should equip my whole individuality for loftier service. My amusement, instead of being a mere revel, should be a tonic, a refreshment, a recreation. And my religion, instead of merely filling my soul with a smug and unwholesome self-content, should help every man I meet to fight life's battle with a braver heart.—F. W. Boreham.

### THE BOOK OF SUPREME INFLUENCE

(Continued from page 11)

the map of the world; its boundaries are clearly marked, and the light that emanates from the Christian nations is flowing outward toward those who sit in darkness. Back of the progress that marks the present day is the code of morals that Christ proclaimed, and back of that code of morals is the divine character of him who is



both Son of God and Saviour of Mankind. It is not necessary to rely upon his birth as a virgin's child, or upon his mysterious resurrection, to prove his claim to our worship. "He walks today along the shores of every sea," and performs that continuing miracle which we behold when a man begins "to hate the things he loved and to love the things he hated"—that mysterious exercise of mysterious power that converts the selfish, self-centered human being into a center from which good influences flow out in every direction.

The followers of Buddha may look upon life as a misfortune, if they will, and see escape only in the loss of individual identity—"the dewdrop melting into the sea"; those who believe in the Bible will still regard life as a great opportunity to be crowned with a heavenly reward.

The followers of the Arab prophet may put their faith in force and rely upon the sword for proselyting power; those who believe in the Bible will still trust in the persuasive influence of love, and depends upon its manifestations to bring recruits to the army of the Prince of Peace.

The followers of Confucius may content themselves with the negative philosophy of their teacher; those who believe in the Bible renew their strength in proportion as they embody in their lives the precepts of him who would make man a positive force for good—an overflowing spring.

The materialist may confine his thoughts to the things that the senses can weigh and measure; the Christian faith reaches out toward the throne above and takes hold upon the verities that the mind cannot grasp.

The atheist may delude himself with the thought that he has driven God out of the universe; the Christian sees the Creator everywhere, hears his voice in the promptings of conscience and feels his presence in his heart.

To the doubts and "I do not knows" of the agnostic, the Christian, Bible in hand, answers: "I believe."

## OUR LITTLE READERS

### DO FINE FEATHERS MAKE THE BIRDS?

By June Douglass

"I do declare!" exclaimed Mrs Lyre Bird of Australia, when her husband appeared with a gorgeous array of tail feathers, "It is certainly true that fine feathers make the bird. Why, during the six months you were without that adornment, you were plain, positively plain," and Mrs. Lyre Bird sighed deeply.

Mr. Lyre Bird gave his peculiar cry of "Bullen! Bullen!" and strutted back and forth, elevating his very beautiful tail over his head, then dropping his wings, much like Mr. Peacock does. Accompanying the display with spasmodic pecking and scratching actions, to the delight and admiration of his plain little wife.

"To see you now," she said suddenly, cocking her little head on one side, "no one would ever dream that you were closely related to that plain Mr. Wren."

Mr. Lyre Bird swelled with pride and he ran up on a hillock where he could display his beauty to a better advantage. It was a

remarkable tail, indeed, with its sixteen tail feathers arranged in a lyre shaped form, shaped for all the world like the ancient musical instrument called the lyre.

"I played a good joke on 'Polly Parrot' today," chirped Mrs. Lyre Bird running rapidly to his side, for although she did not have a beautiful tail like her husband's she had other accomplishments.

"What was that?" chirped her husband giving her a loving peck. "I mimicked his voice so perfectly that he thought I was Mrs. Parrot and settled on a branch right beside me, before he noticed his mistake. He was certainly angry, and scolded all the Lyre Birds in general. Said we were all false, talking like the other birds and fooling them."

Mr. Lyre Bird chuckled, "That is certainly one thing we can do that many other birds can't," he chirped.

"That, and running," said Mrs. Lyre Bird proudly. "We cannot be beat when it comes to running. That is the reason you can keep your gorgeous tail as long as you do, for the natives around here certainly like to get them."

"Do you know what they do with them?" asked Mr. Lyre Bird curiously.

"Yes, and it is really laughable. They sell them and women go around with them perched upon a thing called a 'hat.'"

"Well, of all things!" exclaimed Mr. Lyre Bird in amazement. "I have often wondered when I was being chased for my tail feathers, what they could use them for."

"Oh, I wish I wasn't so plain," sighed Mrs. Lyre Bird gazing enviously at her mate's beauty.

"But you can do so many things that I cannot," answered her mate giving her a gentle peck. "If it wasn't for your dainty eggs and the good care you give our baby birds when they are hatched, there wouldn't be any pretty lyre birds, so you see fine feathers don't always make the bird after all," and Mrs. Lyre Bird was content with her plain brownish black coat of feathers. —Selected.

## IN THE SHADOW

PURCELL—Louise Weber Percell was born in Greencastle, Iowa, November 17, 1867, and departed this life, November

26, 1933, at the age of 66 years and 9 days. She was a member of the Dallas Center Brethren church. Her Lord was an everpresent friend and she spent her last hours of life singing hymns and talking to her Master. Funeral services were conducted from the church in charge of the undersigned, her pastor. AUSTIN R. STALEY.

SEHMAN—Catherine Winter Sehman was born November 23, 1844, in Borslitz, Germany. At the age of 22 she came to America in a sail-boat, which took six weeks to make the voyage. She was confirmed in the Lutheran church, April 17, 1859, but after coming to Dallas Center she was a regular attendant at the Brethren church and took an active part in the Woman's Missionary work, as long as her health would permit. Funeral services were conducted by the writer. AUSTIN R. STALEY.

NEIBEL—After a long illness fraught with much suffering, Clara Jane Neibel peacefully passed to her rest on the morning of December 19th, at the age of 64 years, a few months and days. Being my first Sunday school teacher, and a lifelong and loyal friend, it was for me a sad and difficult task to say the last words over her earthly form. In the latter teens of her life she gave her heart to Christ, and was among the first of the little circle that made up the membership of the Miamisburg church. A genuine devotion best characterizes her relation to her church all through the years. My brethren in the ministry still living, who in the past have served as pastor of the Miamisburg church, will bear cheerful testimony to this. When her church laid upon her a duty, Clara Neibel never said no. Organist, General Superintendent of the Sunday school, for many years a Sunday school teacher, and at the time of her death a member of the Board of Trustees of the church, she served her church faithfully in various capacities. Loyal always to her pastors, and loyal always and in every way to her church, the passing of Clara Neibel means that a noble, useful, courageous, consecrated life has ended, and yet not ended, because her influence and example will live on. Sensible, a fine home maker, and fine neighbor, thoroughgoing and efficient, a wonderful daughter to her parents, and an exemplary and devoted sister to her brother, her life counted in a big way, and the world is better because she lived. In a family of two children, her brother, Charles Neibel, is the last and only survivor. She and her brother have lived happily together in Miamisburg since the year 1919. My first Sunday school teacher, I certainly hope to meet her in the glory world. In the meantime, stimulated by her fine example, we must carry on.

The Methodist minister of Miamisburg, pastor of the surviving brother, assisted the writer in the service. May the grace and comfort of God sustain the brother. WM. H. BEACHLER.

HOOKS—Charles Edgar Hooks, aged 40 years, was taken home by the Lord from the Kittanning Hospital on Saturday, December 23, 1933, following a few days' illness with blood poisoning.

Brother Hooks was a faithful member of the West Kittanning Brethren church. At the time of his departure he was a deacon in the church, besides being moderator and trustee. He taught the Adult Bible Class in the Sunday school. He was faithful unto death, and we know the Lord has given him the crown of life. Brother Hooks will be greatly missed by the church, as well as by his family.

Surviving is his good wife, Jennie, and eight children, Tasker, Warren, Celesta, John Y. Ruth, Elmer, Margaret Lois, and Mary Louise, the oldest being only 14 years of age. He leaves behind also his parents, Mr. and Mrs. John Y. Hooks of Mosgrove, and four brothers and four sisters, Miss Bessie Hooks of Kentucky, Ralph Hooks of Kittanning, Theodore Hooks of Mosgrove, Raymond Hooks of Kittanning, Pa.; Mrs. Robert McElwain of Spring Church, and Miss Mary Hooks of Mosgrove, Pa.

Funeral services were held in the West Kittanning Brethren church on Tuesday, December 26, 1933, by the writer. ROBERT D. CREES.

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# THE BRETHREN EVANGELIST



## *IF WE GET CHRIST'S POINT OF VIEW*

*We will go with the Gospel into all parts of the world,  
both near and far, by means of the Spoken Word and  
The Printed Page*

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## Signs of the Times

by  
Alva J. McClain

### HOW Can I Study the Bible?

For a long time I have advocated the devotion of a certain time each day to the study of the bare Word of God apart from all outside helps. Recently I ran across such a fine exposition of this plan, that I wish to reprint it in part. It is the method recommended by the great English scholar, Dean Burgon.

He says:—"The thing I would so strenuously urge upon you is—that, you should read the whole Bible consecutively through, from one end to the other, by yourself and for yourself, with consummate method, care and attention. The fundamental conditions of such a study of the Bible, in order to make it of any real use, are these:—

1. First, that you should deliberately apportion to this solemn duty the best and freshest and quietest half-hour in the whole day; and then, that you should determine, let what will go undone, never to abridge that half-hour. You may sometimes be enabled to afford a little more time to the chapter: but you will find it quite fatal ever to devote a shorter period to it. And half-an-hour, if you employ it in right good earnest, at present, must be thought enough.

2. Next (except on Sundays and in Vacation, when you may safely double your daily task and your daily time), be persuaded to read each day exactly one chapter. On no account attempt to go reading on; but rather spend the moments which remain over, (they cannot be many!) in reviewing the day's portion; or referring to some of the places indicated in the margin; or glancing over yesterday's chapter.

The effect of building up your Bible knowledge in this manner, bit by bit, is what you would not anticipate. The whole acquires a solidity and compactness not to be attained by any other method. You will find at the end of many days, not only that the structure has attained to symmetry and beauty—but that the disposition of its several parts, in some respects, has become intelligible also; while (what is not of least importance), the foundation on which all the super-structure rests, proves wondrous secure and strong.

3. Then, while you read,—safe from the risk of interruption (as I began by supposing), and with every faculty intent on your task,—try, as much as possible, to go over the words as if they were new to you; and watch them one by one, so that nothing may by any possibility escape your notice. Do not slumber over a single word. Nothing can be unimportant when it is the HOLY GHOST who speaketh. It is an excellent practice to mark the expressions which strike you; for it is a method of preserving the memory of what is sure else soon to pass away.

4. And next, be persuaded to read without extraneous helps of any kind; except, of course, such help as a map, or the margin of your Bible, supplies. Pray avoid Commentaries and notes. First you cannot afford time for them; and secondly, if you could, they would be as likely to mislead you as not. But the real reason why you are so

strenuously advised to avoid them, is, because they will do more to nullify your reading, than anything else which could be imagined. Your object is to obtain an insight into Holy Scripture, by acquiring the habit of reading it with intelligence and care: not to be saved trouble, and to be shown what other persons have thought about it.

5. But then, though you are entreated not to have recourse to the notes of others, you are as strongly advised to make brief memoranda of your own: and the briefer the better. Construct your own table of the Patriarchs,—your own analysis of the Law,—your own descent of the Kings,—your own enumeration of the Miracles. A pedigree full of faults, made by yourself, will do you more good than the most accurate table drawn up by another: but if you are at all attentive and clever it will not be full of faults. You will perhaps make the parables 56 instead of 30: you will have gained 26 by your honest industry. Nay, keep a record of your difficulties, if you please: or of anything which strikes you, and which you would be sorry to forget. But, as a rule, it is well to write little, and to give your time and thought to the record before you.

6. Above all, it is indispensable that your reading of the Bible should be strictly consecutive; and on no account may any one pretend to begin such a study of that book as I am here recommending, except at the first Chapter or Genesis. It is a great mistake (though one of the commonest of all), for a man to imagine that he knows the beginning of the Bible pretty well. I say it advisedly, that it would be easy to write down twelve interesting questions on that first chapter, of which none of the younger men present would be able to answer three,—and yet, they should all be questions of such a sort that a laboring man's child with an open Bible would be able infallibly to answer them every one.

7. It will follow, from what has been offered, that you are invited to read every book in the Bible in the order in which it actually stands, never, of course, skipping a chapter; much less a Book. In every mere catalogue of names, be resolved to find edification. Feel persuaded that details, seemingly the driest, are full of God. Remember that the difference between every syllable of Scripture and all other books in the world is, not a difference of degree, but of kind. All books but one, are human: that one book is Divine.

8. Your wisdom will be to divest your minds, as much as possible, of any preconceived notion as to what the Bible contains, or as intended to teach you. You should wish to find there nothing so much as the authentic evidence of what Divine Wisdom has seen fit to communicate to man. Read it, therefore, if you are wise, with unaffected curiosity: settling down upon every flower, in order to find out, if you can, where the honey is: clinging to it rather, until you have found the honey. Say to yourself:—"It cannot be that all these details of months and days should be given in vain. I must find out the reason of it." And, at last, you will find,—what you will find.

### THE Final Result

What was begun as a task will soon come to be regarded as a privilege. That jealously-guarded half-hour will be found to be the one green spot in the whole day,—like

Gideon's fleece, fresh with the dew of the early morning, when it is "dry upon all the earth beside."

### THE COOK STOVE APOSTASY

The early church prayed in the upper room.

The Twentieth Century church cooks in the supper room.

Today the supper room has taken the place of the upper room.

Play has taken the place of prayer, and feasting the place of fasting.

There are more full stomachs in the church than bended knees and broken hearts. There is more fire in the kitchen range than there is in the church pulpit. Ice cream chills the fervor of spiritual life.

The early Christians were not cooking in the supper room the day the Holy Ghost came, but they were praying in the upper room.

They were not waiting on tables; they were waiting on God. They were not waiting for fire from the stove, but for the fire from above. They were detained by the command of God, and not entertained by the cunning of men. They were filled with the Holy Ghost, not stuffed with stew or roast.

Oh, I should like to see the cooking squad put out, and the praying band put in. Less ham and sham and more heaven.

Less pie and more piety. Less use for the cook and more use for the old Book. Put out the fire in the church kitchen and build it on the church altar. More love and more life. Fewer dinners and get after more sinners. Let us have a church full of waiters, waiting on God; a church full of servers, serving God and waiting for his dear Son from heaven.—(Selected. Inserted by request).

An industrial publication says that those who achieve the happiness of this world do so because they learn to work, to love and to laugh. Here is a trinity of endeavors that we shall do well to pursue. We should find something useful to do. The man who is idle because he does not like to work does not know what happiness is. Nor is the loveless man happy. Joy comes to those who keep widening the circle of their affection. And how can a solemn man be happy? Let him laugh now and then, and he will be a different man.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
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## The Church and Its Publication Interests

The church is receiving its customary annual call for special support of its publication interests. There are many very vital and compelling reasons why the church should heed the call. No general interest of the church enters more quickly and naturally into the very beginnings of denominational undertakings than the printed page, and none goes right along with their successful development more necessarily than that agent of the church. It renders an indispensable service and it cannot afford to be overlooked or neglected. Nor can it be left to the caprice of individual likes and dislikes. Both loyalty and wisdom demand that we shall support it, and here are just a few of the reasons why.

### An Authorized Appeal of Conference

The church at large is obligated to support its publishing house by an offering on Publication Day because the need has been recognized by General Conference which has authorized such an appeal for funds. It stands right along with the other general interests in the calendar of special days and has been given its own place and time for making appeal to the brotherhood. Conference cannot dictate to the local church, but it can authorize and set a date for a general appeal. That makes response to the appeal a matter of loyalty—loyalty to the will of the majority as expressed in Conference. No one would presume to say how generous the gift should be, but if a sincere desire for faithfulness be present, the size of the gift will be properly determined.

On the other hand, if there is lacking a sense of loyalty there will be all sorts of reasons why this needed support cannot be given. We are in the midst of distressing times. They tell us we are on the way out, but the fact remains we are still in, so far as the average man is concerned. These conditions present all sorts of plausible excuses for not responding to such appeals, even to the extent of whatever small ability we may have. And for many people, their ability in these times is usually very much underestimated. It is a fact that there are many, even among Christian people, who have a distressingly small amount of money that they can actually give to the Lord's work, and some have nothing at all because they are earning nothing. But there are other goodly numbers who just think they are unable to give, because they have no strong convictions about the matter. The *Watchman-Examiner* said recently: "Money seems to be plentiful for what people most desire. At a prize fight \$500,000 can be taken in as gate receipts. If it is a vulgar sex novel, the circulation will run up to hundreds of thousands. If it is beer, the multitudes long for it and will find money to pay for it. If it is Sunday excursions, the trains are crowded. If it is Sunday baseball, there is a record attendance. When it comes to missions or paying five cents a week for a denominational paper—why, that is entirely another matter. We are forced to the conclusion that all church people are poor and that all non-church people are rich!" We would prefer to accept the conclusion which this editor ironically adopted rather than admit that vast numbers of church members were so compromising by their pursuits of worldly pleasure and were so unfaithful in their Christian stewardship, if it were not for the fact that large numbers of nominal Christians are so much in evidence in these non-Christian situations. Perhaps we had better frankly confess that there are many, many of our respectable church people who are simply unconcerned about their duty to the Lord's work. For the most of us it is true that we will find some way of supporting at least to some degree what we really want to support. It depends largely on how much interested we are in the project and how conscientious we are about stewardship faithfulness.

### Our Literature Is Unique

The church should loyally support its own Publishing House be-

cause that institution gives it a general church and Sunday school literature that is unique and is adapted to its peculiar needs. That is the reason for our church having a printing plant—to supply it with a type of literature that no other House produces. That fact has been kept clearly in mind by those who have been directing the making of our church publications for many years. They have sought to give them a character that is distinctly Brethren. They have tried to reflect the spirit and ideals that belonged to the highest type of historic Dunkerism. They have adhered faithfully to the teachings and practices that give us a right to a separate denominational existence, and at the same time have not failed to teach the whole counsel of God. That has continued to be the policy to this day and the editors have steadfastly refused to be deflected from that course. They seek to make their publications different from those of other churches, and also different from those that are related to no denomination. And the key to the difference is the scrupulous adherence to the Whole Gospel, not rejecting any part of it nor subtracting anything from it. There is no religious periodical, nor is there any other make of Sunday school literature that can claim with consistency to maintain the faithfulness to the whole Word of God that our periodicals maintain. There are other so-called "fundamental" publications that are not really that in deed. They carry a splendid, faithful message up to a certain point, and then depart from some of the plain requirements of the Word about which they raise captious questions. If Brethren people should follow such magazines and extend their circulation widely among their numbers and should be without their own church literature to keep them in line with the whole counsel of God, it would not be long till there would cease to be a really Whole Gospel church. That is the fundamental reason for the maintenance of a distinctive church literature. Some do not realize the importance of this point, but it cannot be too strongly emphasized, and it is on that basis that we have a right to appeal to the brotherhood for the support of a denominational publishing house.

### Our Appeal Based on our Record

While loyalty to Conference authorization and to denominational ideals and interests argue for the support of the brotherhood, yet the Publishing House has a claim upon the churches for support by reason of the service rendered, and it is on the record of faithfulness in such service that we make our appeal. We ask you to make an offering to your Publishing House because we believe you will agree that it has proven its worth, that it merits your loyalty and support. We ask you to support your church paper on the basis of its faithfulness to the Whole Word of God and to all the interests of the church. We ask you to use our own Sunday school literature on the ground that it has consistently shown itself more worthy of your support than any other that can be found. The Brethren Evangelist and Sunday school publications alike are standing on their record, and on that basis alone, they are justified in asking for the support of every pastor however prominent or obscure, and every church however large or small. And we believe the vast majority of our pastors and churches will agree with this statement. When any one can bring to our attention any such literature that is as worthy of the support of Brethren people as are our own publications, we will withdraw our appeal for support. We have a right to claim first place in your loyalties and cooperation only so long as our record justifies it.

### Church Literature a Moral Investment

The church is under obligation to support its Publishing House because the church literature thereby produced is a moral investment. We do not appeal for support in order that there may be



built up a business enterprise that will bring to the investors any amount of personal profit or that will finance the church, but wholly on the ground that it will promote a great cause that is dear to the hearts of us all. If church literature is a moral investment, then the profit motive cannot be allowed to enter in as a prominent or deciding factor in the making of such literature. To insist on the making of a profit-making or even a self-supporting literature, taking the output as a whole, would mean for a church with a selling field as limited as is ours, either the cheapening of the quality of the literature or the doing away with its denominational characteristic. Neither those who direct affairs nor those who give of their funds to pay for our building or to secure equipment, have a right to look upon our printing establishment as a financial investment. They cannot rightly expect financial gain from the money invested in church literature, especially is this true in our own case.

We ask for support of our publications not on the basis of their being financially profitable, for they cannot be and ought not be, but on the basis of their contribution to the advancement of the great work of the church. This is the more certainly true since our publishing house is not a private enterprise but a church institution. The church as a body has no right to enter the printing business to make money; its only legitimate excuse for such activity is that it may bring the printed page to the service of the church in the largest possible way. That is and has been, the true purpose of our printing establishment. The church paper that comes off its presses, goes forth to carry the message and to promote the interests of the church whose name it bears. The Sunday school literature that it makes is dedicated to the task of teaching and interpreting the Word of God according to the Brethren viewpoint. Its denominational books and tracts are made with that end in view. The denominational aim of our printing plant must determine the character of our investments in it. By the very nature of the case, the funds we put into such an institution must be considered a moral investment, and the gains to be derived are to be moral and spiritual gains. On the same basis as we might appeal for your gifts for missionary work, we ask for your support of the great work of making a literature that aims to teach the blessed Gospel of our Lord Jesus Christ and to promote the work of the church which is the body of Christ.

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## EDITORIAL REVIEW

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Many people proved themselves thoughtful at Christmas time of the good ladies who occupy the Brethren Home at Flora, Indiana, and Mrs. Cyrus Myers, the matron, makes a report of the things that were sent and expresses thanks. It was certainly a fine expression of the Christmas spirit.

Brother John F. Locke reports for his churches in Virginia, the Mount Olive and Bethlehem congregations. Both churches have been richly blessed during the year. Christmas was celebrated with splendid programs at both places. Brother Locke reports fifteen having been received by baptism and one by letter at the revival launched by him and completed by Brother E. L. Miller some time ago, and concerning which Brother Miller made report.

Brother L. A. Myers says God has given reasons for encouragement in the church in Morrill, Kansas, where he is serving his eighth year as pastor. The Sunday school has done yeoman service for the church in finances and deserves commendation. Twelve have been received into the church by baptism and letter and they add real strength to the church. It is good to know that the pastor sees the outlook for the Morrill church gradually growing brighter.

This week we are talking Publication Day offering and we hope you will take it promptly and get it out of the way so that it will not interfere with the next scheduled special offering, which will be the Benevolence Day offering, to be taken the last Sunday in February. We will have a special announcement concerning it next week, but now we suggest that you begin to pray and plan and advertise it just as soon as your Publication Day offering is out of the way.

Brother E. M. Riddle, pastor of the church at Waterloo, Iowa, says their efforts have been blessed of the Lord with the growth and deepening of the spiritual life of their people. The Sunday school experienced a higher average attendance during the year than any time in the last ten years. Good work is being done in Christian Endeavor and in music—both orchestras and choirs. Nine are reported added to the church by baptism, and two remain to be baptized.

Dr. J. C. Beal writes of his meeting recently conducted at Danville, Ohio, and reported in last week's paper by the pastor, Brother Floyd Shiery, who is showing a fine devotion to and zeal for his work. Though the field is a hard one, yet there was developed a splendid community interest and a real hungering for the Word was manifest. Brother Beal comments on one conversion that was especially significant because of the opposition the man had shown to the church. We inadvertently failed to review Brother Shiery's letter last week.

Brother Charles H. Ashman announces, on behalf of the Foreign Mission Board, that another Easter coin collector is being distributed among the churches, this one adapted to the conveniences and fancies of adults. Already the little wooden barrels previously mentioned, have been sent out in large numbers. Now the Board is sending out "Easter Dawn Coin Collectors", which a person may carry with him and it is hoped that when he is tempted to spend money needlessly, he may be moved to save the money and put it in his coin collector for Foreign Missions. Write to Ashman for the number you want.

Brother Harold D. Fry, pastor of the church at Sunnyside, Washington, says the Sunday school attendance has been better during the past year than during the year preceding and the church attendance is said to have been splendid. That the church has held its own financially, in the midst of financial conditions that were unusual for fierceness in that section, is a fine comment on the faithfulness of the members in their stewardship. We regret to learn that Mrs. Fry continues in ill health and that her improvement is very slow. We are sure there will be many who will remember her and Brother Fry in their prayers.

Brother W. S. Crick, pastor of the church at Fremont, Ohio, writes that work there has realized both material and spiritual gains. The attendance at the Sunday school has reached a new high mark. Special instruction work has been conducted by the pastor in their church school work and in the Sisterhood organization. It is worthy of note that the church met all its financial obligations for the year and gave more largely to missions than usual. Nine were added to the church during the year, and four were baptized but living in a distant city have united with a church elsewhere. Four were baptized on the occasion of the pastor's trip to Greene County, Pennsylvania.

Brother C. C. Grisso, pastor of the church at Lanark, Illinois, reports twenty-three received by baptism during the year just closed and two received by relation, these all having been received at the regular services. The year closed with five baptisms. Illustrated evening sermons are drawing crowds and the Gospel is being preached to the ears as well as shown to the eyes of his congregations. A marked spirit of fellowship and harmony is said to prevail, which is what we would expect to find in a church where souls are being saved throughout the year. The editor is grateful for the very gracious commendation of *The Evangelist* which Brother Grisso gives on behalf of himself and his church.

### PRAYER REQUESTS FOR THIS WEEK—

Pray for a revival in the Third Brethren church of Johnstown, Pennsylvania, with the pastor, Rev. J. L. Gingrich, as the evangelist. The meetings begin January 14th and will continue for three weeks.

Brother W. S. Crick, the pastor, writes that Fremont, Ohio Brethren ask to be upheld in prayer in the evangelistic campaign beginning January 21st, with Brother H. M. Oberholtzer as evangelist.

Pray for revival at the County Line church near Lapaz, Indiana, continuing two weeks from January 15th, with Brother D. A. C. Teeter as evangelist and Brother B. H. Flora as pastor.



# THE MOST ESSENTIAL RELIGIOUS PAPER

## For Every Brethren Home Is THE BRETHREN EVANGELIST

To put your own Church Paper in some New Home is good Missionary Work

### WHO AM I?

*am your friend and servant.  
come each week if I am invited.  
bring messages from your friends and brethren in Christ.  
bring news from the churches and mission stations at home and abroad.  
carry articles and stories that you cannot afford to miss.  
have poems that inspire the heart and cultivate an appreciation of the beautiful.  
bring news and views of world happenings that are significant from the Christian's standpoint.  
teach the Bible as the very Word of God, to be accepted on faith without question and to be obeyed implicitly in every part.  
have editorials that are sound in the faith and spiritually inspiring and informing.  
champion Brethren ideals and interests and seek to maintain the faith of our fathers unadulterated.  
come asking a place in your home, a prayer from your heart, and a contribution from your hand, in the name of the work I represent.  
come to you with the permission of the one who has made me and directed my course for the last fifteen years—THE EDITOR.  
am THE BRETHREN EVANGELIST.*

## Brethren Publications for Brethren People

By Dr. Charles A. Bame

Editor Brethren Sunday School Literature  
Many Years Member Brethren Publication Board

There is a very distinctive classification to my topic and I am glad for it, because I never do apologize for my church nor for any of its claims or practices. There is need for continuous and insistent stressing of our name and of our plea. For, if we do not emphasize it who will? Who should? If it does not need constant stressing and continued emphasis, then we do not need a press or publications or preachers.

From their very beginning, Brethren have believed that they have a distinctive message and that this constituted the real reason for their separate existence. It was that that moved the founders, as their first move after their settlement in this country, to set up a printing press. It was that press that gave them prominence and publicity from New York to Georgia and established them as pioneers in the wisdom of leadership. It was an irretrievable loss to them that they were unable to set the presses going again after their destruction in the Revolutionary War; and for this single cause, they began to lag behind other peoples who multiplied their publications and surged ahead.

In the development of this article I shall stress three points, viz.:

**I—We Have a Brethren Press.** Really, there are two, one at Ashland and one at Elgin, and two is too many for so small a constituency. Ours came to us both by galling sacrifice and wise business management. The story of the sacrifices of Henry Holsinger for the renaissance of things Brethren is almost a tragic story. That they have been brought again into prominence generally in our practices is a tribute to him that is too little recognized, as many older Brethren knew. He was a pioneer, following Henry Kurtz, but more bold and daring, for he dared to do things and advocate progress that Kurtz did not. I do not say that Kurtz was not courageous, but I do say that his wait for action of conference proved him to be at least more cautious than Holsinger who made no professions of trying to please anyone who had parted company with original Brethren practices and beliefs.

The Brethren Press (Holsinger's) immediately began to call for reforms to original practices which aroused antagonisms and made distinctive the message of what are today, the Brethren Publications.

Holsinger also pioneered with a paper for the young people which he called The Pious Youth—and what a name that would be for a youth's paper today. After he made a success of that, he was imitated by other Brethren peoples who, after several trials, evolved what is now, I believe, "Our Young People."

**II—This Brethren Press has had a Boldly Distinctive Message.** It was born in the spirit of heroism in a day when it meant ostracism and denial of friends and associations unknown to many of our present readers. Let this illustrate: The elder of the Church of the Brethren who received me into the ministry, always called me, obstreperous though he sometimes regarded me, as his "boy": but when I became a minister in our organization, he outspokenly indicated to me that we could "never be just like we were before". Thank God that feeling has all but passed, but no one who did not live in or near the day when our publications were getting character can ever know what it cost to pioneer.

That distinctive message stressed the "good life". It was not ultra-theological save as it related to conduct. It never contradicted the teachings of the founders of the church who accepted the Bible as the word of God, nor the deity of Jesus Christ, the guidance of the Holy Spirit, the return of the Lord: but it did stress many other distinctive doctrines of Baptism, Peace, Temperance, Chastity, Non-resistance, Non-swearing, Non-oath taking, Non-divorce. The continuous ideal and challenge of Brethren literature from the beginning has been, "how much like Jesus Christ can you live?" It is quite safe to say that the literature of the future needs by all rules of honesty, to stress that same message.

This press of ours has raised a continual and consistent voice against formalism, legalism and Pharasaism from the start. In that message, it has not only freed our own people, but trailing along behind a few years, our Brethren from whom this press separated us have also fought free from it. In that, it has done a mighty and a wonderful work and should receive the gratitude of all Dunker



peoples of several of the groups. Against any return to it, we who now control its destinies should be set determinedly and fearlessly.

**III—This Brethren Press** has led a splendid forward march toward a better interpretation of the real Brethren message to the world. Were there not so many in our group who never knew it, it would seem harsh to remind us that once, having been leaders in Sunday school work, there came a time when Sunday schools were opposed, and there was no means to remind the people of their former leadership. It seems to have been entirely forgotten for many years, when there was no publication to tell it. There was a time when colleges were openly opposed and the same could be said of other good things—all of which was a "block" to the progress of our Cause. But when our presses started, it was not long until most of the Brethren, seeing their duty (a mighty word among them) became most devoted and sacrificing for the spread of the gospel at home and abroad.

This story could be lengthened until it became harrowing and distasteful. It is the old, old story of no mouth-piece. The story of a few persons getting control, trying to do the thinking for the whole group and crying "bloody murder" if they do not get their way. So disgusting was this principle to the founders of our Republic that they made free speech and freedom of conscience a part of their foundational laws. So did the Brethren in 1880. Against any semblance of a return to such a galling system, Brethren need constantly to guard themselves. We have traveled a long way from it and have still retained our integrity; let us not be guilty of any surrender to formalism and legalism in any form, in the days ahead of us.

**Conclusion:** There is need of an untrammelled press that maintains the whole gospel idea. The times have proven that it is next to impossible to maintain a religious press of any character without endowment of some kind. "In the red," indicating continual losses, seems to be the lot of most of the religious papers and periodicals of today. May we hope for a better day; but, in the meantime, may we be loyal and faithful enough to our own institution to keep the wheels going and to keep ourselves true to an unbridled and fearless preaching-publishing of the whole gospel of our Lord Jesus Christ until he comes again. More, let us have the collection.

Ashland, Ohio.

## Self-Supporting Christian Institutions

By Dr. R. R. Teeter

Business Manager of Brethren Publishing Company  
for the last nineteen years and a former Editor  
of the Brethren Evangelist

Sometime during the past year one of our brethren representing one of the general interests of the Brethren church, in making the appeal for an offering to support the work he represented, made the statement in a small folder he mailed out to Brethren pastors and churches, "There is no institution in the Brethren church, except The Brethren Publishing Company, that can ever hope to become self-supporting."

Had the good brother left out the "exception" we would say Amen! to everything he said. But any one who is

at all familiar with the problem of denominational publishing should understand it is one of the most trying problems the denominations have to face, especially is this true of the medium-sized denominations, and more especially is it true of the smaller denominations. And when a church with no larger constituency to draw from than the Brethren church has undertaken to provide its membership with the literature needed to justify its existence as a denomination it should realize it is a field of missionary endeavor, and should be considered as one of the church institutions that must constantly draw upon the resources of the membership in the church that feels there is a message to give to the world that will not be given unless they back it up with their financial support.

### A Possible Way Out

After eighteen years' experience as business manager of such an institution the writer will frankly state that in his opinion the only possible way to make the publishing house of a small denomination self-supporting would be for the friends of the institution to furnish in the neighborhood of a quarter of a million dollars to equip it as an up-to-date commercial printing plant so that it might be able to enter the field of commercial printing to the extent that its profits would make up for the losses occurring in the making of its denominational church literature. And, I would add further, there is no other industry with which I have any acquaintance in which there is keener competition than the printing industry. For the past several months the various graphic arts or various features of the printing industry have been trying to formulate a code of fair competition under the provisions of the NRA, and some two hundred codes have been suggested and formulated, but none have been adopted by the National Administrator as yet.

Few fields of industry have suffered more from the past four years of financial depression than the field of printing. Many quarter-million or half-million printing plants have been forced into bankruptcy during these years, and the Brethren Church should feel thankful to God that its little plant, though buffeted about a bit now and then, has been able to weather the storm, and is still operating as many hours per week as the blanket code of the NRA will allow.

### The Best Way Out

I have just concluded a paragraph on a "possible way out," but I believe there is a surer and better way out. A way that both the editor and myself have suggested many times in the years we have been working together.

That way is the way of endowment. Business slumps and financial depressions come and go, but an adequately endowed institution may go on forever.

With this object in view the building now occupied by the plant of The Brethren Publishing Company and a picture of which appears on the last page of this paper was purchased, as has been stated many times, absolutely on faith. The rentals from the apartments in this building proved a godsend to the business for a period of ten years; but when the period of unemployment struck the country the income from this source like the income from apartment buildings all over America was greatly curtailed. Many apartment owners in our larger cities have not been able to pay their taxes or to pay the interest on their mortgages for the past three years. We have suffered along that line, but we have been able to keep up the taxes and interest, though the indebtedness has not been reduced for about two years.

(Continued on page 8)



# "What I Have Written I Have Written"--John 19:22

By Homer A. Kent

## A New Year Sermon

Preached Sunday Morning, Dec. 31, 1933, at the First Brethren Church, Washington, D. C. Requested by the Official Board to be published in "The Brethren Evangelist."

These are the words of my text this morning: "What I have written I have written." They may seem to be a rather strange text for the last Sunday of the old year, but words which are significant none the less.

Pilate had written a title and placed it above the cross whereon Jesus was crucified. The title read "Jesus of Nazareth the King of the Jews." It was written in three languages so that all the world could read it—in Hebrew, the language of the country, in Greek, the trade language, and in Latin, the official language.

The Jews were greatly incensed at the title and quickly implored Pilate to have it changed. It was too great a testimony to suit them. They said, Make it read that Jesus said he was the King of the Jews, not that he really was. But Pilate had already pampered them too much. He had gone against the beliefs of his heart in permitting Christ to be crucified. He was resolved to give no more. And this was his response, "What I have written I have written."

After all there are some things which cannot be changed. There are some unalterable facts. Pilate could have taken that sign down and changed its wording but the fact that Jesus is the King of the Jews he could not change. Christ today is a rejected King but a King nevertheless and one day will ascend the throne of his father David.

It is a fact that cannot be changed that the Bible is the inspired Word of God. Men may scoff at the idea and repudiate it but all the same, "Forever, O Lord, is thy Word settled in Heaven."

It is a fact that salvation is by faith, that without holiness no man shall see the Lord, that there is a Heaven to gain and a Hell to shun. Yes, there are some great facts that the desires and whims of men cannot change. God has written over these facts, "What I have written I have written." And he works by them and intends that men shall shape their lives by them.

There is another application that may be made of these words. A record of events and living has been written during the year that is closing today. It cannot be changed. It is forever recorded in the archives of eternity. Like the voice recorded on the phonograph disc, it is fixed.

### I. What Has Been Written in the Record of 1933?

Much has been written into the record of our country during the last twelve months. Seldom has our country seen so many momentous events take place in one short year. But let us rather look into our own individual lives. What has been written with respect to them? Each life leaves behind a different record. Some of the records are fairly good, some are indifferent, and doubtless some of our records are very poor. But of whatever character the records may be these words are true, "What I have written I have written."

Into our records some joys have been written. Jesus prayed that his joy in the lives of his disciples might be made full. And when folks seek to do his will the joy comes. I am quite sure all of us have experienced some

real Christian joy. Let us thank God for that.

There have also been written into our records some sorrows. The path of the righteous does not always glow with light. Sometimes our loving Heavenly Father sees fit to let some shadows cross our pathway. He sees that we need these shadows to mellow our lives, to make us more sympathetic, to teach us to trust him. And he who bears patiently his sorrow shall not lose his reward.

There have been some disappointments written into the record of the past year. I dare say that in every heart there has been some disappointment that you have had to bear. It may be only known to you and God. These disappointments have come to churches and individuals. We do well to remember in the midst of disappointments that sometimes they are turned into his appointments. God will work out all things for his glory in the end if we will trust him.

It is good to think that there has been some earnest, faithful service written into the record of the past year. There has been some "putting of first things first," some Christian unselfishness, some real surrender, some evident growth in grace. For this fact we thank God and take courage. Christ-likeness has not been altogether a thing apart in our midst.

And for all faithfulness in doing our Lord's will there will surely come an abundant reward. Not even the one who gives a cup of cold water in the Master's Name shall in any wise lose his reward. When we appear one day in his presence it will not be judged for our sins—that was cared for on Calvary—but we shall be judged according to our Christian stewardship and rewarded accordingly. Some will be saved so as by fire with no abundant entrance over yonder. Others will be saved gloriously having built faithfully upon the foundation of their salvation, gold and silver and precious stones.

A young couple took a wedding trip to Europe. When they visited London they bought some furniture, and sent it to the United States for their home. When they visited Paris, and many other cities they did likewise. Later, when their trip was over they came to America and lived in their home that was furnished by the material sent over from Europe during their traveling days.

During 1933 faithful Christians have been sending over to their eternal home materials for that Home. What have we sent? "What I have written I have written."

### II. What Should Be Written Into the Record of 1934?

We cannot change the record of the old year. We wish we might make it a better record, but what has been written has been written. However, a new year beckons to us. Its pages wait for us to write upon. They are spotless and white. We can make it a better record than that of last year if we will. What a tremendous word is that word "will". With it we can defy God or delight him. With it we can debase life or enrich it. With it we can improve the new year or we can desecrate it.

In all probability this will be the last year for some of us. It may be the last for all of us. The Lord may come before 1935 opens before us. With this fact before us, of



the uncertainty of life we ought to seek to make this coming year the most profitable in all of our experience.

It is not this preacher's intention to make any resolutions for you, but he is quite certain that when the record of the year is written there are some things that we will all want to have included in our records. Let me mention a few of them.

1. We shall want it written, I gave more attention to the Word of God this year than before. After all the Word of God and the things it says are the only things worth while. How foolish then to give our major attention to lesser things. Paul said to Timothy, "Preach the Word—that is what the people need, not this or that or the other, but the pure Word of God." We have need, then, to form some steady habits of Bible reading and study.

2. We shall want it also written in the record, I found more time to pray this year than last. I learned to plead his promises, I taught my children how to pray, I prayed in their presence. We kept the family altar all through the year.

3. We shall want it written in the record that we shall write the coming year, I trusted God a little more and worried a little less this year than ever before. The most of us have worried altogether too much this past year. It did us no good. Will we never learn to trust God?

4. Again, we shall want it written in our records for 1934, I was more faithful to my church, its worship, its service, and its ordinances than ever before. It is so easy to follow the way of the world and neglect the church, but it should be our joy ever to seek to uphold her honor.

5. Then, when the year is done, we shall want it inscribed in the record that shall be written, I obtained a greater degree of victory over the besetting sins of my life than I had known before. Some have weaknesses that take a life time to conquer. God bless the men and women who strive for the mastery. Christ will come along by their side to help them.

6. We shall want it written in our record when the year is closed, I was less selfish this year than I ever was before. More thoughtful of others, less thoughtful of self. I was less jealous, less pettish, less sensitive. You know some folks are awfully touchy. Touch them on this point and they are touchy, touch them on that point and they are touchy. Now this is nothing but selfishness and how far removed from the likeness of our Lord. It will be a great victory for some of us this year if we can rise above the little things of self and live in the Spirit of Christ.

7. We shall like to have included also in our next year's record, I exemplified a finer type of consecration than was ever in my experience before. To do my Lord's will was my sweetest pleasure. I found real joy in bearing his cross.

8. Last of all, we shall be glad to have written in our record for 1934, I looked forward with more eager anticipation than ever before to the Coming of the Lord. I found that hope a blessed Hope, a purifying Hope, an energizing Hope that filled my heart with an unknown eagerness to be ready for him when he comes—at morn, at noon, or at midnight.

These suggestions are presented today with the prayer that the year just ahead may be rich in spiritual experience for all of us.

Washington, D. C.

## Self-Supporting Christian Institutions

(Continued from page 6)

It is for this purpose we call upon every church in the brotherhood, no matter how hard pressed financially, to share their poverty with this much needed cause. You will remember we voluntarily surrendered our place in the church yearly calendar last year, and asked no offering; but this year we feel that though churches are still in straitened circumstances they should share what little they may still have with this institution which is as much a part of the life of the Brethren church as any local congregation.

The day allotted for this free-will offering is the fourth Sunday in January, but if that day is not suitable the following Sunday will do just as well. Whether the contribution can be much or little, we feel it should be counted a privilege by every congregation to have part in this work which is very definitely the Lord's work.

In past years many isolated members of the church have been generous with their contributions, and we trust this year may prove no exception to the rule. Send all contributions to the business manager.

The life of the body is a sacred thing, because in it and through it comes the deeper life.—Phillips Brooks.

The vocation of the Christian is not exhausting or heavy, but full of the boundless joy of increasing freedom, and widening, deepening love. Without Christ the life of man is like that of a caged linnet, meant to fly and to sing in free air, in prison behind hard bars. In him we gain our freedom and our joy and the power of soaring to the heights. God has given each of us a thousand excellent gifts; and each can be refined, deepened, perfected; and in the development of each, new ones grow to fruit. And the only goal is that very perfect majesty of soul which Christ displayed from birth to death; in a manger; on a cross.—Canon Goudge.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

I John

(A Study in Outlines)

Author: St. John, the Divine.

When Written: Around 90 A. D.

Where Written: Ephesus, probably.

Why Written: Read 1:3, 4; 5:13; Cf. with Jn. 20:31.

To Whom Written: Jewish and Gentile Christians.

Key Words: Fellowship and Knowledge.

#### SIMPLE AND PURE LANGUAGE

(Adapted)

- |           |             |
|-----------|-------------|
| 1. God    | Satan       |
| 2. Christ | Anti-Christ |
| 3. Church | World       |
| 4. Light  | Darkness    |
| 5. Truth  | Falsehood   |
| 6. Good   | Evil        |
| 7. Joy    | Sorrow      |
| 8. Safety | Peril       |
| 9. Love   | Hate        |
| 10. Life  | Death       |



## CONTRASTS AND CONSEQUENCES

(Dr. Westcott)

"If we say we have fellowship with him and walk in darkness,  
We lie, and  
we do not the truth.  
"If we say we have no sin,  
we **deceive ourselves** and  
the truth is not in us.  
"If we say we have not sinned,  
we **make him a liar** and  
his word is not in us.

On the other hand:

"If we walk in the light as he is in the light,  
we have fellowship one  
with another, and  
the blood of Jesus his  
Son cleanseth us from  
all sin.  
"If we confess our sins,  
he is faithful and righteous  
to forgive us our  
sins, and  
to cleanse us from all  
unrighteousness."

(The truth of St. John runs in series of cycles which mount up with eagles' wings—higher and higher—through the central blue into the center of eternity's life. Truly St. John's spiral stairway of thought shall lead us home.)

## SYMMETRY IN CLAUSES

(Dr. Westcott)

- "(1) I write unto you, **little children**  
(Teknia), because  
**your sins are forgiven you**  
**for his name's sake**  
(a) I write unto you, fathers,  
because  
Ye know him that is from the  
beginning.  
(b) I write unto you, young men,  
because  
Ye have overcome the evil  
one."  
"(2) I have written (I wrote) unto  
you **little ones** (paidia) because  
**ye know the Father.**  
(a) I have written (I wrote) unto  
you, fathers, because  
Ye know him that is from  
the beginning.  
(b) I have written (I wrote) unto  
you, young men, because  
**Ye are strong and the word**  
**of God abideth in you and**  
**ye have overcome the evil one."**

## WHAT THE ETERNAL GOD POSSESSES

GOD	CHRIST	SPIRIT	
GOD	Life	Love	Love
CHRIST	Love	Life	Light
SPIRIT	Light	Light	Life
GOD	CHRIST	SPIRIT	

## WHAT THE CHRISTIAN BELIEVER POSSESSES

	BODY	SOUL	SPIRIT	
BODY	Life	Light	Love	BODY
SOUL	Love	Life	Light	SOUL
SPIRIT	Light	Love	Life	SPIRIT
BODY	SOUL	SPIRIT		

## COINCIDENCES OF EXPRESSION

(Vincent)

1 John 1:2, 3.	Gospel 3:11
4	16:24
2:11	12:35
14	5:38
17	8:35
3:5	46
8	44
13	15:18
14	5:24
16	10:15
4:6	8:47
5:4	16:23

## CHARACTERISTIC EXPRESSIONS OF JOHN

(From Vincent)

Light	23 times
Glory, to be glorified	42 times
Life, live	52 times
To Witness, testimony	47 times
To Believe	98 times
Work	23 times
Name	25 times
Truth	25 times
Sign	17 times

## THE TESTS OF FELLOWSHIP WITH GOD

(Outline in Question Form)

Do you have **Life and Light** in your Soul?  
Do you separate **Error and Truth** in your Thinking?  
Do you evince **Faith and Love** in your Conduct?  
(These three questions—cautiously worded—reveal the major truths of the First Epistle of the Beloved Disciple).

## "SERVANTS OF GOD"

"Then in the hour of need  
Of your fainting, dispirited race,  
Ye like angels appear!  
Langour is not in your heart,  
Weakness is not in your word,  
Weariness not on your brow.  
Eyes rekindling, and prayers  
Follow your steps as ye go.  
Ye fill up the gaps in our file,  
Strengthen the wavering line,  
Stablish, continue our march—  
On, to the bound of the waste—  
On to the City of God."

## REVERSION TO ANIMALISM?

Press reports tell of a wedding at a Nudist colony near Elsinore, California, at which the bride and groom, the minister and the spectators were all completely nude. The bride explained: "I married this way because I like the simplicity and freedom." The groom declared that he liked to come out to the colony for the week ends and "romp around." The minister who degraded his high calling by this indecent performance was the Rev. Clark Irvine, of the Temple of Nature Church, whatever that is. Surely the whole world is going crazy, or the alleged processes of evolution have been reversed.—Methodist Protestant Recorder.



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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# The Summer Bible School

By A. L. Latham, Chester, Pa.

What is it? Its purpose, Methods

"This one thing I do"

Notice the Fundamental Principles—ever the same—then examine the new facts.

The "SUMMER BIBLE SCHOOL" is a school for the definite, purposeful, practical study of the Bible, and is planned so as to systematically focus the Scriptures upon the Lord Jesus, whom they are intended to reveal.

It takes for granted that THE MOST NECESSARY and at the same time THE MOST INTERESTING BOOK in the world is the Bible.

THEREFORE, THERE IS NO NEED OF HANDCRAFT TO STIMULATE INTEREST—NONE IS USED, MAP-DRAWING EXCEPTED.

TO THINK. TO ADD interest to a REAL BIBLE SCHOOL, through the use of handcraft is akin to the thought of brightening sunlight through the aid of a tallow candle.

If the attitude of the pastor (who should always be the principal) and teachers toward the Book is what it should be, there need be no anxiety as to how the pupils will feel.

THE PROGRAMME OF "THE SUMMER BIBLE SCHOOL" is as clear cut as that of the public school.

THE COURSE OF STUDY is comprehensive enough to create a soul thirst for the WORD and to lay the basis for its intelligent and profitable study throughout life.

TWELVE GRADES ALSO ONE KINDERGARTEN AND TWO POST-GRADUATE YEARS.

It provides twelve sessions of five weeks each of systematized Bible Study, following PUBLIC SCHOOL METHODS—one Kindergarten and two Post-Graduate years.

Pupils graduate from "THE SUMMER BIBLE SCHOOL" the year preceding their kindergarten and two Post-Graduate years.

### DIPLOMA

(College Credits)

Pupils, upon completing the course of study satisfactorily, receive a diploma. Credits are given at colleges for work done.

Certificates of Promotion are now given to Eighth Grade Pupils passing them from the Grammar Grades into the High School.

Certificates are also given for Five Years' faithful work to Adults past the school age, who prove themselves satisfactory students.

(For Diplomas, Certificates, etc., communicate with OVAL & KOSTER, Indianapolis, Indiana).

### PURPOSE

The plan and purpose of this course of study is to correlate the WORD OF GOD to the LORD JESUS CHRIST, whom it is designed preeminently to reveal to a lost and sinful world as the only possible Savior.

### "THE WAY OF LIFE"

Scripture Memorizing

To attain this end, a book entitled "The Way of Life" containing thirty-seven lessons together with some other matters of interest was prepared.

In this department the "Way of Life" is designed to be the guide throughout the course. It traces the "Golden Thread" of the coming Lord set forth by the old prophets and reveals him in the full burst of HIS Glory when he came.

It also sets forth from the Scriptures the necessary relationship which must exist between ourselves and him, in order to Salvation; also the principal duties and privileges which belong to us as Christians.

Over thirty devotional and doctrinal chapters, distributed throughout the course, to be memorized, sustain the "Way of Life."

### HISTORY

In the earlier grades the History of Divine Revelation, also of the Hebrew people and the leading characters of the Old Testament, also of Jesus and the Apostles and others are set forth in question and answer through booklets prepared for the purpose.

At the age of thirteen and on, using "Blaikie's Bible History" pupils are made familiar with the lives of the principal Bible characters and the history of the people of Israel.

### GEOGRAPHY

The Geography of Palestine receives attention at the very beginning through the use of maps, and later the Geography of Palestine by A. L. Phillips is used as a textbook.

Beginning with the ninth grade, Rand & McNally's Bible Atlas is a text book to the end of the course.

It will be seen that this is a comprehensive system and articulated according to the plan of God's Word.

### STAR AND REPORT CARDS

Interest may be further stimulated by using in addition to stars—crosses, crescents, suns, moons, hearts, harps, and crowns, etc., special values attaching to each. These emblems also come in different colors.

Each card should have its fastener and they all should be posted in a conspicuous place in the classroom.

### COMBINATION STAR AND REPORT CARD

See sample of the use of stars and report cards, etc., at the close of the appendix.

### ANNUAL REPORTS

Each school should print a report of its work for circulation through the neighborhood. It encourages the pupils, advertises the school and creates interest.

### NOW INTERNATIONAL

"THE SUMMER BIBLE SCHOOL" is now well established. It is known of throughout almost the entire world and is in operation in almost all states of the United States, also in different parts of Canada, South America, Korea, Manchuria, Japan and India. It has commended itself and is its own best advertiser.

This type of school is adapted to all churches and to pupils of all ages.

### EFFECTS OF "THE SUMMER BIBLE SCHOOL"

The development of a people who know the Bible.

An elevated spiritual tone.

An increased loyalty to the Master.

A larger attendance upon public worship.

A greater liberality in giving—God's plan.

An increased interest in missions.

More Godly and consistent living.

The development of real Christian character.

Coming directly from God's Word. His revelation is accepted as the supreme authority for governing life and is far more generally obeyed.

### REFLEX INFLUENCES

Neither is this influence limited to the individual church. The whole community is benefited.

### NON-SECTARIAN

The school being non-sectarian all denominations attend.

### CHRISTIAN PUBLIC SCHOOL TEACHERS

TO CARRY OUT THIS SYSTEM PROPERLY THE PUBLIC SCHOOL TEACHER IS NECESSARY BECAUSE HE OR SHE KNOWS HOW TO TEACH.

NECESSARILY, THE TEACHER MUST BE A CHRISTIAN.

### TEACHERS PAID

IT IS ONLY RIGHT THAT THE TEACHERS SHOULD BE PAID A REASONABLE SALARY. HERE, AS EVERYWHERE ELSE, THE LABORER IS WORTHY OF HIS HIRE. MUCH CANNOT BE EXPECTED OF UNPAID TEACHERS. MANY SCHOOLS MAKE THE MISTAKE OF USING VOLUNTARY SERVICE.

THE WORK IS THE MOST IMPORTANT IN THE WORLD AND SHOULD HAVE LIBERAL FINANCIAL SUPPORT—TOO MUCH CANNOT BE SPENT FOR THE CHILDREN AND THE WORK CANNOT BE OF TOO HIGH A GRADE.

### LOVE

In order to succeed LOVE must control.

### "GOD SO LOVED"

John 3:16—The loftiest expression of divine revelation. We must love in order to be efficient.

### REAL STUDY AND WORK

"THE SUMMER BIBLE SCHOOL" IS A REAL SCHOOL just as much as any public school.

CHILDREN APPRECIATE A REAL THING quite as much as older folks. It enthruses them to do ACTUAL WORK. They are capable of appreciating real values.

### "SUMMER BIBLE SCHOOL FOUNDATION—FINANCE"

"The Foundation" is being securely guarded and every precaution is being taken to see to it that the teaching fostered by the movement is in harmony with the Fun-



damentals of Christianity. In other words, the conservatism of the movement is assured.

In this same connection, notice the principles underlying "THE FOUNDATION" and its work.

First—THAT THE SCRIPTURES THROUGHOUT ARE THE INSPIRED WORD OF GOD.

Second—THAT MANKIND IS UNIVER-SALLY SINFUL AND CAN BE SAVED ONLY THROUGH CHRIST.

Third—THAT THE LORD JESUS CHRIST IS THE ONLY BEGOTTEN SON OF GOD.

Fifth—THAT HE WAS CRUCIFIED FOR OUR SINS AND THUS MADE A COMPLETE ATONEMENT FOR ALL WHO IN HEART ACCEPT HIM AS THEIR SAVIOR.

(To be continued)

Studying the  
**SUNDAY SCHOOL LESSON**  
at the Family Altar  
By William S. Crick

### STANDARDS OF THE KINGDOM

(Lesson for January 28, 1934)

Lesson Text: Mt. 5:1-48. Golden Text:  
Mt. 5:8

#### MONDAY

**True Blessedness.. Mt. 5:1-12.** A sermon from a mountain top! And just as that lofty pulpit commanded the surrounding terrain, so the religious ideals and concepts enunciated therein are high above the standards for the true, the beautiful and the good held by the moralists of Jesus' contemporaries. Many are the false and counterfeit beliefs promulgated today which prate of the happiness of their devotees, of the beauty of their idealism, of the truthfulness of their fulminations! "For as the heavens are higher than the earth, so are ... my thoughts than your thoughts!" (Isa. 55:9). And what paradoxes these "Beatitudes" proclaim: "Blessed are the poor!" The world shrieks: "Blessed are the rich!" Let us, with Paul, "become fools for Christ's sake!" (1 Cor. 4:10).

#### TUESDAY

**Loving Our Enemies.** Mt. 5:43-48. Jesus takes us creatures "where we are" and not only points us to the heights, but helps us to mount up! Yes, we DO have enemies—how shall we deal with them? "Love them. ... bless them ... pray for them ..." Jesus commanded. How much more victorious our life would be if we would but place all revenge, all retaliation, all railing "under the blood". Of Jesus, that impetuous apostle, Peter, wrote: "He did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again, when he suffered he threatened not, but committed himself to him that judgeth righteously!" (1 Pet. 2:22, 23). Were not Jesus' first words from the cross: "Father, forgive them"? "If it be possible, as much as in you lieth, live peaceably with all men!" (Rom. 12:18).

#### WEDNESDAY

**The "Golden Rule".** Lk. 6:27-38. It is trite to observe that Jesus taught the "Golden Rule" while human nature prefers to practice the "rule of gold". But this is

but another paradox in the teaching of the One Who spoke with authority. Proof, such as has never before been adduced, is to be had today of the impotency of gold to satisfy, of its inability to solve life's problems, and of the futility of making it one's god. The "Sermon on the Mount" has been called "The Charter of the Kingdom". As such it represents the ideal of human society which will obtain when Christ reigns in justice and equity on the throne of his father, David. Yet, this is the believer's ideal for the present; however, in these days when the Kingdom is present only in "mystery form", it requires the indwelling Spirit to keep the rule.

#### THURSDAY

**Whole-Hearted Seeking.** Ps. 119:1-8. Here are beatitudes from the Psalms. "Blessed are the undefiled. ... Blessed are they that keep his testimonies!" Blessedness is revealed to be due to the contents of the heart, not to the contents of the purse. Walking in the law of the Lord, and seeking him "with the whole heart" is the secret of true happiness—so declared a poet of Israel. These principles of obedience and whole-hearted loyalty are eternal in their character. Jesus declared that he came "not to destroy but to fulfil". Again he said: "All things must be fulfilled which are written in the Law of Moses, and in the Prophets, and in the Psalms concerning me!" (Lk. 24:44). Jesus' coming did NOT abrogate a single law of righteous conduct or duty—and in the Kingdom they will be perfectly kept.

#### FRIDAY

**Mutual Love.** Rom. 12:9-21. "Be of the same mind one toward another!" Here is stated the principle whereby brethren may dwell together in peace in the household of faith. In these days of climaxing hypocrisy, evil, slothfulness, self-serving, despair, tribulation and prayerlessness, let us make the fellowship of the Church a real haven for the harassed, persecuted, dismayed believers. With worldliness without and apostasy within the Church, let us endeavor to make "The Tie That Binds" truly blessed!

And this mutuality of love is also to temper the conduct of the believer toward those "without". "Recompense NO MAN evil for evil. Provide things HONEST in the sight of ALL MEN!" "By this shall ALL MEN KNOW that ye are my disciples IF ye have LOVE one for another!" (John 13:35).

#### SATURDAY

**Christian Duties.** Eph. 4:25-32. Spurgeon said: "Christians are not saved because of their good works—but they ought to show by their good works that they ARE saved!" "Being justified by faith, "HOW shall the born-again-one conduct himself? The character and conduct standards in the Sermon on the Mount find generous amplification in the epistles. "Don't lie. ... don't be angry; don't sell out to serve the Devil; don't steal—earn your living; don't countenance corrupt conversation!" It seems hardly possible that children of God should have to be so counselled! Then follows here a catalog of sins within the church which "grieve the Holy Spirit" and render his indwelling impossible: "Let ALL bitterness, and wrath, and anger, and clamor, and evil speaking be put away from you with ALL malice—and be ye kind!"

#### SUNDAY

**A Citizen of Zion.** Ps. 15:1-5. "Who shall abide in thy holy tabernacle ...? He that doeth THESE THINGS shall never be moved!" What things? Here are given some of the measurements of the moral stature of a pious worshipper, against which we do well to check our own life. The Prophet Micah's summarization of this stature is also appropos: "And what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God!" (Micah 6:8). And Isaiah: "Wash you and make you clean; put away evil from your doings from before mine eyes; cease to do evil, LEARN to do well, relieve the oppressed, judge the fatherless, plead for the widow." (Isa. 1:16, 17). And Hosea: "For I desired mercy and not sacrifice; and the knowledge of God more than burnt offerings!" (Hosea 6:6).

<p><b>E. M. RIDDLE,</b> President Waterloo, Iowa</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p><b>BRETHREN CHRISTIAN ENDEAVOR</b> RINGING CHURCH UNCONSECRATED EXTENSION BY EVANGELISM</p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## When Is Christ My Master?

By C. D. Whitmer

(Article Number 4)

Theme:—"When I enjoy fellowship with his Spirit."

#### Thought

Often Jesus went up into the surrounding mountains, away from the busy life of the villages, to seek solitude. When we feel that things are not going quite so well we seek out a place to be alone. The best place to seek is the great out-of-doors where we can have fellowship with the Master. It is in such fellowship that we make our greatest decisions. The Master always seems a bit closer out in the open where God is all about us. When Jesus was discouraged,

tired, disquieted, or perplexed, he took to the hills where he had communion with his higher self and fellowship with his Father. We can enjoy this same communion with our Master if we will but seek him.

#### Scripture

Seeking a solitary place. Mark 1:35-36.

After a busy day Jesus departed into a mountain. Mark 6:35-46.

Decisions made in the Wilderness. Matt. 4:1-11.

Fellowship with the Master. 1 John 1:3-7. What Fellowship is. Eph. 3:7-11.

The test of our enjoyment of fellowship



with his Spirit. Luke 10:25-37; Matt. 6:2-17; 25:34-46.

#### Meditation

"There is a room."

"My problems are so great today!  
There is room where I must go,  
And close the door, and kneel to pray,  
And only God shall know.

"A room where I have often knelt,  
And agonized, and prayed, and plead,  
Until, all comforted, I felt  
God's hand upon my head.

"A room I seek when I am glad,  
To thank the Giver of it all.

Without him I should not have had  
These joys, I have, at all.

"Within my house is one small room,  
A haven from distress and care,  
I turn to it—and through the gloom  
Seek God, and find him there."

Prayer (To be given by you).

My Resolutions with suggestions for action:

1. ....
2. ....
3. ....
4. ....

(To be continued)

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## How Others are Facing a Puzzling Problem

A Baptist Viewpoint that will be of interest to Evangelist Readers on  
"Home Missions and the Spiritual Conquest of the World"

By J. B. Lawrence

The work of the Home Mission Board is just as necessary today in the bringing in of the Kingdom in the homeland as it has ever been. In fact, the Home Mission task is larger, more difficult and more important than ever before. The work that ought to be done today is more vitally related to the whole task of the denomination than it has ever been at any period in our history.

A Spiritual Warfare. When our Lord said, "the field is the world," he was not speaking in geographical terms; he was thinking about man, his spiritual condition and environment. Later on, Paul, the great missionary apostle, speaking of the conquest of this world-field, said: "Our warfare is not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places."

No matter whether it is State Missions or Home Missions or Foreign Missions, the field is the world and the warfare is spiritual.

The Spiritual Conquest of the World. The ultimate objective of Christian missions is to rout the forces of evil and drive them from the world-field. This task is more significant than many are inclined to think. It means infinitely more than the sending out of a few missionaries and the opening up of a few mission stations either on this side or the other side of the ocean. If there were a missionary and a mission station in every community on the face of the globe our task would still be incomplete if men had not learned to obey Jesus and if the spiritual forces of evil in human society had not been subdued.

A New Approach to the Task. This gives a new approach to our thinking on missions. We are not to think of our mission task in terms of continents, or national groups simply, nor are we to measure our obligations to peoples by their social need alone. We cannot win on foreign fields alone; yea, we cannot win either at home or abroad un-

less we consolidate and hold the territory we have already won.

Dr. William E. Hatcher, of sacred memory, in speaking of Home Missions, said: "It is at least as essential to save what we already have as it is to save that which is

### Easter Dawn Coin Collectors

The Foreign Missionary Society of the Brethren church recently offered to furnish free "Brethren Foreign Missionary Barrels" in which to gather gifts for the Easter offering. The response has been good. Thousands of these barrels have been sent to the churches. Orders are still coming in. But, some feel that the older persons, the adults, wish some device a little different in which to place their gifts. So we are offering "Easter Dawn Coin Collectors" for the adults. These are 3 inches by 3 inches folded and slip into a strong envelope provided. They will hold ONE DOLLAR in dimes in the pockets into which the dimes are slipped. The envelope can be carried in any pocket or pocket book. Now, we will send these free to any church ordering them. How many does your church want, Pastor? You may have already ordered barrels. But, if any want these Coin Collectors, send us your order immediately. These are excellent for sacrifice gifts. Here is a suggestion. Put the Barrel on the table at every meal. When you give thanks,—then drop some coin in the barrel as a practical thanks. Then carry the "Easter Dawn Coin Collector" with you. Whenever you are tempted to buy candy, ice cream, etc., just sacrifice and put that dime in the collector. Let the Barrels be Praise or "Grace Barrels" and the Coin Collectors be "Sacrifice Gatherers". Now, get busy and send us your order. Easter will soon be here. Send all orders to

REV. CHARLES H. ASHMAN,  
Johnstown, Pa., R. D. 5.

lost." And Dr. J. B. Gambrell, the Nestor of Baptist philosophers and seers, said: "The most tremendous work of Southern Baptists today is the training of our own people at home, and our supreme hope is to project a great movement throughout the churches for their betterment and proper enlistment."

A Glorious and Dangerous World. The present world, looked at from the standpoint of human condition, is both glorious and dangerous.

It is glorious because of its knowledge. Man never knew as much as he knows now. But the sources of this knowledge and the means of its distribution are largely in the hands of the "principalities and powers" against which we have to fight in building a Christlike world. And herein is the menace. This wonderful knowledge may be used for destruction and disorder. We must capture for Christ the sources and the means of distribution of knowledge.

This world is glorious because of its wealth. Man never possessed as much of everything as he does now. But wealth, like knowledge, is largely in the hands of the "principalities and powers" against which we fight. We must capture this wealth and make it useable for Christ in the work of construction and order.

The world is glorious because of its power. Man was never as mighty as he is at this hour. He never had control of as many forces as are now at his command. Labor saving devices and automatic machinery have literally transformed the social and economic life of the world. But this power, like knowledge and wealth, is under the control of the "principalities and powers" against which we fight. We cannot build a Christlike world so long as the "rulers of the darkness of this world" control the knowledge, wealth and power of the world. These mighty forces must be captured for Christ and turned to the work of construction and order.

Grave Problems Confront Us. Arising out of the sea of this world like life the ominous seven-headed beast of Revelation, there are social problems of vast and far-reaching import which challenge our attention.

In our mission work we must face the race problem and work out a solution of racial relations that will meet the demand of the Gospel we preach. We have 10,000,000 Negroes in the South and we should come to their relief in helping them to meet the problems of their race.

We also face grave social problems in which many dangers lurk. Today in our Southland destructive currents flow. Communism, Atheism, Sabbath desecration, lawlessness, Racial prejudice, worldliness and the modern world spirit are some of the cross currents threatening the peace of our people. We must bring to bear upon the solution of these problems the impact of the whole denomination.

Along by the side of the racial and social problems there is a problem growing out of our relation to the alien races in our midst. We need not go to lands afar to find millions of foreigners. We have here at our door five million of these aliens who present challenging foreign mission opportunity. They need the Gospel of Jesus Christ and it is our task to give it to them.

Add to this the evangelistic problem and we have a vast and prodigious undertaking challenging the combined forces and taxing

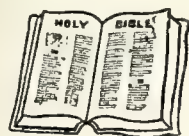


the energies and resources of the whole denomination. Out of the forty-five million in the South, twenty-two million nine years of age and older are out of Christ. This presents an unparalleled opportunity for evangelistic work.

What of the Future? There is a mighty opportunity in Home Mission field for Kingdom work. Southern Baptists should have a city mission program. They should be stressing evangelism. They ought to be making helpful contacts with the Negro Baptists in their territory. And the foreigners in our midst must not go without the Gospel. These are all Southwide tasks

of major importance. The work to be done crosses state lines. It calls for specially trained workers and requires freedom of operation so that workers may be shifted, if necessary, from one city to another, or from one section of the country to another. These are Southwide tasks and require a Southwide policy.

If the Gospel fails here at home, how can we hope for it to succeed in lands afar? We must evangelize and marshal the evangelized forces in the homeland for world-conquest for Christ. The Home Mission Board is set for this very thing.—The Christian Index.



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### MORRILL, KANSAS

Another Christmas has come and gone. Another year with its duties, and responsibilities are before us all. The church here has no complaints to offer or criticisms to make, but God has been bountifully good to us. We are serving him in the same capacity as in the past. Our records for the past year contain nothing astounding. There are some reasons for encouragement and there are some challenges that come to us demanding our consideration.

The Bible school has been a very substantial auxiliary to the church in the very difficult times we are called upon to meet. A note in the closed Citizen's Bank has been filed, the college endowment's annual payments have been met, the District Mission funds have been paid and all expenses kept up.

A new Young Married Folks' Class has been organized consisting of fifteen members enrolled. These all represent young married people who are establishing homes here in Morrill and vicinity.

The W. M. S. has also been doing its work and upholding the church in all of its operations. The monthly meetings have been kept up and whatever work that was required has been done. Like the Bible school the faithfulness and loyalty of both these organizations have been due to the fidelity of each member and their loyal support given to the officers that have served them faithfully in the years past.

We are now five months into the eighth year of the present pastorate. Many things have happened in the last year. The church is seeking recovery from the financial shock coming to it by the financial upset and broken confidence that was characteristic of the crisis.

Peace and harmony still remain. The pastor held one week's special service in the month of October which resulted in eleven additions, some coming by letter and others by baptism. Previous to these services one was baptized and received into the church, making a total of twelve accessions since our last report. We are looking forward to receive others into our fold. These people are all substantial, influential folks with strength, influence and power through their fidelity and personal, intrinsic worth.

We feel that our work is improving along all lines and that the future for the church

is gradually growing brighter. Some folks who have lived here in earlier years and moved away have returned and are taking their places in the church life of the community.

The pastor continues to feel the encouragement and happiness that come to him from a people who for almost eight years have been loyal and true to the Church in all its work.

May the Brethren church be remembered before God by the brotherhood.

L. A. MYERS, Pastor.

### DANVILLE, OHIO

Within less than three months it was the writer's privilege to share the blessings of two meetings with Brother Floyd Shiery, the second meeting being at Danville, Ohio.

I had learned to love Brother Shiery while at Homerville and my regard for him was in no way lessened in our second effort together. But few show the real willingness to sacrifice manifest by Brother and Sister Shiery. Despite the fact that he is burdened with Seminary work he and Mrs. Shiery missed but two services during the entire two weeks of the meeting and these two services on evenings when they were compelled to be in the prayer meeting at Homerville. This meant traveling seventy miles after class to be in the services and then back to the classes in the morning. In the light of this spirit it is not surprising that he and Mrs. Shiery are held in high esteem by the people of Danville, both those within the church and those outside.

Danville is one of our older churches in Ohio. At one time it was one of the outstanding churches. Years ago Dean Miller served them as pastor. He is still most kindly remembered for his work at that time. The writer was at one time well acquainted with this church and community but this was his first opportunity to visit this section for nearly twenty years. Many changes have taken place during that time. But few of the church people of twenty years ago are still living. The children of those days are the ones who now carry the responsibility of the work. The cooperation of the faithful ones of other days was missed but the cooperation of those who have undertaken to "carry on" was a real help.

Danville is a rather difficult field viewed

from the human standpoint. It is a strong Catholic community and the community is overchurched. But few people were found who did not claim membership in some church. Despite this the interest was fine during the entire two weeks and the results were more than worth the effort. There was one outstanding conversion. It was the conversion of a man nearly seventy-two years of age. He had been an outstanding opponent of the church and her work for past years. He was in the first service of the meeting and missed but one service during the two weeks. The middle of the second week he made his definite decision for Christ—a decision that, from every indication, was genuine. His interest in the Word of God and his desire to know God's will for his life was evidence of this. People were amazed when this man was found in the services and there was much real rejoicing when his decision was made. There were other results of which the pastor will write. All these results made the meeting really worthwhile.

The D. S. Workman home was the preacher's home during the meeting. Everything possible was done for my comfort. The homes of the members were open and I enjoyed much the genuine hospitality shown me. For all this kindness I am, indeed, most grateful.

An offering was given the evangelist for his work—an offering that in at least some cases meant real sacrifice.

May the Lord richly bless both pastor and people at Danville and may the fellowship of the meeting be remembered with increasing joy as they go forward in the work of the church. J. C. BEAL.

### FREMONT, OHIO

Reports submitted at the annual business meeting of the Fremont Brethren, recently, disclosed that not only has the church maintained its averages throughout a difficult year, just closed, but that actual gains both spiritually and materially have been realized.

The teaching ministry of the church has been both faithful and aggressive. The attendance in the church school has averaged the highest, not only in the six years of our pastorate here, but in the history of the church since its organization in 1900. Besides, a Leadership Training Course has been sponsored by the church school in connection with the mid-week prayer meeting. This course has been prepared and taught by the pastor, and credit has been awarded by the National Sunday School Association.

The Woman's Missionary Society has held its monthly devotional meetings, and promoted its distinctive goals. Its protegee, the "Signal Lights", has been meeting regularly; a Sisterhood of Mary and Martha has been reorganized; and a six-lesson Mission Study course was conducted with the pastor as teacher. Also, a Ladies' Aid Society, which functions as the Work Committee of the W. M. S. has rendered a valuable service in a material way.

The Christian Endeavor Society, in addition to maintaining the Senior programs, has seen a Junior Organization effected, and maintain a lusty existence.

Despite economic conditions, the church treasurer reported that the envelope offerings had been the largest for many years, and that the church's financial budget had been met in full for the year. Offerings for



Foreign and Home Missions have been larger than the average for many years past.

During the month of August, it was this writer's privilege to receive the confession and baptize twelve adults and children. Four of these united with this church, four live a considerable distance away and indicated that they will fellowship with a church where they have been attending regularly. Four were baptized on the occasion of this writer's being called to a former pastorate, in Green County, Pennsylvania, to conduct a funeral. We remained for the Sunday morning service, and after witnessing to the power of the Gospel to save, the Gospel invitation was given, and a husband and father in one of the splendid families came forward and accepted Christ as his personal Savior. He was baptized that afternoon along with three children who had formerly confessed in a union meeting, in a stream near the church, in true "Dunker" fashion! For the calendar year, a total of nine were added to this church, five of whom were reported in an earlier news letter.

We greatly enjoyed having the Evangelist editor, Dr. Baer, a guest on our fall communion Sunday, and Dr. Charles L. Anspach, Ph.D., the guest speaker for our Homecoming Anniversary services in November.

We are now on the eve of an evangelistic campaign to be led by a former Fremont pastor, Rev. H. M. Oberholtzer, and several of the men of the church have organized a "Fisherman's Club" with the specific purpose of "soul-winning, prayer, testimony, mutual help and fellowship". We covet a continued interest in your prayers for victory in the campaign which begins January 21st.

WM. S. CRICK.

#### THANKS FROM THE BRETHREN HOME

Dear Members of The Brethren Church—

I wanted to write a little letter of appreciation to all the kind friends who sent so many nice gifts and cards to the women here at "The Home" for Christmas.

The Women's Missionary Society of Ronoke, Indiana, sent individual gifts to each woman, stationery, stamps, hose, pictures, toilet-soap, talcum powder, thread, dresser scarfs, and candy. I just can't remember all.

The Sunshine Class of Goshen, Indiana, sent Mrs. Coin who occupies the room they furnished, new curtains and dresser scarfs.

The Sisterhood Girls of Washington, D. C., sent individual gifts of shoulderettes, smocks, or dresses, a fruit cake and money, with which I bought apples, oranges and candy.

The Sisterhood Girls of Kittanning, Pennsylvania, sent hand embroidered aprons to each.

The Junior Sisterhood Girls of Linwood, Maryland, sent a nice box of handkerchiefs.

Mr. C. W. Brumbaugh of Topeka, Kansas, sent a good magazine for three years.

Mrs. Cecil Warvel, Evanston, Illinois, a nice fruit-cake; Miss Alice Conover, New Lebanon, Ohio, sent money with which I bought an artificial Christmas tree, which will last a number of years.

We had a nice dinner at noon and then as soon as the dishes were washed gave out the presents.

The women with their shining faces were good to see as they received one gift after

another, and one said, "My, are these all mine"?

The Sisterhood Girls of Flora came and gave us a very nice program and a large box of homemade candy.

The Sunshine Girls of Flora school gave a very interesting program.

The Epworth League, Bringham, Indiana, came on Sunday and sang Christmas Carols.

The women here have been quite well this winter and we all enjoy having Aunt Sarah Keim of Ashland, Ohio here this winter.

She is a wonderful help and inspiration to all, if only more like her would come and make this their home we would be very happy.

Thanking you all for past favors and wishing all a very Happy and Prosperous New Year. I am very sincerely,

MRS. CYRUS MYER.

#### LANARK, ILLINOIS

It is with pleasure that we offer our bit of news from this part of our Lord's vineyard where he has been pleased to call us to labor. The year just closed has been a year of real blessing and victory for the church here. At our very recent business meeting all reports of the various organizations showed a splendid gain and a growing interest. There is a marked spirit of fellowship and harmony prevailing amongst us and the spiritual tone of the church is to be commended. During the year some of our faithful ones have been transferred to the church triumphant, but in their stead others have arisen and taken up the work. To some the year has brought its sorrows and its losses. But withal, God has been good to us, and truly if we would "count our blessings we would be surprised at what the Lord has done".

This year we did not conduct an evangelistic meeting in this church, but rather attempted to make every service an appeal in itself to the unsaved. And, as a result, many of our regular services have witnessed folks coming home to Christ, so that through the year twenty-three have been added to the body of believers by baptism, and two others by relation. At the services preceding the Christmas season three confessions were received, and on the last Lord's day of the old year five persons were baptized.

At Thanksgiving time our offering for Home Missions was double that of last year. On Christmas evening the choir under the direction of Russel Tallman presented a very deeply devotional and spiritual cantata entitled, "The Christmas Story". The pastor assisted in this service by the use of the Stereopticon during the singing of the anthems, and also read the scriptural setting. Thus the entire Christmas story was presented in scripture, song and picture. The entire service was very well received by the large audience.

We are using the same method in our Sunday night service. We do not at all sacrifice the message, only presenting it in a somewhat different manner. Illustrated sermons are being given in the "Life of Christ", in "Stewardship" and also the "Great Hymns of the Church".

The Brethren have remembered the pastor and family very kindly at this Christmas season by supplying our temporal needs with many good things to eat. Our refrigerator presents the appearance of an

up-to-date meat market, with pork, beef, veal, chicken, etc. Yes, we do appreciate all these remembrances. Plans are now under way for the work of the new year. First, we have set ourselves to clear the church of every cent of indebtedness until Easter. This will help much in the life of the church. Next, we are planning an evangelistic meeting near Easter time. We are not certain of our outside help, but we are expecting a great "season of refreshing from the presence of the Lord".

I want to add yet, before closing, a word of appreciation on the part of my congregation and myself of the splendid church paper that has been ours, and of the faithful untiring efforts of its editor. Especially are we commending the distinctively Brethren tone which it has constantly set before its readers. Any other policy of a church paper could not be received and read with such interest as one that stands out squarely for distinctive Brethren doctrines and definite Brethren Character. We believe that if there was ever a day in the history of our movement when we needed a church paper that stood out boldly for "our plea", it is today. There are plenty of other types of publications. But these will not meet our present demand. The Brethren church needs a definitely denominational publication. Such it is. May it continue.

We are rejoicing in victories for Christ and his church as we hear of the good news coming from all along the line. May we all be faithful in our task, and above all things true to the Great Head of the church in all that he has commanded us, until he comes.

Yours, "Under the Precious Blood".

C. C. GRISSO.

Lanark, Illinois.

#### SUNNYSIDE, WASHINGTON

Dear Brethren:

Although isolated, we do not like to think ourselves forgotten, hence to insure remembrance, a letter long forthcoming, is now under way. We shall not make a glowing report, nor speak of great advances; for we are glad to have been able to hold our own. Some reports for courtesy's sake cause us to change Pilate's Stoical wail to, "What is Progress?"

Surely, 1934 challenges us as never before to overcome by faith and love. "Could my zeal no respite know!" It strikes me that at the very door of the tribulation, the true believers are being made "a spectacle unto the world, and to angels and to men," even as already in Russia and Germany. And while we strike again as the forces of lawlessness in church and state, and agonize again for the dear lost ones, for whom we've waited so long, we are also commissioned, "Strengthen the things that remain that are about to die."

Our Annual Business Meeting heard good reports. Our Bible School attendance was better in '33 than the preceding year, though offerings were smaller. I know our church audiences have been splendid. The other auxiliaries are doing fair for an over-churched town in such times. With the exception of some exorbitant taxes which very few folks can pay, our church finances have held their own. Our Finance Committee has formulated an educational program to deepen our spiritual life by every member becoming a good steward. A Watch-night Service was so profitably enjoyed, that we are beginning every month for about two



hours after the Sunday evening meeting, a "Victory Service". Power and grace are so needed, and delightful! Our additions during the last year have been discouragingly few, but have proved permanent for the most part.

We started again a Bulletin, especially for the good of our non-resident members. Friends in the community also appreciate these weekly sheets. A three-day District Conference met here in October, with resultant benefits from the helpful addresses, discussions, devotions, fellowship. A sad, but necessary case of discipline for the protection of one of our churches was the only spot on the picture. May God yet save the wrongdoer, a former member of the church involved. Yes, may Christ soon separate the meal from the leaven. Come quickly, Lord Jesus.

Because of the kind interest and inquiries of many friends we should mention the continued ill-health of Mrs. Fry. We took two months off the past fall and many trips in her interest. Because of her gain being so slow, and that the nature of her affliction will be helped by a change, we have been compelled to "turn our tools" at the end of this, our fifth year. A complete nervous breakdown is not only the most misunderstood of diseases, but I believe is one of the most miserable to the sufferer. The latter condition made so, not only by the long duration of the malady, but also by the utter weakness caused the whole body. We ought to be thankful for health. And we are grateful for the many inquiries, remembrances, prayers, not only from these dear people of Sunnyside, but from former pastorates, and ministerial brethren.

May the Lord richly strengthen and quicken every child of God for the opportunities and trials that prepare us for the Rapture.

In his love, wondrous love,

HAROLD D. FRY.

### WATERLOO, IOWA

A report from us is long over due. We are busy and our efforts are being blessed. As a church, we are praying definitely to be led in all our efforts by the Holy Spirit.

The annual reports at the New Year's business session, were indicative of growth and a deepening of the spiritual life. The most pronounced growth is revealed in the Sunday school. The attendance for the past year was higher than any time for ten years or more. The school is thoroughly organized and most certainly has a consecrated, and loyal group of teachers, and superintendents. Our school expects to take the initiative in promoting the Summer Camp for young people of this district and most likely will conduct a Vacation Bible School.

Christian Endeavor also shows growth. An Intermediate society was organized in October and the Junior society was reorganized. With a strong, efficient Senior society, very satisfactory work is being done.

The new adventure of the year is the orchestra, which assists with the Sunday night service. Prof. Walter Brubaker while on his vacation called the musicians together and conducted a few practice periods.

Because of his teaching in Oelwein, Iowa, the responsibilities of the orchestra have been assumed by Lawrence RuLon. Our music therefore has been nicely cared for by the Senior and Junior choirs and the or-

chestra. It is our experience that which plays the right type of music can be a real asset to the evening church service.

Our special meeting in November was conducted by our own forces. Four weeks of cottage prayer meetings were held also. They were powerful periods of prayer. The pastor did the preaching. Many new people were in attendance during the meeting, and are still attending. During the course of this effort, six adults and young married people made the great decision to be Christian. Four were baptized then and the first Sunday night of the new year five more were baptized and at present two are awaiting baptism.

We are beginning the year with a series of sermons on the History and Founding of the Brethren Faith in Germany, then later in America. The distinctive claims and doctrines of the church are being preached, tracts are being read and our people and friends are interested.

Time and space will not permit the mentioning of every auxiliary of the church, many of which will make their own reports but it is sufficient to say, every one is alive and striving to do something to help people come closer to the church, that they might fully honor our Lord and Master with their life.

May the Lord bless abundantly our church throughout the year is our prayer.

The First Brethren Church, Waterloo, Iowa.  
E. M. RIDDLE, Pastor.

### BETHLEHEM AND MOUNT OLIVE CHURCHES

We are glad to report progress and that God has richly blessed us in the year that is gone. Both of the churches held Christmas programs appropriately celebrating the Birthday of the King.

At Mount Olive the children of the Sunday school presented a splendid program of recitations, songs and instrumental numbers which was followed by a very beautiful and impressive Pageant Drama depicting the story of the First Christmas. A crowded church witnessed the program which has been the subject of much favorable comment by all who saw it.

At Bethlehem the Sunday before Christmas was used for meditation and worship. At morning and evening services the sermon dealt with a phase of the Christmas Story. Professor Coombs of Dallas, Texas, able soloist and son-in-law of Elder J. M. Bowman, sang at both services. Everyone was happy to see Brother and Mrs. Coombs and delighted in his gift of song which he consecrated to the Lord's Work. He is a member of a firm of music publishers in Dallas and has written a number of hymns and gospel songs of deep spiritual quality and beauty.

Prior to the evening service of worship, the children of the Sunday school presented a program of Christmas recitations and songs.

On Christmas morning at five o'clock, the members of the Young Ladies' Class, taught by Mrs. H. E. Bowman, assembled at the church with friends from other classes in the school. They took gifts to the inmates of the County Alms House and sang carols and later sang carols at the home of one of our shut-in folks.

On Tuesday evening a Christmas Peace Play was presented. The play was very ably done in every respect—in setting, in

acting and in the effect intended by its message.

Several months ago at Mount Olive we were blessed with a very helpful revival. Fifteen members united with the church upon confession and baptism and one came by letter. The attendance was splendid throughout the meetings. The pastor got the flu after a week's preaching and generous Brother E. L. Miller carried the work through to its close. But for his unselfish and zealous labors the meeting could not have continued. Like his Master he goes about doing good. It is always a pleasure to have him in a meeting and his splendid messages and his jovial personality make him a valuable instrument of God in bringing about a revival.

At both churches we have been greatly blessed and as we face a New Year it is with gratitude and hope. With greetings and prayers we are faithfully yours in him.

JOHN F. LOCKE, Pastor

Bethlehem and Mount Olive Brethren Churches.

### NORTH CAROLINA TAKES HER STAND ON PROHIBITION

By a vote of more than two to one against repeal on November 7, the "Old North State" reaffirmed her position taken twenty-six years ago in favor of Prohibition. This was done in the face of fearful odds—a high tribute to the people of North Carolina.

Back of the mandate of the administration at Washington was the promise of reduced taxes, the hope of political office, the plea of party loyalty, the place of liquor in the Democratic program, the stigma of possible secession of the state, the stand of our senators along with the silence of numerous public officials who were afraid to draw a long breath. But in spite of these things the good and devoted men and women of the state who stand by the home, the church, and the school remained true. Yet this was not all. Postmaster-General James Farley made a special trip to Raleigh with a direct personal appeal from President Franklin Roosevelt for the people of North Carolina to vote in favor of liquor and the liquor trade. If this has ever been done in the history of our republic we have no knowledge of it. Notwithstanding all this North Carolina, true to her long record, has written in actual fact another "first."

We would think that this record made November 7, 1933, will be somewhat embarrassing for men such as our representatives in Congress and other high offices who, having been elected to lead, hesitated in the hour of their people's need for guidance which should have come from those who are supposed to know. Will they now abide the instructions of Washington and the wet centers of the Country or will they stand for the sovereign people of North Carolina? The situation is one that the people should not ignore. Some of us recall that the dries were treated with scant courtesy by the wets at Raleigh last winter, and they got slight consideration at Washington as the wet tide swept on. Yes, North Carolina has again taken her stand.—North Carolina Christian Advocate.

That man began to live beautifully who said to himself, "Every time an ugly thought comes into my mind, I shall put a beautiful thought in its place."



# **PUBLICATION DAY**

## **SUNDAY JANUARY 28**

**An Offering from Every Brethren Church**



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# BRETHREN EVANGELIST



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## AT CHURCH



Now let us see Thy beauty, Lord,  
As we have seen before;  
And by Thy beauty quicken us  
To love Thee and adore.

'Tis easy when with simple mind  
Thy loveliness we see,  
To consecrate ourselves afresh  
To duty and to Thee.

Our every feverish mood is cooled,  
And gone is every load,  
When we can lose the love of self,  
And find the love of God.

'Tis by Thy loveliness we're won  
To home and Thee again,  
And as we are Thy children true  
We are more truly men.

Lord, it is coming to ourselves  
When thus we come to Thee;  
The bondage of Thy loveliness  
Is perfect liberty.

So now we come to ask again,  
What Thou hast often given,  
The vision of that loveliness  
Which is the life of heaven.

—B. Waugh.



## Signs of the Times

by  
Alva J. McClain

### THE Bible Study Booklet

The republication of the Bible Catechism, which was announced in this department several weeks ago, has been unavoidably delayed. Much of my time was taken for other matters during the Christmas vacation when I had expected to complete its preparation. Also, when I came to the actual work of revision and enlargement, it was found to be a considerably greater task than at first anticipated. Literally thousands of passages must be examined, in order to make the most appropriate selections and arrange them in the best sequence.

But if those interested will be patient, the work will be done one of these days. I am grateful for the widespread response to the announcement of its publication.

### ANNOUNCEMENT of Marriage

On September ninth, 1933, at Ashland, Mr. Curtis Glenn Morrill and Miss Bertha Edith Gwinner were joined in the bonds of Christian marriage, the writer officiating. Readers of the Evangelist and friends will have an especial interest in this announcement because these young people are accepted candidates for missionary service in our African Mission.

Brother Morrill is a member of the Brethren church at La Verne, California. He comes from a family for a long time deeply interested in Missions his parents having been the donors of the first substantial gift of money dedicated to the founding of a Brethren Mission in Africa. Through the ministry of Dr. Gribble, Brother Morrill was led to offer his life to personal missionary service in 1921. He became a student of the Bible Institute of Los Angeles while the writer was serving as a teacher there, later coming east to complete his preparation at Ashland. He has finished the college course and is now engaged in the Seminary graduate work.

Mrs. Morrill is a member of the Ashland Brethren church, having come to us from the Evangelical church of this city where she has a host of friends interested in her proposed missionary career. She is a graduate of the School of Nursing of the local Hospital, and also of the Cincinnati School of Nursing and Health. She has taken graduate work in Western Reserve University, and has served as Instructor of Nurses in hospitals both in Ashland and Sandusky, Ohio. At present she is engaged in both Seminary and College study, and will receive her degree from the college in June.

The Foreign Missionary Board is expecting a brilliant career of missionary service from these two young people, if the Lord shall tarry. The time of their sailing will depend upon the immediate need of the field and the coming Easter offering; but it may be following the 1934 General Conference in case that present forces require immediate assistance.

Both are good speakers with a real missionary message, and the Board would be glad to place their services at the disposal

of the nearby churches, especially between now and Easter. Write directly to Mr. Curtis G. Morrill, 239 East Liberty Street, Ashland, Ohio.

### RABBI Condemns the Passion Play

In speaking of the well known Oberammergau play, Rabbi Wise describes it as "a Christless performance by those who do not know what Christianity is, and on whose lips the name of Jesus should not be permitted, whose very mention of his Name is a blasphemy . . . a spectacle of excitement to hatred and the exploitation of Calvary."

When Rabbi Wise touches the subject of Christianity, he is generally wrong. But in this instance there is merit to what he says. The Crucifixion was a dreadful deed. But the guilt of the crime rests upon Gentiles as well as upon the Jew. In fact, it rests upon all of us.

It would be just as well, therefore, to forget the individuals who happened to preside at the unjust trial, who drove the nails, and who thrust the spear into his side. It was not the sin of Pilate and Caiaphas alone, but the sin of the world, my sin and your sin, which hung the Only-begotten Son at Golgotha. It is not for Gentiles to sneer at Jews, to pillory them for their part in a crime in which all the world is involved.

Calvary is past. The condemnation today is not for the Death of God's Son, but for not believing on him as the sacrifice which atones for sin. (John 3:18). This is the real issue, forgotten alike by both Rabbi Wise and the players of Oberammergau.

### UNTO Them in the Hebrew Tongue"

An American girl, recently moved to Palestine to make her home there, writes her impressions from Tel-Aviv, which she describes as the only all-Jewish city in the world, built by Jews and for the Jews.

Palestine once again, it seems to her, is becoming what it was once—the crossroads of the world and a center from which the development of the Middle East is emanating.

But the most interesting feature is the resuscitation of the ancient tongue of Israel. It is one of the official languages of the country under the British mandate. It is taught to the children in the classrooms. Theaters present the latest hits in Hebrew. The Jew reads it in his newspapers. And, believe it or not, the writer reports having heard cheers rendered in Hebrew at football games! To a special committee, appointed by the Hebrew University, is entrusted the task of creating new words to meet the increasing needs of the modern world.

One is reminded of a scene in the Book of Acts. The Apostle Paul was about to be torn to pieces by an angry mob of his own people. Rescued by the Roman soldiers, he asks permission to address the crowd. Acts 22:3 records an interesting detail of the address: "And when they heard that he spake in the Hebrew tongue to them, they kept the more silence." There is no balm to the troubled, persecuted and turbulent Jew like the sound of the language of his fathers.

The revival of this language in Palestine is one more strong indication that the coming of the Lord is very near, even at the very doors.

### AN Anthem for the World

There is in this country a very energetic League of Nations Association, in spite of the fact that the League has fallen upon evil days. This Association is now engaged in a most ambitious project, namely, the preparation of a world anthem. As the result of a nation-wide contest, we are informed that the anthem is ready for international use, set to the first sixteen measures of the "Ode of Joy" from Beethoven's Ninth Symphony.

I have not read the words, but one is perfectly safe in guessing that there will be no mention of the Name of Jesus.

Some day, thank God, there will be a genuine world anthem, the words of which are already written and which you may read in Revelation the fifth chapter: "And every created thing which is in the heaven, and on the earth, and under the earth, and on the sea, and all things that are in them, heard I saying:

'Unto him that sitteth on the throne,

And unto the Lamb,

Be the blessing, and the honor

And the glory, and the dominion,

Forever and ever."

### TRACTORS and Tanks

Six months ago, it is reported by observers, Russia was facing war with Japan, and was unprepared and afraid. Today she is still afraid, but she is prepared. She has been busy concentrating military forces and implements in Siberia.

The Bible speaks of the nations beating their plowshares into swords and their pruning-hooks into spears (Joel 3:10); and we have seen some interesting modern versions of this prophecy that the arts of industry and agriculture will be turned to military uses. But here is a new one: The Russians are making tractors for agricultural purposes, but which can be quickly changed into weapons of war.

Apart from Christ, there can be no lasting peace either for individuals or nations.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

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## Militarism or Conscience--Which is Gaining?

It is not idle curiosity that causes us to raise the question; we are concerned about it—which is gaining ground more rapidly, the spirit of militarism or conscience against war? There are current events that bear on both sides of the question. Some encourage us to cherish the hope that the number of young men who will take a bold and determined stand against military training may be increasing; others lead us to believe that the martial, war-dependent spirit is rapidly extending itself. Perhaps it is impossible to answer the question definitely; statistics are not available on that point and data are not at hand from which to draw accurate conclusions. Yet it is not a question we can ignore; it represents a vital problem and one we can do something about.

An incident of the encouraging kind came to our notice by the hand of one of our pastors a few weeks ago. "For the first time in the history of the University of Minnesota," says the first paragraph in a front page story in the *Minnesota Daily* of October 26, "a student has been excused from military drill on the grounds of 'conscientious objection'." It was a dramatic story and went on to show how Ray W. Ohlson, of Minneapolis, a freshman, was notified by President Lotus D. Coffman that he could be excused on moral grounds. Aided only by a letter from his mother, Ohlson took his calm stand, offered to take "anything else in substitution, even though it requires longer hours and means a heavier burden." We are told that his quiet determination, his sincerity and his lack of the agitator attitude won the attention of the dean and president. "I can go on with my education now," he said, as reported in the *Daily*: "I want some day to teach others how to live—not how to kill." Perhaps, in addition to the commendable personal spirit on the part of the young man, there was a military leader in that institution who had a little more respect for conscience than the militarist usually possesses. But the main stay of the young student was that he had convictions that had been kept fresh and vital, worth contesting about.

Two other incidents in the public mind at the present time, and that are not so encouraging from the standpoint of the authorities, are the dismissals of students at Ohio State University at Columbus and the University of California at Los Angeles for refusal to take military training because of conscience. These are in line with the customary practice of "high-handed militarism" that usually dominates the situation in land-grant colleges, notwithstanding the fact that federal law does not make military training compulsory, but optional. In Ohio the university authorities had thirty conscientious objectors on their hands, and, submitting the matter of deciding whether or not these students should be excused, to a committee of which the commandant was a member, sixteen were granted their request, while the others were compelled to do military work or leave school. And some of those who were denied exemption were sons of ministers and members of churches that had gone on record definitely against war. By so doing, as the *Christian Century* says, "the authorities at Ohio State publicly blacken the character of these boys as deceivers, and by so doing accuse the churches of helping to attempt a fraud." That is not a happy situation, but what can the churches and individuals do about it? They can only endure the stigma or yield the principle. Half of these boys who were denied agreed to take the military drill and the other half stood firm and left the school. That is the main thing pacifist church members can do about it, they can stand firm and refuse to be intimidated.

But it is a real trial for young men to face such a situation; it is much easier to blink at the principle and yield. And the farther we get from the World War the easier it will be to forget the horrors of war and to fall in line with the martial spirit and the attractiveness of the parade and to learn the art of killing. Then we

shall realize more keenly than ever the importance of convictions founded on Bible instruction. Much of the popular sentiment against war that has prevailed for a decade and a half is due to the fact that war continues to be a very real and terrible curse in the minds of vast numbers of people. But even now a new generation is coming upon the scene of responsibility without any personal knowledge of war. Organized militarism will have no difficulty in crushing the little measure of pacifism that may have been handed down to them unless it is founded upon convictions strong and vital. The spirit of opposition to carnal warfare can only be kept a permanent attitude in the hearts of Christian people as it is based upon the teaching of the Word. If there is any dulling of conscience toward war in these days, if there is any lack of convictions for which one would be willing to suffer, it is because the Gospel teaching on the subject has been neglected. Men do not strongly believe because they have not been faithfully taught, because they have no spiritual ground-work for convictions. Conscience must be kept keen and strong by cultivation or militarism will crush it.

## Christ the Head of the Church

One of the most vital and essential relations of Christ to his people is set forth in the Scriptural representation of him as the Head of the church. Paul writes of Christ, "He is the head of the body, the church" (Col. 1:18). The head is indispensable to a person. He can get along without his right arm, or both arms if necessary. He can even live after his limbs have been amputated, but he cannot live for a second without his head. And the figure accurately represents the absolute essentiality of Christ to his church. They who deny Christ, or who refuse to give him the place of headship which rightly belongs to him, cannot count themselves as members of the church.

If Christ is the head, then he must direct our thinking; he must be to us wisdom, the seat of intelligence. One of the first things Christ does for us is to change our thinking. He sees to it that we think right about him, about ourselves and about what Christ has done for us. He becomes to us the wisdom of God—repeatedly does Paul call him that. Christ "is made unto us wisdom" (1 Cor. 1:30). The church and every member of it needs that wisdom. We are continually erring and making mistakes in judgment, missing the mark, and failing to grasp the truth as it is in Christ Jesus and we must be ever seeking his unerring wisdom.

If Christ is the head of the church we know that he is in constant sympathy with the body. The head is the seat of the feelings. It knows every pain and ache and affliction that is visited upon the body. That truly represents Christ's relation to his church. Nothing happens to us that he does not understand or sympathize with. He "is touched with the feeling of our infirmities." To know that he understands and enters into our every experience helps us to endure with greater courage and without complaining whatever sorrow or affliction, or disappointment may come into our lives.

If Christ is the head of the church he directs by right every movement of the church. It is according to the very nature of things that the body should be constantly subject to the head, responsive in its every movement to the will of the head. No greater reason for assurance could be imagined than that, for we know we are safe so long as he is our guide and stay. As Paul said, so we say with all certainty, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." So long as we continue in him, responsive to his will and way, there will be no mistakes or defeats.

If Jesus Christ is the head of the church, he is the source and



surety of life to every member of that body so long as each remains in vital union with the head. "In him was life; and the life was the light of men" (John 1:4). He said of himself, "I am come that ye might have life and that ye might have it more abundantly" (John 10:10). Again he said, "I am the living bread which came down from heaven: if any man eat of this bread, he shall live forever" (John 6:51). Our Lord has life within himself; he is the source of all power and possesses infinite might, and we are safe so long as we are in him. Not a part of his body can be destroyed so long as it maintains its union with him. Because he lives we shall live also, and shall never die.

If Jesus is the head of the church, the church ought to give to him glory and honor and reverence and worship. He is worthy of all honor; he is deserving of all praise; he is invested with majesty and glory. He laid aside his heavenly splendor and kingly power and became as man, poor and forsaken that we through his poverty might become rich, heirs together with him of the glory of the Father. Such an one is not only worthy of all praise and honor but lifts the church, his body, to a place of dignity and infinite worth. Thank God, he is the head of the church and we are his body.

## EDITORIAL REVIEW

The Matron of the Brethren Home at Flora, Indiana, gives a report of the money received and other gifts from August of last year. A total of \$302.23 and many valuable gifts were received from many different organizations and individuals in throughout the brotherhood. If the support of the Home continues as at present, its future maintenance ought to be secured.

Prof. McClain announces the marriage last September of Mr. Curtis G. Morrill and Miss Bertha Gwinner, both of whom have been accepted as candidates for missionary service in Africa. Brother and Sister Morrill hold themselves in readiness to visit nearby churches and no doubt the churches that find it convenient to have these people visit them will realize a pleasure in becoming acquainted with them.

Christian Endeavorers will find in their department, besides the fifth of the series of articles by Brother Whitmer, a newsletter by the president of the Pennsylvania Brethren C. E. Union, Brother Robert D. Crees. It is good to learn of the activities of Christian Endeavorers in the Keystone State. They seem to be keeping wide-awake out there. Let us hear from other districts where Endeavor is going strong.

A splendid report comes from Brother Miles Taber, pastor of the church at Leon, Iowa, where two of our Seminary boys, who constitute half of the "California Quartet", held a successful evangelistic meeting, resulting in twenty-nine confessions. He recalls that sixty-eight made confession last year when the quartet was in full force, making a total of ninety-seven for the two meetings. It is a fine record of service, and Brethren Ernest Pine and Donald Carter proved themselves in a fine way this year. Brother Taber says the outlook is bright for the Leon church. He has been doing a fine work there.

In Dr. Florence N. Gribble's letter received this week, we learn of the serious illness of Miss Edna Patterson, one of our missionaries in French Equatorial Africa. She has been invalided since the middle of October and her condition is grave. She needs the prayers of the brotherhood for her recovery. Every medical attention and care possible is given her. The other missionaries are enjoying good health. Notwithstanding the fact that everyone is unusually busy due to the illness of Miss Patterson, the evangelistic work is going on, and the industrial work, for a time discontinued, has been resumed.

Brother L. E. Lindower, pastor at Warsaw, Indiana, reports a successful meeting there under the leadership of Brother Ray Klingensmith, student of the Seminary. There were twenty-four new members received by baptism, one by letter and seven await baptism. Brother Klingensmith proved himself a very capable young evangelist and was greatly loved by pastor and people. One of the outstanding features of the campaign was the large place given to prayer which was encouraged in a very definite way by the "prayer-partner" plan.

The church at Loree, Indiana, enjoyed a stirring revival under the leadership of Brother Claud Studebaker of Pittsburgh, Pennsylvania. There were fourteen confessions, twelve of whom have been baptized and two await the rite. Three new members had been received previous to the special meetings. Brother Studebaker speaks highly of the work of Brother D. A. C. Teeter, the pastor and gives recognition to the important place of the pastor in the success of an evangelistic campaign. The evangelist's ministry in the pulpit and in the homes was greatly appreciated.

Brother W. S. Baker writes of the revival recently conducted in his church at Lydia, Maryland, under the leadership of Brother R. I. Humbert, who made report a few weeks ago. There were eleven confessions, eight of whom were received into the church by baptism. Five had previously been received into fellowship, making a total of thirteen additions. We regret the misfortune Brother Baker had in the protracted illness of his wife and daughter, but rejoice that they are both recovering. The church enjoyed during the Christmas holidays a message from one of their own boys, Brother Hiram Davis, a student at Ashland in preparation for the ministry.

The La Verne, California, church is going steadily forward under the leadership of Brother A. L. Lynn. Three new members were added by baptism and five by letter during the last quarter and during the year nineteen were received by baptism and seven by letter. A loss of three leaves a net gain of twenty-three for the year. The Sunday school increased from an average attendance of 191 to 207. Much attention is being given to prayer and Bible study which are bearing fruit in the building up of the spiritual life and power of the congregation. Added to these is the emphasis being placed on tithing, and a blessing is always in store for those who are willing to finance the Lord's kingdom in the Lord's way.

President Jacobs tells us his canvass for funds was a success and consequently the woodwork of the old college buildings are being treated to a new coat of paint. Dr. Jacobs and Dean Mason assisted in organizing a Richland County Ashland College Alumni Association. Such organizations, if duplicated in other localities, ought to result in stirring up new interest in the college. Prof. M. P. Puterbaugh's entertainment of the high school chemistry teachers adds just one more occasion of putting Ashland College in the leadership of its territory and will tend to extend its circle of friends. Besides the professor puts himself in a position to be of service to the other educators in his field. The college faculty is composed of just such aggressive leadership, which adds just one more reason why the college is worthy of the brotherhood's most faithful support.

The Ashland church where Brother Dyoll Belote is pastor, just closed a revival under the leadership of Dr. and Mrs. L. O. McCartneysmith of Waterloo, Iowa, Mrs. McCartneysmith having led the singing in a very enthusiastic and inspiring way while Dr. McCartneysmith preached the Gospel with power and without fear or favor. These good people came all-unknown to Ashland people, on the recommendation of Rev. E. M. Riddle, their pastor, but they were well received and grew in favor as the meetings progressed. They are sincere, zealous, capable workers with a real passion for souls. Brother McCartneysmith is an effective speaker and his message that is true to the Word, and his faithful wife is well equipped by voice and training to sing the Gospel story and she proved herself able to get other people to sing also. We are not presuming to report the meeting, leaving that rather to the pastor, but we are glad to commend Brother and Sister McCartneysmith to the brotherhood.

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### PRAYER REQUESTS FOR THIS WEEK—

Brother John R. Snyder, pastor of the Tyrone, Pennsylvania, Church of the Brethren, requests prayer for an evangelistic campaign to begin in his church on February 13th under the leadership of Brother R. Paul Miller. The pastor continues: "This is the second meeting for Brother Miller in the Tyrone church and we are looking forward to a blessed time of refreshing again. We are certainly glad for this fellowship we may have and to know we can thus worship as 'Brethren'."



# What Shall Be on the Morrow?

(Text—James 4:13-15)

By Harold D. Fry

Uncertainty of Time and Moral Life  
Obligation of Dependence on God.

Faithful Care of the Lord over us.

Undertake by faith the discharge of duties.

In the course of our remarks on the question raised in this inspired passage, we want to develop four thoughts.

I. "Change and decay in all around I see, O Thou who changest not, abide with me." The transiency of life is only matched by the uncertainty of it. The sudden, the unanticipated, the surprises—good and bad, welcome and unappreciated—come in fitful measure across the path of every man. And while there is nothing new under the sun, there are occurrences, conditions, that come so infrequently, that they seem new to us. The wise man warned (Prov. 27:1) "Boast not thyself of the morrow, for thou knowest not what a day may bring forth."

So likewise the text. James makes use of the Proverbs of Solomon. They are wisdom for those who in Christ would be wise. "Come now, you that boast of the morrow, saying, today or tomorrow, as if ye had the free choice of any day as a certainty. That you will go into 'this city here' (even cities have disappeared overnight) and spend a year; as if at the end you purposed settling plans for years to come. Your purposes are always earthly, 'buy and sell'; and commerce is never sure. Of what nature is your very life? It is, or, it shall be, a vapor. Vapors are acted upon by moving atmosphere—winds, in various manners, at different times; and winds are both invisible and unknowable. Just exactly is human existence."

Boasters speak as if life, time, place, all things are within their power alone. Theirs to purpose, theirs to effect; theirs to will and do apart from God. The whole world at this hour is caught in this thoughtless presumption, if not willful infidelity, to ignore completely the Creator and Sustainer. They say, we are masters of our destiny, captains of our fate. Ego is divine; will is omnipotent. Self to the front; God to be relegated. Man is a god—nineteen hundred years better than Jesus of Nazareth. I shall do as I please, and when I please. So they say.

The company that would not consider believing, or publishing this atheistic, blasphemous, humanism, but nevertheless, LIVE it, is legion. But to him who hath ears to hear, there yet rings through the sin-made clouds of confusion, falsehood, uncertainty, words that cannot always be scorned, "Be still, and know that I am God, I will be exalted among the nations; I will be exalted in the earth." "Yet a little while, he that shall come, will come; and will not tarry." And we testify, "The Lord of hosts is with us. The God of Jacob is our refuge."

The illustrations of this boastful independence and pride are many. Consider but a few: Luke 12:19, 20—"This night!" Daniel 4:29-33—"While the word was in his mouth!" The Israelites worshipped the city and temple, rather than the God of their fathers; and placing their confidence in themselves and their righteousness, considered not that a Gentile nation could ever overwhelm Jerusalem. Amos warned, "Ye that put far away the evil day, and cause the seat of violence to come near."

A Russian nobleman, who barely escaped with his life, said that only two days before the revolution struck with its havoc and butchery, that educated Russians laughed

at the idea that the empire could be overthrown. Many a soul in sin has scoffed at exposure and punishment, but found the unexpected. In the past year countless numbers have lost their best, or their all, have experienced bitter loss or sorrow, or remorse, OVER NIGHT. The strong have bent; the boastful have been humbled; some scorn-ers have wept;—to show the present day need of the Scriptures, "Let him that thinketh he standeth, take heed lest he fall." Or to others, "Lay up for yourselves treasures in heaven, where moth, rust, thieves do not encroach."

James says, "Ye know not what shall be on the morrow. Your very life is a vapor." Peter uses the figure of grass, "All flesh is as grass, and all the glory of man as the flower of the grass. The grass withereth, the flower thereof falleth away; but the word of the Lord endureth forever." John adds, "The world passes away and the lusts thereof, but he that doeth the will of God abideth forever." Yes, he that is doing the will of God, is recognizing the fact we wish to develop as our second point:

II. The obligation of dependence on God. Vs. 15—"For that ye ought to say, if the Lord will, we shall live, and do this or that." Man proposes but God disposes. The clay may defy the Potter, but will find himself a vessel unto dishonor. God knows the end from the beginning; there is nothing hid from him to whom we must give account. Who is sufficient for these things? Our sufficiency is of God. Trust him."

The three disciples on Mount Hermon had beheld their Lord in that scene of divine splendor and heavenly glory, when that cloud that hid the Eternal Father descended on them. It is written, "They feared as they entered the cloud. 'Trust him, and you may soon hear his voice; yea, a shout! For it is still true, 'Behold, he cometh with clouds.'"

Ye trembling saints, fresh courage take,  
The clouds ye so much dread,  
Are rich in mercies, and will break  
With blessing on your head.

Peter, on the sea, walked a new path, and when he took his eyes off Jesus, there was plenty to cause him to fear, and to sink. We must trust in God! Must be looking steadfastly unto Jesus. Must go all the way with him. If the Lord will, I shall do thus and so.

Joshua, in crossing the Jordan, warned the Israelites that they should follow—not run before, nor crowd the Ark of the Covenant, the Presence of God among his people,—“that ye might know the way which you must go, for ye have not passed this way before.” Those who profess his name, should be exceedingly careful not to run apart from, crowd, or hinder the Presence of God as he leads the true sheep. For the time may not be far off when we shall not pass this way again.

Do you remember when his unbelieving half-brothers chided Jesus about going up to the feast of Tabernacles? How he answered, "You go on; my time is not yet come, but yours is always ready." What did he mean?

1. That the unbelieving and hypocritical are always

(Continued on page 16)



## REVIVED MEMORIES or When God Ruled in Golden Gate Park

By Dr. A. D. Gnagey

**The Long Beach earthquake of last year revived in Dr. Gnagey memories of the San Francisco disaster of more than a quarter of a century ago and now he gives them to Evangelist readers.**

It was Sunday in Golden Gate Park. Thousands of men, women and children, destitute, some suffering, all close to the most sublime tragedy this country has ever witnessed, gathered about a simple old man, white-haired, peaceful faced.

There were men there who had not seen the inside of a church in years; there were those who had deemed prayer weakness, and religion a sham. There were those who had scoffed and those who had forgotten the days when they had knelt at mother's knee, and then slipped off to bed, feeling, somehow, that somewhere there was a Great Sheltering Hand that would care for them.

Yes, they were all there with their sorrow and their tears. The great fear had held them. Then these words were read, words as grand and as impressive as God's out-of-doors:

"Other refuge have I none, hangs my helpless soul on Thee;  
Leave, oh, leave me not alone; still support and comfort me."

And thousands of people joined in that simple hymn and sang the sorrow from their breasts; sang till heaven seemed closer; sang till Hope found place in aching hearts; sang to the glory of the Almighty and in a belief that whatever is must be for the eternal good; sang for the better days that were to come. Crude music! Yes, but as sincere as the love of a mother. Crude harmony! Yes, but as true as human sympathy.

And the white-haired preacher knelt in the grass and prayed, prayed as only a man can pray who has unshaken faith in a just God. He asked for a blessing on a stricken people, for strength to bear burdens. He prayed for hope, for light, for guidance. And he told his God that a chastened people still trusted and believed, and were sure that all would be well.

No great organ pealed as a silken-clad congregation passed out of a church. These people were near to God,

and they wore blankets, rags, the cheapest garments to hide their nakedness: But they were nearer to that inscrutable Providence that rules the earth, that governs the tides and the life of the sparrow, than ever before. There were no stained glass windows, but the setting was nature's own, a haven for a multitude in time of peril.

And Hope was born on that Sunday. And there was new courage to do and be, and to face calamity with stout hearts; to set face toward duty and to again do men's work,—and God's; to build better, cleaner, saner, finer, more abiding, yea, build for him who is the Great Architect of the Universe.

Ah, the New City of the Golden Gate was born on that Sunday morning, born amidst God's great out-of-doors, and who shall foretell its greatness?

The comfort of real religion?

The thousands found it.

"All my trust on Thee is stayed; all my help from Thee I bring.

Cover my defenseless head with the shadow of Thy wing."

And out of that wreck and ruin of more than a quarter of a century ago has arisen a new city, the city of the Golden Gate of which the nation and the world are proud.

Even so, out of the wreck and ruin of our once cherished hopes and beliefs there has arisen the new and larger Hope and a Faith built on the eternal Rock as its foundation. Out of earth's greatest tragedy where Christ in utter despair cried out "My God, My God, why has thou forsaken me,"—even there God was in Christ reconciling the world to himself,—out of that tragedy has come the world's one eternal Hope,—even life forevermore. And out of the broken pieces of human wrecks God is building the eternal City, even the City of our God and his Christ wherein dwelleth righteousness and perfect peace and into which nothing that defileth shall ever enter.

Ashland, Ohio.

## VICTORY OVER DRINK

By Fred Gilbert

**A man who was a slave to drink and has gained the victory**

In my former article I wrote of the curse of liquor; now I want to write on how to overcome. Three years ago last March I took down with hemorrhage of ulcers of the stomach, caused by the fiery stuff. I had but one chance in seven to live. I was taken to a hospital, where I had the best of care and the best of doctors. God gave me every care that could have been given to one who was rich, though I had nothing. I had tried whisky cures with no avail. I always was a firm believer in God, but weak on that one thing, but then I prayed to God to help me overcome.

So I started to church, and was received with welcome and fellowship, and have since tried to do my utmost for my God and church. I was given a Sunday school class of boys to teach, and am still teaching them. I was laughed at by those who had drunk with me, but I passed it all up, and began studying hard on Matthew 11:28-30. O how comforting those blessed words were and are to me! When that awful desire would strike me, I would lift my heart to God in silent prayer wherever I might be,

(Continued on page 8)

### TODAY'S RESOLVE

By Arthur R. Baer

*Let's all begin anew today!*

*We've made plenty mistakes, but say,*

*Forget the past and start anew;*

*The clouds have flown, the sky is blue,*

*There's nothing hinders you, but you.*

*Today we write on pages clean.*

*We'll quit the selfish and the mean,*

*And do the things we should have done;*

*So that when comes the setting sun*

*We'll hear the Master say, "Well done."*

*Muncie, Indiana.*



# Some Facts of BRETHREN HISTORY

By I. D. Bowman, D.D.

HENRY R. HOLSINGER and OTHERS OF NOTE

Third of a series of articles dealing  
with unpublished facts and comments  
of special interest to Brethren people

"This thou knowest, that all they that are in Asia be turned away from me." (2 Tim. 1:15).

I often think of Paul, the greatest of all evangelists, as he wrote these pathetic words in his last letter to Timothy, just before he was led to the guillotine. It presented a gloomy outlook to this young man who was to step into his place after he was beheaded!

He who preached the Gospel over two continents, after he had been a long time in prison and in bonds, was now forgotten and turned away from. How forgetful and ungrateful under the blazing light of the Apostolic age!

Just a few years before he wrote to that spiritual church at Philippi, in chapter four where we have great universal promises, saying, "Now ye Philippians know also that in the beginning of the Gospel, when I departed from Macedonia, no church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity" (Phil. 4:15, 16).

Paul was not unmindful of the true condition of all the churches of the brotherhood, many of which he named in prayer daily. They nearly all forgot him and his needs. But some did not, and his heart surely overflowed with love and gratitude when he remembered how tenderly they had remembered him.

If such a tendency to forgetfulness was true under the miraculous power of the first century, what can we expect in this far-off Laodicean age? May the Lord help us to be among the faithful few whose love increases more and more for those who are worthy.

**Henry R. Holsinger**

At the Berlin Conference this year, I went to the cemetery and stood at the grave of this noble reformer. I wondered what my life would have been had I not come in contact with this great sacrificing and often misunderstood brother.

First, I thought of the Great sacrifice he made from the time I first met him in 1879 to the time of his expulsion without a trial in 1881. He told me how he regretted some of the confessions he made. He confessed guilt when he knew he was innocent rather than cause a split in the church he so much loved. Under great pressure sometimes by false and other times by ignorant brethren he would confess to being in error when he knew he was not. His trouble was that he lived half a century ahead of his time.

Second. Then, after the division the almost unbearable burden and indescribable complications we received when we took over Ashland College, fell largely on Brother Holsinger.

When we had but few church buildings and the church was small in numbers and poor in purse, he accepted all but the impossible task of raising \$20,000. It was as great a job for that day as the raising of \$500,000 since it has been put upon its feet.

After praying and struggling for several years he succeeded but to learn the complications we received placed the college in as uncertain a position as before he began his canvas. This tries his faith but he believed that God

would honor his faithfulness, which he realized before he died.

He had an equally hard struggle with the Publishing house, but, thank God, he lived until he saw it approaching a sound financial basis. He felt that his life work was completed when he finished his History of the Dunkers and The Brethren Church.

As his physical body became weaker and weaker—for years he could not talk above a whisper—he traveled, gathering data for this wonderful History. He stopped at my home in Philadelphia when he was so weak he could scarcely walk but with an undaunted courage such as I had never seen before. Dr. Mackey and Dr. A. D. Gnagey helped him in this wonderful undertaking. I have heard some criticisms of his history, perhaps some of them just, others unjust, but knowing his physical condition as I did, I prize this book as highly as anything I have in my library.

When this work was done he seemed happy and contented but grew weaker and weaker until he lost his voice entirely. I visited him about every day of the last week of his life, where his wife and Mrs. Nowag, his daughter, graciously cared for his every physical need. Dr. Bell and I heard a floating report that H. R. Holsinger was sorry that he had brought about the Reformation and wanted to return to the Church of the Brethren. Just a day or two before his death we asked him if there was any truth in the report that he wanted to return to the Church of the Brethren. Unable to talk even in a whisper he had invented a large cardboard with hundreds of words pasted on it. He pointed to the words composing in substance the following sentence, "Not as long as I have my right mind," then with a smile of satisfaction he rested.

I have greatly rejoiced that God in his providence permitted me to be there during those last hours of his earthly life and saw the final victory. When he was comparatively well, we often sat and talked together about Biblical Congregational Church Government, that cost him the loss of thousands of friends, separation from the church he so dearly loved; no one can understand the emotions of joy and satisfaction it gave me to know that to his dying day he was glad that he stood for Gospel liberty and freedom.

We should not forget the debt of gratitude we owe to Brethren who are yet living. The wonderful sacrifice of Dr. A. D. Gnagey, doing two men's work for less than one man's pay for years, in editing and publishing our Sunday school literature, and the Brethren Evangelist. Very few know the struggles of this man of God who has now retired from active service.

How about dear Brother Beachler for the tireless efforts in gathering money for the endowment of Ashland College. It seems to me such an active man should be more prominently known in our brotherhood. Our appreciation of Brother Bell's canvas should not be overlooked. The indescribable sacrifices of J. Allen Miller, and L. L. Garber and others in positively saving our college in the darkest days of its existence, is scarcely known today,



much less appreciated by our beloved Church. I could mention many others that the Lord honored that we have almost forgotten. This article is already too long, so I will close by mentioning my appreciation of Brother Shively reminding us of those we might otherwise have forgotten.

Leesburg, New Jersey.

## Victory Over Drink

(Continued from page 6)

and he would always give me help. Many a time I have got so far as to reach in my pocket for money to put in with someone to get some of the cursed stuff; then I would think of those blessed words of Christ that he would help me, and he always did.

You must have faith and works, for James says faith without works is dead. Don't stay away from church, but keep on going and praying, and I tell you that when God is for you, nothing can be against you.

There are too many who do not realize the full meaning of that promise: "Come unto me, all ye that labor"—you are laboring under the hardest strain that could be put on man; "and are heavy laden"—you are carrying a load that only God can lift; "and I will give you rest"—rest from the horror of living a drunkard, and from the dread of the lake of fire. "Take my yoke upon you"—Jesus is willing to yoke you up with him; "and learn of me"—someone to go to for advice when all others have failed; "For I am meek and lowly in heart"—meek enough to put myself on a level with you; my heart is full of tender mercy, knowing what you have to overcome; "and ye shall find rest unto your souls"—O that quiet rest and peace from the Savior, who wants to share your burdens, to make it easy for you. "For my yoke is easy"—when you yoke yourself with Christ, you are enlisting for his service, and he will take care of you; "and my burden is light"—Jesus will carry your burden if you will only trust him and do your part.

May God bless and help you who are under the curse of liquor. Trust him, yoke yourself with him, and he will help you to overcome.

Maryville, Missouri.

## REFORMED CHURCH AND EVANGELICAL SYNOD MERGER

The organic union of two large denominations, the Reformed Church in the United States and the Evangelical Synod of North America, will be effected next June. Arrangements for consummating the union at Cleveland, Ohio, June 26 and 27, 1934, are now being made by the Commissions on Unions of the two Churches of which Rev. Dr. George W. Richards, President of the Theological Seminary of the Reformed Church at Lancaster, Pennsylvania, and Rev. Dr. L. W. Goebel, pastor of an Evangelical Church in Chicago, are the respective chairmen.

The General Synod of the Reformed Church in the United States, meeting at Akron, Ohio, in June, 1932, by unanimous vote submitted the Plan of Union to its Classes. Almost every one of the Classes voted in favor of the union, most of them unanimously. The Plan of Union was approved by all but one of the district conferences of the Evangelical Synod and at a meeting of the General Conference held at Cincinnati, Ohio, in October of this year was unanimously approved. A joint meeting of the Commissions has just been held at St. Louis, Missouri, at which Committees were appointed and arrangements made for the final step in the union at Cleveland next June.

Both of the denominations are outgrowths of the Protestant Reformation of the sixteenth century in Europe. The Reformed Church in the United States has 350,000 members in more than 1,700 churches, largely in Pennsylvania and Ohio, but it has con-

gregations throughout the West as far as the Pacific Coast. The Evangelical Synod of North America, with 325,000 members in nearly 1,300 congregations, has its largest membership in Illinois and Indiana and in the Southwest. The new denomination, to be known as The Evangelical and Reformed Church, will be represented in almost every state.—The Evangelical-Messenger.

## EDITORIAL REVIEW

(Continued from page 4)

No duty is more binding morally and scripturally upon God's people than that of caring for the incapacitated soldiers of the cross. Opportunity will be presented to the churches to discharge this obligation on the last Sunday in February, when an offering will be taken for the superannuated ministers and their dependents. This is the time for taking what is called Benevolence Day Offering, which is divided between the Superannuated Ministers' Fund and the Brethren Home at Flora. The "first call" for the offering is issued this week over the signature of the president of the Benevolence Board, Brother Fred C. Vanator of Peru, Indiana. Read his brief message and ponder your responsibility for the task that he would lay upon your heart. He asks us to tell you to send your offering for the superannuated ministers to Rev. G. L. Maus, Secretary, Nappanee, Indiana. Bear this in mind so that your offerings for the Brethren Home and the Superannuated Ministers shall not get mixed as has happened on previous years.

Another unusually successful revival has been experienced by the Uniontown, Pennsylvania, congregation under the evangelistic leadership of their pastor, Brother William H. Clough. With the help of his splendid co-workers he was enabled by the grace of God to lead ninety-six souls to an acceptance of the Lord Jesus as their Savior and some to reconsecrate themselves to his service. This result is all the more remarkable when it is remembered that it was in February of the same year that another campaign led by Brother R. Paul Miller brought over one hundred souls to Christ in this same church. Preceding the revival, so the pastor informs us, cottage prayer meetings were held, not for a few weeks, but throughout the year; personal evangelism classes were conducted for eight weeks; and there was much personal visitation and advertising done, including handbills and newspaper notices. God is abundantly blessing the leadership of Brother Clough and his people are giving him loyal cooperation.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

II John

Verse One

(Revised Version Readings are Underscored)

"The elder unto the elect lady and her children, whom I love in the truth; and not I only, but also all they that have known (know) the truth;"

Here is just such a letter as the aged John would be constrained to write to an excellent Christian mother whose children were lovable, virtuous, and modest. Perhaps there was an adorable Mary or a vigorous John in her family—these surnames no others surpass—who, with other fortunate ones, understood clearly Christ's Gospel and Christ's Person. St. John loved such folks because Jesus once loved him supremely. (I Pet. 5:1; I Jn. 3:18; III Jn. 1; Jn. 8:32; Gal. 2:5; 3:1; 5:7; Col. 1:5; II Thess. 2:13; I Tim 2:4).

Verse Two

"For the truth's sake, which dwelleth (abideth) in us, and (it) shall be with us forever."

The Truth of God is eternal: it abides "in us" to the end of the age. Note the close community feeling here: St. John does not say "in you," or "in them," but "in us." Once Christ vouchsafes



eternal life unto man. it is his forever. Christian reader, make no mistake about that fact. The sheep shall always be sheep though they be "fleece" for gain every year. Did not the Chief Shepherd say: "And I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand?" Jn. 10:28.

### Verse Three

"Grace be with you, mercy, and peace, (**grace, mercy, peace shall be with us**), from God the Father, and from the Lord Jesus Christ, (**Jesus Christ**), the Son of the Father, in truth and love."

Walk in The truth! Abide in the Truth! Walk in Love! Abide in Love! There are the cardinal ideas of the Second Letter. And the grace, mercy, and peace which cometh down from heaven shall be as dew on Gideon's fleece in the souls of Christians—dew that sparkles like a casket of diamonds under a morning sun. The light which radiates from the life of the Christian is reflected light—shining between the eternities—from the Son of Righteousness. (1 Tim. 1:2).

### Verse Four

"I rejoiced (**rejoice**) greatly that I found of thy children (**I have found certain of thy children**) walking in truth, as we have received a commandment (**even as we received commandment**) from the Father."

What more competent judge could be found in Asia Minor on spiritual matters than the Elder John? He was a Bishop par excellence. He complimented a mother by complimenting **certain**, if we have the proper translation, of her elect children. This mother, like Susannah Wesley, sowed the Word bountifully and reaped a glorious harvest. John and Charles Wesley, sed duo leones out of many, preached and sang Merrie England out of the shackles of impending despair into the safety of the Kingdom.

### Verse Five

"And now I beseech thee, lady, not as though I wrote a new commandment unto thee, (to thee), but that which we had from the beginning, that we love one another."

If the reader will turn anew to I John 2:7, 8 and 3:11 he will discover kindred Scripture to the above. Lev. 19:18; John 15:12, 17; Eph. 5:2; I Thess. 4:9; James 2:8; I Peter 1:22;—all these show what Moses, Paul, James, and Peter, in addition to John's Gospel, think about love. James rightly makes it "the royal law according to the Scripture." Love begets love among individuals, cities, states, and nations. We may expect love to be king only when the King of Love returns.

### Verse Six

"And this is love, that we walk after his commandments. This is the commandment, that as ye have heard from the beginning (**even as ye heard from the beginning, that**), ye should walk in it."

A climax is reached in this verse. The writer seemingly reasons in a circle, but, on closer observation, it will be noted that he is talking about "commandments" and a "commandment." All that the Scriptures enjoin and all that Shepherd of Love especially set forth as superlatively important the Apostle of Love would require of loving saints. Saints who do not love each other, after all, are not saints. St. John may be pardoned for re-emphasizing love over and over again. In that respect the Saviour has his example. We read: "God so loved that he gave, etc." Christ knew love before Abraham was.

### Verse Seven

"For many deceivers are entered (**gone forth**) into the world, who confess not (**even they that confess not**) that Jesus Christ is come (**cometh**) in the flesh. This is a deceiver and an antichrist (**the deceiver and the antichrist**).

Brother, are you a deceiver or an anti-christ? Well, you are, if you believe Jesus was not the Son of God in the flesh. If you find God in Christ—God's perfect image in the Perfect Man—then you are a son and an heir to the treasures of heaven. These "deceivers" are Satan's emissaries—"heretics" our fathers called them—but now,—mirable dictu—they are called "liberalists" and "modernists". Remember St. John once asked, "Who is a liar but he that denieth that Jesus is the Christ? (I Jn. 2:22).

### Verse Eight

"Look to yourselves, that we (**ye**) love not those things which we have wrought, but that we (**ye**) receive a full reward."

When orthodoxy in doctrine is regarded as truth out-worn and

out-grown, and heterodoxy in teaching is made its so-called reliable substitute, then it behooves the real Christian believers to "look to yourselves." When foundation truths are removed, when old landmarks are set aside, when "new truth" claims the field—let us be cautious and investigate the set-up. The new features may be serious "sand-traps" to befuddle the uninitiated. There are many ways to lose our "birthrights"; there are many messes of pottage.

### Verse Nine

"Whosoever transgresseth, (**goeth onward**) and abideth not in the doctrine (**teaching**) of Christ, hath not God. He that abideth in the doctrine (**teaching**) of Christ, (**the same**) he hath both the Father and the Son."

"In this warning," says Dr. G. Campbell Morgan, "we find a principle of perpetual application. There is always room for advanced thinking, for progressive interpretation, for the things of Christ are as profound as God and life. We never ought to be content to tarry with the first principles of truth. We should in knowledge go on unto perfection. But there is one infallible test for such advanced thinking, for such progressive interpretation. It is that the advanced thinking do not contradict the first principles, or deny the fundamental facts of our faith—those of the historic Jesus, that of the fact that he came in the flesh. Such advanced thinking as denies these things, is not progress, but retrogression and apostasy."

### Verse Ten

"If there come any unto you, (**if any one cometh**), and bring (**bringeth**) not this doctrine (**teaching**), receive him not into your house, neither bid him God speed: (**and give him no greeting**)."

"Observe how strenuous," remarks Dr. James M. Gray, "we should be in maintaining this doctrine (v. 10). The command "receive him not into your house" is relative. It means not that we are to deny him meat and shelter altogether, if he be in need of them, but that we are not to fellowship him as a brother. Even our personal enemies we are to bless and pray for, if they hunger we are to feed them and if they thirst give them drink. But those who are the enemies of God by being enemies of his truth, we are to have nothing to do with in the capacity of fellow-Christians. We bid them God speed."

### Verse Eleven

"For he that biddeth him God speed (**giveth him greeting**) is partaken (**partaketh**) in his evil deeds (**works**)".

The earliest disciples felt keenly the idea of sharing the false-teacher's doctrine. The "Teaching of the Twelve Apostles," enjoins believers thusly: "Now whoever cometh and teacheth you all these things, before spoken, receive him; but if the teacher himself turn aside and teach another teaching, so as to overthrow this, do not hear him." (Chap. 11) (Cf. Mt. 10:10). Men ought to be fair with those who do not see the Truth as they see it, but, when Error is purposefully substituted for Truth, then it behooves the Christian not to be a compromiser.

### Verse Twelve

"Having many things to write unto you, I would not write (**them**) with paper and ink: but I trust (**hope**) to come unto you, and speak face to face that our (**your**) joy may be full."

The aged John still is agile and vivacious in mind and body. He could have taken his pen in hand, dipped it in black, red, or gold ink, set his own ideas down on papyrus paper made from the Egyptian byblus, but he preferred to visit this mother and her family in person. The communion of saints is a rare and precious thing. It is a pre-view of the lofty intercourse and everlasting felicity of heaven.

### Verse Thirteen

"The children of thy (**thine**) elect sister greet thee. Amen."

Here are two elect women—sisters in the flesh and in the faith—(how we wish he might have named them) who are no doubt happy mothers in charge of happy families. The nieces or nephews in this instance are thoughtful of their aunt, (has courtesy departed from the earth together with its chivalry?), and St. John was glad to bear their glad messages.

"Don't forget the old folks,  
Love them more and more;  
As they turn their longing eyes  
Toward the golden shore."



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

MAGAZINE SECTION

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# The Summer Bible School

By A. L. Lathem, Chester, Pennsylvania

(Continued from last week)

Sixth—THAT HE ROSE FROM THE DEAD ON THE THIRD DAY WITH THE SAME BODY WITH WHICH HE DESCENDED INTO THE TOMB.

Seventh—THAT HE—THE LORD JESUS—IS COMING AGAIN.  
ESSENTIALS FOR "S.B.S." DEVELOPMENT

Three things are essential for the Bible School development—

1. Prayer.
2. Earnest Effort.
3. Money.

The new questionnaire will add this insertion—"What will you contribute this year toward promotional work?" (Any amount acceptable).

### BOOKS AND PRICES

It is evident to any experienced teacher that text books play a most essential part in conducting a school.

The books indicated in the various grades are here listed with their prices.

#### THE BIBLE

"Way of Life" .....	\$.50
The Bible, the Christian's Sacred Book .....	.03
The Life of Jesus .....	.03
Catechism for Young Children .....	.03
Shorter Catechism .....	.03
Adam to Saul .....	.03
The Twelve Apostles .....	.03
Saul to Christ .....	.03
The Apostle Paul .....	.03
Geography of Palestine .....	.15
Blaikie's Bible History .....	1.50
Rand & McNally's Bible Atlas .....	3.50
Oliver's Teacher Training Course ....	.50
The Gospel by John (A Study) .....	.60
Character Building—True Stories, Legends and Anecdotes .....	.25
Combination Star and Report Card with Envelope .....	.04
"Child's Life of Christ" .....	.35
"Beautiful Bible Stories" .....	.75
"Handful of Corn" .....	1.00

Note:—

We have had a few cases in which purchasers of books have complained about being called upon to pay carriage charges (parcel post).

We feel sure that we should not have had those complaints if these purchasers had thoughtfully considered the low cost at which they receive books, and this we do in order to help the work.

This business is not run for the sake of a profit—no personal profit whatever comes to the President acting and the Financial Secretary. All profit on books is used to further the cause.

It is necessary, therefore, to charge the purchaser carriage costs, i. e., Parcel Post.

We feel that it is not ethically right to increase the cost of the books so as to cover cost of parcel post, because that would be making those nearby pay the bills of those who are far away.

Complaints have not numbered over a dozen, but we should like all to understand and be satisfied.

We feel we have been honorable, honest, and absolutely fair in every case.

Any order amounting to \$15.00 and above will receive a discount of 10%. However, this does not apply to separate orders amounting to \$15.00 or over, because we must take into account the handling. But the order to receive a discount must be an individual order, all of its contents ordered at one time.

We shall also have to insist that books are NOT to be returned.

BOOKS ARE NOT RETURNABLE—carefully consider before ordering what you actually need. It is better to send you a second order, than to take the risk of having the books injured by returning them.

Inasmuch as this work is a "Labor of Love" and the Director of the Association receives no salary for his work, and it is all for the building of the Master's Kingdom, and everything is done as cheaply as possible, it is desired that losses be kept down to a minimum.

A few books over is not a loss to any school, as there are always some children, who, if the matter is properly presented to them, desire to purchase the books for their own individual use.

### CURRICULUM

#### Kindergarten

(Pupils three and four years of age).

- (1) The Books of the New Testament.
- (2) The Twenty-Third Psalm.
- (3) Fifteen questions from "Catechism for Young Children."
- (4) The Lord's Prayer.
- (5) Bible Stories.

#### Primary

First Grade (age five years)

- (1) The Lord's Prayer.
- (2) First Psalm. Twenty-Third Psalm reviewed.
- (3) Twenty-two questions from "Catechism for Young Children."
- (4) Twenty-Third Psalm.
- (5) Books of the Old Testament.
- (6) Special Bible Verses.
- (7) Bible Stories.

Second Grade (age six years)

- (1) "The Bible, The Christian's Sacred Book"—first half.
- (2) "The Life of Jesus"—twenty-one questions.
- (3) "The Beatitudes"—Matt. 5:3-12.
- (4) "Catechism for Young Children"—fifty questions.
- (5) Psalms 8, 15, 24. Review of Psalms 1, 23.
- (6) Selections from "The Way of Life."
- (7) Readings from "The Child's Life of Christ."

Third Grade (age seven years)

- (1) "The Bible, the Christian's Sacred Book"—completed.
- (2) "The Life of Jesus"—fifty-four questions.
- (3) Matt. 5:1-24.
- (4) "Catechism for Young Children"—one hundred questions.
- (5) Selections from "The Way of Life."
- (6) Psalms 19, 27. Review Psalms 8, 124.
- (7) Readings from "Life of Christ."

#### Intermediate

Fourth Grade (age eight years)

- (1) "Catechism for Young Children"—completed.
  - (2) Psalms 32, 34. Review of Psalms 127.
  - (3) "The Life of Jesus"—reviewed and completed.
  - (4) Shorter Catechism—questions 1-15.
  - (5) Matt. 5:1-48.
  - (6) Readings from "A Handful of Corn"
- Fifth Grade (age nine years)
- (1) "Adam to Saul"—forty-three questions.
  - (2) Psalms 37:1-11, 46, 51. Review of Psalms 23, 34.
  - (3) "The Twelve Apostles of Our Lord"—pages 1-15.
  - (4) Matt. 6:1-23. Review Matt. 5.
  - (5) Selections from "The Way of Life."
  - (6) Readings from "A Handful of Corn"
  - (7) Shorter Catechism—questions 16-30. review questions 1-15.

Sixth Grade (age ten years)

- (1) "Adam to Saul"—reviewed and completed.
  - (2) Psalms 65, 67, 72. Review Psalms 451.
  - (3) "The Twelve Apostles of Our Lord"—reviewed and completed.
  - (4) Matt. 6:23 to Matt. 7:1-14. Review Matt. 5, 6:1-23.
  - (5) Shorter Catechism—questions 31-50. review questions 1-30.
  - (6) Selections from "The Way of Life."
- Eighth Grade (age twelve years)
- (1) Psalms 91, 121, 122; I Cor. 13.
  - (2) Review Psalms 84, 87, 90. Matt. 7:1-29 reviewed. Luke 2:8-20.
  - (3) Nine Lessons from "The Way of Life"
  - (4) Twenty-eight pages from "The Geography of Palestine" (A. L. Phillips).
  - (5) Shorter Catechism—questions 71-90. review of questions 1-70.
  - (6) "The Apostle Paul"—completed.
  - (7) Kings and Prophets of Israel and Judah. (From "Bible").

Ninth Grade (age thirteen years)

- (1) John 1:1-18; 3:1-21. Review Psalms 91, 121, 122. I Cor. 13.
- (2) "The Way of Life," eighteen lessons. Isaiah 35.
- (3) Shorter Catechism—completed.
- (4) Geography of Palestine (A. L. Phillips)—completed.
- (5) Bible History (Blaikie)—begun pp. 184.

#### Senior High

Tenth Grade (age fourteen years)

- (1) \*Bible Atlas, pp. 1-6; p. 11, pp. 13-19 pp. 26-46.
- (2) Romans 8. Isaiah 40. Review John 1:18; 3:1-21; Isaiah 35.
- (3) "The Way of Life"—Twenty-eight lessons.
- (4) John 14.
- (5) Bible History (Blaikie)—continued pp. 84-192—reviewed pp. 1-84.

Eleventh Grade (age fifteen years)

- (1) \*Bible Atlas, pp. 47-83. Review 14th year.



- (2) Isaiah 53. John 15. Review Isaiah 40 and Romans 8.  
 (3) "The Way of Life"—completed.  
 (4) Bible History (Blaikie) pp. 192-351. (Omitting Kingdom of Israel). Review 84-192.

Twelfth grade (sixteen years and older)  
 (1) A Study of the Gospel of John. Memory chapters 16, 20, 21. Review John 15. Special Chapter the Third—see Curriculum Ninth Grade.

- (2) "The Way of Life"—reviewed.

(Continued on page 16)

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

#### PUTTING GOD'S KINGDOM FIRST

(Lesson for February 4, 1934)

Lesson Text: Mt. 6:1-34. Golden Text: Mt. 6:33

**True Prayer.** Mt. 6:5-15. Would that prayer might be purged of these two types of dross: hypocritical "vain show" and heathen "vain repetitions". Prayer to the Heavenly Father is such a VITAL, such a PERSONAL, such a POTENTIAL thing that it is little short of sacrilege to cheapen it, by abuse. How we occidentals need to heed the counsel: "enter into thy closet and shut thy door!" How our spiritual stature diminishes through lack of meditation, seclusion, intimacy with the Father! Combine the "model prayer" with the petition which is repeated in Luke 11:1: "Lord, teach us TO PRAY!" Note the request is NOT "Teach us HOW to pray!", but "Teach us TO PRAY!" Teach us the necessity, the benefit, the resource of prayer!

#### TUESDAY

**True Treasure.** Mt. 6:19-23. Treasure, to be worthy of the name, must be so securely kept that it is not only preserved, but also accessible when and if the owner desires to use it. One who was both wise and wealthy (or possibly HAD BEEN), wrote: "Riches certainly make themselves WINGS—they fly as an eagle toward heaven!" Prov. 23:5). In our day, we have seen that riches also take "legs", "Pullmans" and even "ocean liners" and flee to parts unknown or inaccessible! BUT, investments in the building of the Kingdom of Heaven will ever be secure, and the dividends will accrue to the believer's eternal REWARD. St. Peter assures us that our "inheritance" is "reserved in heaven"; that we ourselves are "kept by the power of God"; and that our "salvation" is "ready to be revealed in the Last Day!" (1 Pet. 1:3-9). Let us invest our treasure in ETERNAL SECURITIES!

#### WEDNESDAY

**Our Father's Care.** Mt. 6:24-34. Here is the "Gospel of Trust". "Your Father KNOWS ye have need of THESE THINGS!" namely, food, shelter, clothing. Believers are explicitly COMMANDED: "For this reason I CHARGE you, not to be over-anxious about your lives . . ." (Weymouth). Life is more than merely "making a living". To be weighted down with "the burden of things", prevents the believer

from "running with patience the race set before us" (Heb. 12:1). "A man's life consisteth not in the abundance of THE THINGS which he possesseth!" (Lk. 12:15). Oh, for a correct scale of life's values! Jesus, in his mountain-top "Sermon", gives us the scale: "Seek ye FIRST the Kingdom of God and his righteousness (the righteousness he gives) and all these THINGS will be added unto you!"

#### THURSDAY

**God's Kingdom First.** Mk. 10:23-31. The disciples "were astonished out of measure saying among themselves: 'Who then CAN be saved?'" And Jesus replied with that eternal declaration: "With MEN impossible; but NOT with God; for with God ALL THINGS are possible!" How TRUST in riches retards the growth in grace of the child of God; beclouds his vision, and muffles his testimony! BUT, trusting in God and sacrificing the THINGS of life" for Christ's sake AND THE GOSPEL'S" promote growth, widen and elevate the vision, and give force and range to the testimony! Yet "How CAN they preach EXCEPT they be SENT?" (Rom. 10:15). How seriously Gospel preaching AND PREACHERS have been handicapped by the covetousness of those ultimately responsible for "the sending"! St. Paul, in Col. 3:5, catalogues covetousness as "idolatry" and with debasing social sins.

#### FRIDAY

**Dependence upon Christ.** John 15:1-8. Here is another amplification of the lofty mountain sermon of Jesus. Three conditions are noted as necessary to a fruitful life. (1) CLEANSING. "He purgeth it that it may bring forth more fruit." Many a believer's life is barren because it needs moral pruning. (2) ABIDING. "For without (apart from) me ye can do nothing. As the branch cannot bear fruit of itself EXCEPT it abide in the vine—no more CAN YE EXCEPT ye ABIDE IN ME!" (3) OBEEDIENCE. "IF ye keep my COMMANDMENTS ye shall abide in my love." How many a church member dislikes to "keep his

commandments!" However, the secret of effective soul-winning lies in the promise: "If ye abide in me, and my WORDS abide in you, ye shall ASK WHAT YE WILL and it SHALL BE DONE unto you!" verse 7.

#### SATURDAY

**A Very Present Help.** Ps. 46:1-11. This precious Psalm must have been a favorite with the Preacher of the Sermon on the Mount. Of all men, he knew the secret resource which the child of God may have in the Heavenly Fathers loving care. Its intimacy and definiteness he portrayed when he said: "Are not two sparrows sold for a farthing—and not ONE of them shall fall to the ground without your Father. But the very hairs of your head are numbered. Fear ye not therefore, for ye are of more value than many sparrows!" (Mt. 10:29-31). The security of those in God's care is expressed when he said: "They shall never perish . . . and no man is able to pluck them out of my Father's hand!" (John 10:28, 29). He could sing with the Psalmist:

"The Lord of Hosts is with us—  
The God of Jacob is our Refuge!"

#### SUNDAY

**The Works of the Word of God.** Psalm 19:7-14. In these verses are set forth six of the superior attributes of God's Word, like as many facets reflecting the Sun of Righteousness. Quoting from another translation (Rotherham's):

"The law of Jehovah is complete, converting the soul,  
 "The testimony of Jehovah is confirmed, making wise the simple;  
 "The precepts of Jehovah are right, rejoicing the heart;  
 "The commandment of Jehovah is pure, enlightening the eyes;  
 "The reverence of Jehovah is clean, enduring forever;  
 "The decisions of Jehovah are faithful and righteous altogether!"

And Jesus declared: "THE WORD that I have spoken—the same shall judge him in the last day!" (John 12:48).

<b>E. M. RIDDLE,</b> President Waterloo, Iowa	<b>CHRISTIAN ENDEAVOR AT WORK</b> C. D. WHITMER, Editor. South Bend, Ind.	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
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## Attention Pennsylvania Endeavorers!

The official staff of the Pennsylvania Brethren C. E. Union has just been completed recently. Officers were elected at the October Conference, but the appointment of Superintendents has taken more time. The officers and superintendents are listed with their addresses so that those seeking information or help can communicate with the proper official.

President—Rev. R. D. Crees, Kittanning, Pa., R. D. 3.

Vice-President—Carl Uphouse, 412 Haynes St., Johnstown, Pa.

Secretary-Treasurer—Robert Ashman, Johnstown, Pa. R. D. 5.

Prayer Meeting Supt.—Rev. W. H. Schaffer, Conemaugh, Pa. (South Central District Organizer).

Missionary Supt.—William Grace, Jr.,

3717 Percy St., Philadelphia, Pa. (Eastern District Organizer).

Quiet Hour Supt.—Rev. H. C. Hammond, 2915 Walnut St., Altoona, Pa. (North Central District Organizer).

Citizenship Supt.—Clarence Fairbanks, McKinley St., Kittanning, Pa. (Northwestern District Organizer).

Evangelistic Supt.—Edward Yanchus, Masontown, Pa. (Southwestern District Organizer).

These officers and superintendents stand ready to help any Christian Endeavor Society, Committee or member in the Pennsylvania District. If your Prayer Meeting Committee needs help, have the chairman write Rev. Schaffer about it. If you want to put on a real missionary program in your C. E., write William Grace about it, etc.



Each one of the five state superintendents are also organizers for their respective districts, and a yearly convention is to be held in each district. We are willing to be helped as well as willing to help. Write us your suggestions and plans. We would especially

like to hear from C. E. organizations in other districts in the U. S. Cut out this list of officers and superintendents and have your secretary keep it for future reference.

Sincerely yours,

R. D. CREES.

## When Is Christ My Master?

By C. D. Whitmer

(Article No. 5)

Theme:—"When I Extend His Cause."

### Thought.

In the introduction for this series we saw how willingly Jesus served. If by his great example we can so live that every day we portray Jesus to others, we will hasten the kingdom of God. There are many little things and many great things that we can do for individuals and society. If we work hard for power and influence, unselfishly used, we will be able to bring about great changes in many lives. Today, in this world of human strife, we can do much if we only will. As never before, the world is in need of action. "Black despair will scarcely clutch and hold for long if one can talk it out with a friend who understands."

Demonstrate through your life what Christianity means. "Man does not live by bread alone. Roses and sunsets, songs and symphonies, essays and poems are also means of grace." No matter who we are or what our station, we may by our good works lead men to glorify God.

### Scripture:

"Go ye into all the world." Mark 16:14-18.  
"Demonstrate," a real challenge. I Cor. 2:3-5.

Teach, to extend his Kingdom. Matt. 7: 21-23; 5:16-19.

Jesus bade his followers go farther than ever before? Matt. 28:18-22.

Jesus encouraged helpers. Matt. 10:28-32.

Jesus and our attitude toward others. Mark 12:28-31.

The Social test of Christianity. Matt. 25: 31-46.

### Meditation:

"God Calls"

"Who knows what call the voice of Jesus brings

To youth who look brave-eyed into the heart of modern life

Do modern lepers need release from sin? Do some bear burdens, poverty and want While those who bind them on stand by and say,

'You are unworthy, else you'd not be poor'? Is there a brother, darker hued, whose lot Is overcast with prejudice and fear?

Is there the blare of trumpet, beat of drum, To inflame, to hate, to kill?

Is there the easy path of 'good enough' Which keeps one from the best? In all these things God calls.

He needs young hearts, young minds, young hands,

Who hears?"

### Prayer:

O Christ, who art so very real to those who believe in thee, shine through us, we pray, that thou mayest be known to all the world in this troubled time of need. Help us to find the task through which the words of our lips and the thoughts of our hearts may be transplanted into good work which shall bring glory to thy name.

We thank thee, Father, for the opportunity of realizing that Christ is truly our Master when we live like him and exalt his good works. For the moments of silence, when we enjoy fellowship with thee, O Christ, and for the times when we can give ourselves for the realization of thy kingdom on earth, we thank thee. Amen.

My Resolutions with Suggestions for action:

1. ....
2. ....
3. ....
4. ....

C. D. WHITMER.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## News from Yaloke Station in Africa

Miss Patterson Continues Seriously Ill

Yaloki par Boali, par Bangui,  
Afrique Equatoriale Francaise,  
November 30th, 1933.

Dear Evangelist Readers:

As I look back over the more than seven weeks that have passed since last I wrote you, I cannot but feel how much of God's goodness has been with us during our furnace of affliction. Then Miss Patterson herself, although greatly suffering, typed the

article which we sent you. It is the last typing she has done. Two days later the terrible arthritis and arteritis which have since held her in their relentless grip made their appearance in a new form, and since the fourteenth of October she has been a helpless invalid. She has had the best care and thought of two other doctors, and the infinitely tender and faithful nursing of Miss Myers and Miss Emmert. While life

lingers, we do not give up hope that she may yet take her to the hospital at Elat for electrical treatments, the only thing, we believe, which we have lacked for her care. The Fosters have seconded our every effort with their kind helpfulness. Miss Tyson has offered to come from Bellevue to relieve Miss Myers—an offer which we do not feel for the present we could accept on account of the heavy medical work at Bellevue.

Meanwhile in spite of great affliction our station and village work goes on.

A great loss came to me in the departure of my chauffeur on October 31st. During this month I have had no chauffeur, but Mr. Foster has taken me twice to Bangui on two hurried emergency medical trips. On the latter of these trips we received the cablegram that furlough money for Miss Patterson and Miss Byron has been forwarded to Kribi awaiting their departure when—and if—Miss Patterson becomes strong enough to take the journey.

It is Thanksgiving Day, as I write. Twenty-five years ago I first touched the mainland of Africa on Thanksgiving Day. Or year ago I arrived at Yaloke on Thanksgiving Day. We are having Thanksgiving dinner together today, at our home. The dining room adjoins Miss Patterson's bedroom and we trust that to some extent she may be able to join with us in the festivities and prayer.

In the church we have recently rejoiced together in a love feast at which God's presence was manifestly realized. The evangelists from all our chapels who had just been with us for a week of prayer and study joined with us, and returned to their villages the following day refreshed. On the first of our trips to Bangui we were enabled to visit the Chapels on our return, and to encourage the evangelists at each point. On the second of our trips we had to leave the heavy burden of teaching during the two days of our absence to Miss Emmert and Mrs. Foster, Miss Myers being at the bedside of Miss Patterson.

We rejoiced in what God has wrought as we met the evangelists in our classes during the latter part of the week and witnessed their rejoicing in the new truths acquired, and new fellowship experienced in the Holy Spirit.

The school work was interrupted for a time during Miss Patterson's illness, especially before Miss Myers' arrival from Bas-sai, when Miss Emmert was continually at the patient's bedside. God is richly blessing Miss Emmert in her patient devoted work in the school room.

The native hospital has passed through a year of great vicissitudes in irregularity of helpers. The loss of Miss Tyson, our head nurse—was Bellevue's gain, and the loss of Andie Bernard has been Bangui's gain, as he supports himself there and preaches the gospel. God has greatly relieved our situation by returning to us David Remy, who arrived after a long and difficult trip from the Camerouns on November 13th, having been one month en route.

His bride, Julianne, will, we trust, be a blessing among the women here. She is an earnest Christian and reads and writes her own language—Boulou. We trust she may be used in helping our women here where she shall have acquired the language.

Our youngest hospital worker, Rene, is leaving us, to go into another form of mission service. He will be replaced by Claude,



younger brother of Elie Boy, who has been so long with us in hospital service.

During the month of November we have had upon the station a resuming of the industrial work which had been so long stopped at Yaloke for lack of funds. And all of our branches of work are now in operation on this station.

As to the other stations we praise God for his keeping power. The missionaries and the children at the other stations are as far as we know, enjoying good health. God has been graciously blessing them too in church, chapels and schools, as well as in hospitals. We long to see them oftener and look forward with longing to the reunion Conference, if that shall be permitted to us all.

We are hopefully looking forward to the

return of our furloughed missionaries. We have rejoiced in the cabled news of the success of their operations.

We thank God also that we may look forward to the coming forth of Mr. and Mrs. Morrill.

Since last writing you it has developed that our Baptist friends in Oubangui Chari have the beginning of a work there and that they look forward to developing this work into a station, as well as the present rest house at "Kilometre 8." May God bless all who participate in Bangui's evangelization.

May a deepened prayer life, a more "hilarious giving", and a multiplied coming forth be our experience as Brethren at home and abroad.

Yours in Christian fellowship,  
FLORENCE N. GRIBBLE.

Mid-semester examinations are now on and also re-enrollment for the next semester. The enrollment will be about the same as this semester.

EDWIN E. JACOBS.

## MATRON'S REPORT FOR BRETHREN HOME

### Money Received from All Sources August, 1933

Miss Alice N. Conover, New Lebanon, Ohio .....	\$ 1.00
Mrs. A. J. Bowser, New Lebanon, O. ....	1.00
W. M. S., Lanark, Ill. ....	3.00
Cecil M. Warvel for Mrs. Green's board .....	8.40
Glenn Warvel for Mrs. Green's board .....	8.30
Roann church .....	26.23
S. S. Class, Ashland, Ohio, Mrs. E. L. Kilhefner .....	4.00
Miss Carrie McCoy, Ashland, Ohio ..	5.00
Miss Christine Witter, Ashland Ohio ..	5.00
Builders' Bible Class, Ashland, Ohio ..	4.00
Mrs. Joseph Stookey .....	5.00
W. M. S., Spokane, Washington ...	5.00
	\$ 70.93

### September, 1933

Glenn Warvel for Mrs. Green's board ..	8.35
Cecil Warvel for Mrs. Green's board ..	8.27
Ever Faithful Class, Roann, Ind. ...	5.00
Tomatoes .....	1.55
Cream .....	3.64
	- 26.80

### October, 1933

Cecil Warvel for Mrs. Green's board ..	8.35
Glenn Warvel for Mrs. Green's board ..	8.35
Rev. Monroe, Ashland, Ohio .....	2.00
Mr. and Mrs. W. H. Schaffer, Allentown, Pa. ....	5.00
Mr. & Mrs. H. A. Mikrantz, Allentown, Pa. ....	3.00
Mrs. Sarah Keim, Ashland, Ohio, board .....	100.00
Cream .....	5.78
	\$136.48

### November, 1933

Received, Peru lady .....	.25
Glenn Warvel for Mrs. Green's board ..	8.35
Cecil Warvel for Mrs. Green's board ..	8.35
Rev. S. Lowman, Oakville, Ind. ....	1.00
W. M. Society, Carleton, Neb. ....	3.00
Cream .....	6.59
	\$ 28.54

### December, 1933

Sisterhood Girls, Washington, D. C. ..	6.00
Roann Ever Faithful Class .....	10.00
Miss Alice Conover, New Lebanon, Ohio .....	1.00
Glenn Warvel for Mrs. Green's board ..	8.35
Cecil Warvel for Mrs. Green's board ..	8.35
Cream .....	5.78
	\$ 39.48

Total received ..... \$302.23

### October, 1933—Other Gifts

Fruit, 7 dish towels, Mrs. J. K. Lautzenhizer, North Manchester, Ind.; 2 comforts, W. M. S., Gravelton church, near Nappanee, Ind.; 1 quilt, Mrs. D. C. McCloy, Mount Pleasant, Pa.; 2 comforts, W. M. S. Louisville, Ohio; 5 nightgowns and outing for three more, W. M. S., Oakville, Ind.; 2 dresser scarfs, towel and two pair curtains, Sunshine Class, Goshen, Ind.; Smocks, dresses, and shouldettes for the women, fruit cake, Sr. Sisterhood Girls, Washington, D. C.; 11 aprons, Sr. Sisterhood Girls,



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### LEON, IOWA

Before reporting the results of the recent revival at Leon, I would like to take this opportunity to say a few words about the previous meetings at the Pleasant Grove church. The pastor, Brother Anderson, has already given to Evangelist readers his report, and I wish to add only my sincere appreciation of the privilege of working with these fine people in a revival effort, and to thank especially those who so graciously entertained us in their homes. We counted it a special privilege to stay at the Myers home which has meant so much to the work of the Brethren church. The conditions at Pleasant Grove all seemed to be encouraging for the future. Ever since the great meeting of the California Quartet in Leon last winter we have been hoping that they would be able to turn again this year. But circumstances arose which made it impossible for two of the young men to return. However, after much persuasion on our part, Ernest Pine and Donald Carter agreed to come without the others.

The weather was not good this year, and there was much sickness, but the church was well filled each night during the revival. The messages in song and sermon were true to the Word and delivered in a manner which appealed to young and old alike. The number of confessions received was 29. If we add to this the 68 which were received in the meetings last year, we get a total of 97 as the visible fruit of less than five weeks of meetings conducted by the young men of the quartet. Needless to say, they will never be forgotten in this community.

The finest part of the revival was the communion service with which we closed. The attendance was practically double that of any other communion service in our church during the past five years or more. Our accommodations were taxed to the limit. Many strangers came to observe the service, some of them standing during the entire evening. Then to climax one of the most spiritual services we can remember, after the benediction two young women who had been attending the revival and had witnessed the communion service, came to the evangelists and said they wanted to accept

the Lord. The communion service had been the final, winning testimony. The Brethren church need not be ashamed of its peculiar ordinances when those ordinances are the means of grace not only to those who take part in them but also to the unsaved who witness them.

The outlook is very bright now in the Leon church if we all follow humbly the leading of the Spirit. To that end we solicit the prayers of the Brethren.

MILES TABER.

### NEWS OF THE COLLEGE

At this writing Dr. and Mrs. McCartney-Smith are closing a two weeks' meeting here. Dr. McCartney-Smith spoke some six or seven times at the college and much to our edification. His addresses were well conceived and favorably received. All in all, we were much pleased with the presence of these two people at the College.

Meeting of the Board of Trustees.—If we are to follow our usual custom of meeting soon after the annual meeting of the North Central, the Board meeting should be Tuesday, April 24. This date is tentative but doubtless will be the right one.

Professor Puterbaugh recently invited some twenty-five teachers of Chemistry from nearby high schools to be our guests here in a Chemistry Teachers' Conference. Several men were invited from larger high schools such as Akron West High to participate in the discussions. It is regarded as a highly successful first attempt and ought to be permanent.

My canvass for funds during the holiday vacation was successful to such a degree that we are going forward with several improvements, among which is the painting of the exterior woodwork on Founders' Hall and the Girls' Dormitory.

About two weeks ago, Dean Mason and the writer assisted in the initial organization of a Richland (Mansfield) chapter of the College Alumni Association. About 40 were present but the meeting exhibited much enthusiasm and has led us to believe that other local chapters should be formed. This chapter expects to meet at least twice a year for a luncheon and address. It augurs for good.



Kittanning, Pa.; 10 handkerchiefs, Jr. Sisterhood Girls, Linwood, Md.; Stationery, postal card and stamps, pencils, laundry bags, dish, paper and linen napkins, candy, hose, pictures, dresser scarfs, aprons, talcum powder, W. M. S., Roanoke, Ind.

3 years subscription to Household Magazine, C. W. Brumbaugh, Topeka, Kansas; 10 yards muslin, W. M. S., Raystown church, Saxton, Pa.; fruit cake, Mrs. Cecil Warvel, Evanston, Ill.; large box home made candy, Flora Sisterhood.

Yours respectfully,  
MRS. CYRUS MEYER  
Matron Brethren Home, Flora, Indiana.

### LOREE, INDIANA

The time for our yearly report, in regard to our evangelistic meetings at this church, is here again.

This year we were very fortunate to secure Brother Claud Studebaker of Pittsburgh, Pennsylvania to hold our meeting. He is a real gospel preacher and I have never worked with any one who excelled him in his method of personal work with the unsaved.

Brother Studebaker was detained at home two days to conduct a funeral, so he was only with us twelve days. The attendance was good from the start and the interest high. As a direct result of the meeting there were fourteen who came forward. Twelve have been baptized and the two others will be soon. Three have also been received into the church by letter since our last report.

As this field has been well gleaned we consider this a very successful meeting. Our church has had a spiritual blessing and is anxious to have Brother Studebaker back again some time.

As to our work in general here, it is going along as usual with all departments of the church working in harmony and good will, with the attendance at the services the best it has been. We ask an interest in your prayers.

D. A. C. TEETER, Pastor.

### LOREE CHURCH, INDIANA

Our visit to the Loree church as evangelist to assist their worthy pastor, Brother D. A. C. Teeter, in a two weeks' meeting, was indeed a pleasant experience, and leaves in my memory many rich treasures of new friendships which I shall value greatly as the years come and go, and I am sure even eternity shall enrich rather than diminish them. It was a real pleasure to live with the Teeters for the time and to be privileged to share the blessings of a lovely home life, where you are made to feel you are one of the family. I had known them for some years and esteemed them very highly but my esteem has been greatly increased and enriched by their indulgent courtesy. Rev. Teeter has been blessed with a most fruitful ministry and is greatly loved by his people. His good wife, though modest and retiring, is a very efficient helpmeet in the pastoral work. Neither have been blest with robust health in the last few years, but they have carried on their work in a wonderful way. The pastor really has the hard work to do during the evangelistic meeting, and I believe I work about as hard as any evangelist, yet the pastor must see that many things are attended to and plans effected. He is quite like the man who said all he did was to mix the mortar and carry it up three

stories and get the brick up there, while the man at the top did all the work. The evangelist gets the glory many times that belongs to the pastor who has carried the brick and mortar to where it can be built into a wall, while the evangelist comes in and erects the wall and gets the credit. Faithful pastoral work is the secret of growing churches. A big stir in an evangelistic meeting every year may not mean much in the permanent growth of a church. This is no criticism to evangelistic meetings; it is saying the pastor is entitled to most of the credit.

We had a good meeting. Scheduled to begin December 25th, we were delayed till the 27th on account of a funeral. The severe cold and storm hindered a bit in starting, which left us only twelve days which is really too short for best results, but the crowds came, our house was soon full and kept getting "fuller." It surprised me to see a house full at 7:15 ready to begin. The last night we began 15 minutes ahead of time because the house was filled. We could not have been treated with greater courtesy by these fine people. Loree is quite a wonderful church, generously supplied with talent for leadership and music. The last Sunday 221 were present for Sunday school and nearly every one was there on time and remained for church. If that should happen here (at Pittsburgh) I am afraid the shock would be too great. The experience was refreshing indeed; I received as great a blessing as I gave. If I should begin to name those to whom we are especially indebted, it would include many names, then some might be left out, so I will say, Thank you, Loree, for your lavish hospitality, your kind words of appreciation, your cordial invitation to return next year, your fine response to the call of the Spirit, and may the fine families and individuals who came into the fellowship of the church during our stay with you prove a great blessing to the church and may the church be likewise a blessing to them. May the Lord bless you and find you responsive to the fine spiritual leadership you have in your good pastor and his wife.

CLAUD STUDEBAKER,  
5002 Dearborn St., Pittsburgh, Pa.

### LYDIA, MARYLAND

It has been some time since there has been a report in the Evangelist from St. James, but during the interval some things have taken place.

On November 13th, Brother R. I. Humberd, of Martinsburg, Pennsylvania, began his Bible chart lectures in our church. During the first week the weather was very cold and the attendance rather small. But in the second week the weather moderated and the attendance and interest increased to such an extent that we decided to continue the meeting another week. This proved a wise decision since the weather continued fair, and the attendance and interest fine to the very last service.

The visible results of the meeting were eleven confessions, all of which have been baptized. Eight united with the church here, two with the Church of the Brethren and one is undecided as to church relationship. Just preceding the meeting five were baptized and received into church membership, making a total of thirteen accessions since our last report.

Brother Rohart with a delegation of his people drove over from Winchester Virginia,

one evening and helped enliven the service with their singing. Groups from Hagerstown attended several evenings. Frequently there were groups in attendance from the Church of the Brethren at Manor, as well as from the Christian church at Downsville and the U. B. church at Williamsport. We appreciated very much the fraternal spirit manifested by these various churches.

This is the first time we had the privilege of working with Brother Humberd in a meeting, although we have known him ever since he was a boy, at which time it was our great privilege to baptize and receive him into the membership of the church. We found him to be a splendid workfellow, preacher of the Word and a devoted Christian. For these reasons we thoroughly enjoyed his stay in our midst.

Our individual enjoyment in the meeting was somewhat impaired because of M. Baker's illness. She took sick the day the meeting began and was in bed for five weeks. As soon as she was able to be up our daughter was confined to her bed with an attack of pneumonia. I am happy to say that at this writing they are both improving, for which we thank our Heavenly Father.

On Sunday morning, December 31st, we had another very enjoyable service. Brother Hiram Davis, one of our St. James boys now a pre-seminary student in Ashland College, brought us a very spiritual message from the Word. He was accompanied by three of his college mates who conducted the devotional and song service. The large crowd in attendance showed their appreciation by their close attention. Come again boys, we enjoyed your visit.

We are praying that the work of the Lord may prosper everywhere during the coming year.

We also ask an interest in the prayers of the brotherhood in behalf of our work here.  
W. S. BAKER.

### REVIVAL AT WARSAW, INDIANA

A revival meeting which was really a revival from God, closed at Warsaw on January 14. The Lord led us to invite Brother Ray Klingensmith for a three weeks' meeting, and he was certainly used to bring a great revival into our midst. Not only was the church and pastor edified and revived but souls were converted which were real victories for God. A new interest in prayer and personal work has been instilled in the members of the church. No high pressure methods were used, yet the power of the Holy Spirit was felt in every service. Souls came to confess Christ simply by the conviction of the Spirit in answer to prayer.

The revival was based solely upon prayer. Our people had been praying for the meetings and the unsaved by "Prayer Partners" long before the meetings started. Brother Klingensmith and his people at the Ashland Mission and at Ankenytown had also been praying. We are grateful to the evangelist and his people for their faithfulness in prayer.

The first week of the meetings we were at the Church in a Day of Prayer. The evangelist and pastor prayed together at the church every morning from 10:30 to 11:30. The Prayer Partners continued through the meeting. Prayer was our biggest work and so God's answer to prayer was the result of the meeting. We give him the glory.



The Lord is certainly going to make great use of such a praying, humble, yet capable young evangelist as Brother Klingensmith. It was the greatest pleasure and blessing to be working with him in prayer and visitation and in the services. Everyone learned to love him while he was here. The crowds readily increased until at the last both auditorium and Sunday school rooms were filled to capacity, and folks wanted the meetings to continue.

The results of the meeting will be shown in the future more than we can see now. The visible results were twenty-four new members received into the church by baptism, two of which had been members of other churches, one new member by letter, and seven other new confessions awaiting baptism.

The people were one hundred percent willing to cooperate in every suggestion for the meeting, and the young people manifested a new interest in the services. We praise God for all these evidences of his blessing, for the prayers of all his people, for Brother Klingensmith and his faithful work, and for the renewed interest of members of this church. We ask your prayers at we might make the proper use of these blessings.

L. E. LINDOWER.

#### LA VERNE, CALIFORNIA

Another year past! It has been a year of progress and spiritual growth for the first Brethren church of La Verne.

In looking back over the accomplishments of the past twelve months, it may be seen that they were made possible through harmonious working together of members, that Christ's name might be exalted. But with the church's yearly verse (Phil. 3:14) ever in mind and heart we mean to "press on" to greater work for the Lord in 1934.

During the past quarter, three were received by baptism, five by letter, and one died by death. For the year, nineteen were received by baptism and seven by letter, and three lost by death and two by letter. It has been very encouraging. Prayer meetings are well attended and the influence of earnest prayers for the work can be felt and seen on every hand. Two new Bible study classes have been organized lately, with Brother and Sister Paulson as teachers. Two hundred seventy-five were present to witness the Christmas program of the Sunday school, which was very impressive and beautiful. This was in charge of Sister Thomason and Sister Ruth Thompson. In the evening a sacred cantata, "Himes of Bethlehem", told in song the story of Jesus' birth. The director, Brother William Thomason, and the choir are worthy of praise for the spiritual uplift members received from this production.

The Sunday school shows a healthy growth for the year, the average attendance having climbed from 191 to 207. Promotions are made quarterly (according to the age of pupils) and classbooks are revised quarterly. This system has been working very successfully during the past few years. We praise the Lord for the way he has blessed the La Verne church financially during 1933! We begin the year of 1934 with a clean slate, and intend to raise the budget for 1934 in the Scriptural way—Tithing. The Treasurer's report shows \$5,481.02 used in all departments of the church this year. In the past eleven years, we have

raised \$92,000, of which \$23,000 was for Missions.

The aims of the church for 1934 as expressed by Brother Lynn, are as follows:

1. A great revival, with every member on fire for the Lord.
2. A 100% tithing church.
3. Each member endeavoring to win a soul for Christ.
4. Greater interest in Missions—home and foreign.

The La Verne church desires an interest in your prayers, that we may ever "Press toward the mark for the prize of the high calling of God in Christ Jesus."

MRS. VERA MINOR, Correspondent.

751 Willow St., Ontario, California.

#### THESE SHALL CALL THEE GOD

*They are ashamed and hold thy name in awe  
And seek in divers ways to show their scorn—  
These souls who find no grandeur in thy law,  
Nor in a wonder world of music born.  
They never kneel before a minister gate  
Nor hear a whisper from wind-swept sky;  
Scoff at the Name on which the ages wait  
And find no song or flower to track thee by.*

*Only the coward and the knave shall dare  
To mock thy Name, Crusaders on the field  
Of Infidels were not ashamed to wear  
The flaming cross emblazoned on their shields.  
Martyrs, and shrines where pilgrims' feet  
have trod,  
And children's voices,—These shall call you God.*

*Cora Paxton Stewart,  
In the Churchman, New York.*

It is our daily duty to consider that, in all circumstances of life, pleasurable, painful, or otherwise, the conduct of every human being affects, more or less, the happiness of others, especially of those in the same house; and that as life is made up, for the most part, not of great occasions, but of small every-day moments, it is giving to those moments, their greatest amount of

peace, pleasantness, and security, that contributes most to the sum of human good. Be peaceable. Be cheerful. Be true—Leigh Hunt.

#### UNIONTOWN, PENNSYLVANIA

November 26, 1933 to December 7, 1933 marked an exceedingly successful three weeks' evangelistic period for the First Brethren church, Uniontown, Pennsylvania. The pastor, William H. Clough, conducted the meetings single handed preaching all the sermons and making all the appeals to the unsaved. The following are some of the subjects which form the basis of a series of some very able revival sermons:

"Jesus Christ, Was He Man or Is He God?"; "The Impending World Tragedy"; "Why has the Lord Jesus Christ not yet Returned and How Do We Know that He is Coming Soon?"; "Where is Jesus Christ Now and What is He Doing?"; "What Effect Will the Lord's Return Have upon the World?"; "The Best Proof in All the World that the Old Book is True"; "The Most Popular Love-story Ever Written"; "Why do all Men Need to be Saved?"; "What Must I Do to be Saved?"; "The Young Man Who Failed, or not Far from the Kingdom of God"; "The Impassable Gulf between Two Thieves"; "A Whale of a Difference, or Jonas' Bachelor Quarters."

From the beginning to the conclusion of the series Rev. Clough was ably supported by visiting singers and orchestras who brought special numbers which contributed very materially to the success of the services. Some of the musical contributions deserving special note are the Sunshine Trio of the local Mount Olive Baptist church and composed of three colored boys who know how to sing; the splendid Sunday school orchestra conducted by Ewing McCloy which made a most valued contribution to the musical program; Herbert Franks' Trumpeters, who brought several sacred numbers inspiring and soul-thrilling in character; Rev. and Mrs. David Hunter of McClellan-town, who added their bit to the special number in a beautiful duet. Among other most splendid and inspirational messages in song was a solo by Mr. Dally of Bolsinger and a quartet of the First Presbyterian

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church of Vanderbilt, Pennsylvania. This quartet is made up of Miss Burdette, soprano; Miss Gray, alto; Mr. H. B. Shallenberger; Mr. Gray, bass; say they can sing!

These services were well attended throughout the entire series. From the beginning to the ending the presence and power of the Holy Ghost was very prominent, bringing men and women under conviction and repentance until ninety-six souls were garnered into the fold of Jesus Christ and a large number baptized and received into the communion of the First Brethren church.

Rev. Clough has endeared himself to this congregation by his untiring energy and sacrificing, self-denying spirit and social disposition and fine personality and able preaching.

E. E. DILLINER, Uniontown, Pa.

## What Shall Be On the Morrow?

(Continued from page 5)

ready for judgment—may be called any moment to face death. Too many place a fatalistic interpretation on deaths. God does not always overcome, prevent, interfere with, our human carelessness, ignorance, selfishness, recklessness. Most deaths could be prevented, lives prolonged by the proper knowledge of the right food, correct care of these bodies, by thoughtfulness, love, self-control. But man being what he is, and doing what he does apart from, and contrary to, God, in that sense, "your time is always ready."

2. The second thing our Lord taught in those strange remarks, is that the Son of God here on earth as the Lamb of Sacrifice, knew exactly the hour for which he came into the flesh. Instances there are many. Two will suffice. Luke 9:51—"And it came to pass when the time has come that he should be received up, he steadfastly set his face to go to Jerusalem." We find him in prayer in John 17:1—"Father, the hour is come, glorify thy Son." Oh, our dependence must be on such a God!

III. Do you remember a year ago? How we were just as uncertain and anxious about 1933, as now about 1934? What happened? Oh, what has not happened?

Politically, scientifically, mechanically, humanity has made progress, only matched by its advances in lawlessness. Religiously and morally, man has gone downgrade at an alarming rate. Both knowledge and sin have increased so fast no man can keep account. In the air, on sea and from the bowels of the earth, have come terrible disasters and physical phenomena in breath-taking rapidity. So that the past year in many ways is the greatest since the days of Noah.

But has God not kept us! Fed us? protected, enlightened, encouraged, softened us? God has not failed, neither has the cruise of oil, and handful of meal. The colored folks used to sing something like this—"Come times wen yo doan know what to do; and yo can' do nothin but pray and trust; den pray and trust, and de Lord, he'll carry yo thru!"

Instead of having our faith shaken, our love diminished, those truly born again have grown more like him, and can still advise others to "Cast all your care on him, for he careth for you." Blessed be his Name! Because of his fidelity and Throne-care of us, we better know "Whom we have believed

and are persuaded that he is able to keep that which we have committed to him against that day." We are more sure of his promises because of a tried anchor, sure and steadfast—"I will never leave you nor forsake you." "When thou passest through the waters, I will be with you." And we answer, "I will fear no evil, for thou art with me."

IV. When a ship is about to start on a long voyage, it is the custom in the Navy to put her through the process called "rounding the vessel." This consists partly in verifying the compasses on board; that is, testing the magnetic needle in each box to see if it points due north. We are on another year's journey into the unknown sea of life. It will do us good and not harm to consider our ways, to test our compass, to give "more earnest heed to the things that we have heard, lest perhaps we drift away from them." Paul found it necessary to enjoin some professing Christians, to "examine yourselves whether ye be in the faith, prove your own selves. Is Jesus Christ in you, or are you reprobates?" A new year in a dying age urges us to be sure that we please God, and not ourselves; for if we please ourselves, we are not pleasing God.

Because of God's care of the past, the lessons learned, the deepened trust, let us press on to do God's will in God's way as long as Christ tarries. There are tasks yet to do. Christian duties many have not even attempted; souls to win, the gospel to be taken and sent, the training of our Christian youth, the edifying of one another, the winning of the one next to us. He that tries not, lives not. Our work is not done; and the Master calls for reapers as never

### FIRST CALL

Here is the first call to the Brotherhood for the Benevolent offering for our Superannuated Ministers' Fund. It seems to the Board that they have been too lenient in their attitude toward the general membership of the church with regard to impressing upon you the dire need of this part of your work. We say "your work" advisedly, because this is the work of no one person or Board of individuals which you have named to take over this task.

At the regular time in the month of February we will come to you as members of the Brethren Church for support of one of the creatures of your creation, the Superannuated Fund. When we tell you that the work during the present conference year has been at a comparative standstill because of lack of funds to do the work which has been assigned to this Board, we do it unashamed for the membership of the churches throughout our land have made it impossible to do other than we have done. We merely distribute what you see fit to contribute. The difference lies in the "dis" and the "con." Remember that in our case the d-i-s is the way we spell distress. The c-o-n should be the beginning of your conscience. Pray about it now and when the time comes for the offering "DO" about it then.

FRED C. VANATOR,  
President of Benevolent Board.

before. Shirkers must become workers, get down out of God's way, and of God's workers.

Any unsaved should seize this opportunity to accept and confess the Saviour. LIVE Jesus Christ in 1934, or you may never know and live him. What lieth before us?

"I do not know, I cannot see  
What God's kind hand prepares for me,  
Nor can my glance pierce thru the haze  
Which covers all my future ways;  
But yet I know that o'er it all  
Rules he who notes the sparrow's fall.

I know the hand that hath me fed,  
And thru the year my feet hath led;  
I know the everlasting arm  
That hath upheld and kept from harm.  
I trust him as my God and Guide,  
And know that he will still provide.

I know not where his hand shall lead,  
Thru desert wastes, o'er flowery mead;  
Mid tangled thicket set with thorn,  
Mid gloom of night or glow of morn;  
But still I know my Father's hand  
Will bring me to his goodly land.

Farewell, Old Year, with goodness crowned  
A Hand divine hath set thy bound.  
Welcome the New Year, which shall bring  
Fresh blessings from my God and King.  
The Old we leave without a tear,  
The New we hail without a fear."  
Sunnyside, Washington.

## The Summer Bible School

(Continued from page 11)

- (3) \*Bible Atlas, pp. 94-129; pp. 134-141. Review pp. 47-83.
- (4) I Cor. 15. Review Isaiah 53.
- (5) Bible History (Blaikie) pp. 351-500. Omitting interval between Old and New Testament). Review pp. 192-350 (Omitting Kingdom of Israel).

### POST GRADUATE AND TEACHER TRAINING COURSE

(First Year)

- (1) "The Book of the Acts" (A Study of chapters 1-14. Memory Chapter Acts 2).
- (2) Oliver's Teacher Training Course. Lessons 1-25.
- (3) \*Bible Atlas, pp. 7-11; pp. 21-25. Review principal features to p. 84.
- (4) Bible History (Blaikie) "The Kingdom of Israel or the Ten Tribes" pp. 267-299. Review of principal facts in Blaikie to p. 299.
- (5) General Review of the first half of "The Way of Life."

(Second Year)

- (1) "The Book of the Acts" (A Study of Chapters 15-28. Memory Verse Chapter 20 (Acts) 17-35); also II Timothy, Third Chapter (throughout) and Fourth Chapter, verses 1-8.
- (2) Oliver's Teacher Training Course lessons 26-50.
- (3) \*Bible Atlas, pp. 84-93; pp. 143-150. General Review pp. 84-154.
- (4) Bible History (Blaikie) (Interval between Old Testament and New Testament) (pp. 382-408. General Review of Blaikie pp. 300-500).
- (5) General Review of the Second half of "The Way of Life."

\*Changed to conform with new edition of the Atlas.



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# THE BRETHREN EVANGELIST



**"We Will be Christian"**

**That is the challenge Christian Endeavor is putting up to our Young People in every relation in life. Is not such an agency worth maintaining?**



## Signs of the Times

by  
Alva J. McClain

### WHO Owns the Gold?

Apparently the bill sponsored by President Roosevelt will become the law of the land, enabling him to confiscate all the gold in this country for the federal government. The government will pay the owners of course, but not at the present market price. The government will set the price, and by this method will make a neat profit of several billion (I forget the exact figures).

The Senate slammed the bill through yesterday while the Republican opposition voiced futile yells of "robbery" and "disaster." And one of the leading journals of the country speaks of the bill as "simply larceny on a large scale."

All this moves Walter Lippmann, noted publicist, to ask the question, Who owns the gold? Does it belong to those who at present hold it? Or to the Federal Reserve Banks? Or to the government? Or is it "social property", belonging to everybody? Mr. Lippmann, ordinarily a man who reaches conclusions, finally confesses that his inquiry landed him in a "metaphysical swamp" where he wandered blindly. In other words, he doesn't know who owns the gold.

If Mr. Lippmann will read Haggai 2:8, he will find out who owns the gold, and also the silver. "The silver is mine, and the gold is mine, saith the Lord of Hosts". And may we humbly suggest that both the President and his advisors read the same text before they decide what to do with "the gold".

### THE "Dangers" Feared by the Pope

Yesterday three hundred Holy Year pilgrims from South America stood in Vatican City and listened to the counsel of him who calls himself the "Holy Father" and claims to sit in the seat of Peter.

The listening pilgrims were warned against five dangers: Materialism, Paganism, Atheism, Communism, and Protestantism.

Timid and compromising souls, who hobnob with Catholic prelates and think we should be friendly and tolerant toward their religion, should read and re-read the Pope's words. For he not only classifies Protestantism with Atheism, but singles out the former as "particularly dangerous." The real Christian will find out sooner or later that you can arrive at no mutual compromise with Rome. You must either bow the knee to the potentate of Vatican City, or else remain outside with the atheists.

On second thought, when I consider some of the religion that poses as Protestantism in this country, I do not blame the Pope for warning his subjects against it. Some of it certainly deserves to be classified with paganism.

### THE Discipline of the World

"Shoeless" Joe Jackson, mighty hitter and star outfielder of the Chicago Sox, in the year 1919 confessed to a part in the plot to throw a world series to the opposing team, for which he received the sum of \$5,000. Although apparently contrite and sincere in

his confession, he was expelled without recourse from big league baseball.

Now after fifteen years of expiation he comes with a rather pathetic plea to be permitted to manage a minor league team in his home town. The answer of Judge Landis is NO. There is, doubtless, no personal animosity in this answer. Joe Jackson, as an individual, is forgiven. But to maintain its standards of fair play, the man who trailed those standards in the dust is shut out permanently.

Whatever you may think of this case, it cannot be denied that the Church is sometimes tragically careless in permitting members, and sometimes ministers, to dishonor her high standards, and nothing is done. It was not so in the early church. Disagreeable as the task was, the sinning member was dealt with: "Put away from among yourselves that wicked person" was the stern command of the great Apostle. Today the churches will whisper about the sinning member, but generally do nothing. And the result is inevitable: "A little leaven leaveneth the whole lump" (1 Cor. 5:6). This does not mean that the same sin spreads throughout the congregation, but that in the church which ignores a sinning member gradually there will come a general indifference toward all moral standards.

### WATCH For the Month of March

According to Agnes Scott Kent, an authority on Jewish matters, there is to be held in March a World Jewish Congress, for which plans have already been laid at a preliminary conference held last September in Geneva. The coming congress will not be merely a conference of Zionists, although such a conference is always an event of importance, but will include Jews of every class and religious and political viewpoint.

The primary object of the congress will be to organize so as to present a united front against what seems to be an increasing menace of anti-Semitism throughout the entire world.

It may be that the wave of anti-Semitism will bring together all the Jews in a united movement looking toward the re-establishment of the Jewish State in Palestine. Up to the present many prominent Jews have opposed the Zionistic movement. The wide hostility toward the Jew may usher in with full strength that movement foretold centuries ago in Deuteronomy 30 namely the return to the Land of their fathers. If so, the end must be very near.

### THERE is a Sin Unto Death

In a recent letter, a missionary asks for an explanation of 1 John 5:16, a very difficult passage, which reads as follows: "If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it."

The first thing to be noted is that the person here considered is a "brother". The sin, therefore, is the sin of a Christian, not an unbeliever.

The second thing to be noted is that the "death" mentioned in the passage cannot be spiritual death. For this would mean that a person after receiving spiritual life from Christ could lose that life. But this idea would contradict the entire doctrine of the New Testament which declares that the sheep of Christ cannot perish. (John 10:28)

Furthermore, it would make John contradict his statement in verse 18 of the First Epistle: "We know that whosoever is born of God sinneth not." The Greek verb here is a present tense, which means continuance in sin. And so John is teaching here that no one born of God can go on sinning as a permanent state. (See also 1 John 3:9 for the same idea). Yet it is only this kind of sin that could result in spiritual death.

The sin contemplated in verse 16 is "a sin", an act of sin, not a continued state of sin.

Now if the "death" of the passage is not spiritual death, it must refer to physical death. Does the Bible say anything about a sin which the Christian may commit and which will result in physical death? Let the reader turn to 1 Cor. 11:27-32 where the Apostle Paul describes exactly this kind of a sin. It is the sin of observing the Lord's Supper as a mere form or social event, "Not discerning the Lord's Body" (29). "For this cause," declares Paul, "many are weak and sickly among you, and many sleep" (30).

And the Apostle goes on in verse 32 to say that when such an experience comes to a sinning Christian, it is to be regarded as chastening which God inflicts upon his child in order that he should not be "condemned with the world." In other words, it is possible for a true child of God to fall into a sin which will result in his being removed from the world by physical death. This sin, in my opinion, is the sin referred to by the Apostle John.

Reverting back to the passage in First Corinthians, some have hesitated to come to the Lord's Table lest they should be unworthy to eat. This is to misunderstand the passage. No matter how often we have failed and come short, we should come and eat, beholding in the emblems a symbol of the death of Christ for sin, yes, for my sin. If we come confessing our sin, no matter how great, and believing that there is atonement in the Cross of Christ, then we need have no fear in eating unworthily.

I trust that this explanation will be helpful, brief as it is. There is much more that should be said on the points raised.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## Christian Endeavor Still Going Strong

Christian Endeavor is the greatest youth movement in the world today. It is fifty-three years old this second day of February and it is still going strong and increasing. It is said there are approximately 3,000,000 members in North America alone. Societies are organized in every land and clime where the gospel has been established, and their activities are steadily increasing and becoming more efficient. They are found in the young people's work in the Waldensian churches of Italy. New enthusiasm and advances are registered in Eastern Europe, especially in Hungary. It is taking on new interest in India, China, Korea, Japan and the Philippines, where Christian Endeavor training is being correlated with missionary effort. In Mexico and in South America it is stirring young people to a new zeal in behalf of the Christian life and witnessing for Christ. In very truth, Christian Endeavor is a world movement, having a place in every nation and in every denomination, and is set to the task of recruiting, training and developing young people of every color and race for the service of Christ and the church. As the late Dr. Francis E. Clark its founder, said, "The movement is interdenominational international and inter-racial."

A movement that continues to maintain itself with vigor after so many years and in the face of so many obstacles and under such diverse conditions must be built around some very vital ideals or principles, and this we find is true of Christian Endeavor. Following are some of the reasons why the movement continues to thrive and gives promise of continued service far into the future.

First, it is built around a definite acceptance and confession of Jesus Christ as Savior and Lord. That means a personal spiritual relationship. Such a requirement makes the movement not only definitely religious as over against many other youth movements which are little more than social or recreational organizations, but it makes it positively Christian. Active members of Christian Endeavor, where the bars have not been lowered, must be professing Christians and members of the church. And those who take Christian Endeavor seriously must be something more than nominal Christians. For the opening clause of the pledge involves one in a spiritual experience that makes possible an active trust in the Lord Jesus Christ for strength. That trust is to the intent that a definite allegiance and loyalty to Christ may be maintained—"I promise him that I will strive to do whatever he would like to have me do."

What a challenge that is! Some have thought it too exacting, too severely spiritual, too high a standard to live up to. But that is the secret of its power. It is true that many members do not live up to what they pledge to do. Neither do they live up to their church pledge, which includes all that Christian Endeavor stands for and more. But those who have any care for the future and faithfulness of the church do not recommend the lowering of its standards. The definitely Christian character of Christian Endeavor's requirements should not be lessened one whit. On the contrary it should be most certainly maintained, for that gives it its power and attractiveness.

Second, Christian Endeavor not only involves a personal relationship with the Lord Jesus, but it calls for service to Christ. This, of course, would necessarily follow. We cannot imagine a person having sincerely accepted Jesus as Savior and Lord, and not be eager with desire to do something for him. Obedience in service is the test of genuineness of faith. Those who are unwilling to obey will find Jesus saying to them, "Why call ye me, Lord, Lord, and do not the things which I say?" And, "If ye love me, keep my commandments." It is necessary, therefore, to keep that promise "to do whatever he would like to have me do" in the pledge. That is a part of its very vitals, part of its life. If Christian Endeavor is anything, it is practical; its very name requires it; its very spirit

moves in that direction. And if ever it ceases to show its faith by its works, it will cease to be what it is—Christian Endeavor.

A third characteristic of Christian Endeavor that has caused it to live through these many years and will cause it to continue its service far into the future is the denominational loyalty and service it encourages in whatever church it is found. The pledge brings to the heart of each thoughtful member this challenge—"to support my own church in every way." And to train the young Christian how to do that thing is the purpose of the movement. When people call Christian Endeavor the training school of the church, they speak correctly. It is just that. Its whole program, so far as its active members are concerned, is calculated to set forth the many and varied ways by which they may serve the church and to give them practice in that service. That leads into denominational channels. The very nature of Christian Endeavor binds its members to the promotion of the ends and aims of the church that gives it cover. That is true of Christian Endeavor within our own church. At this very moment our societies are pledged to give support to our denominational evangelistic and church extension project. It is because of this denominational loyalty phase of the Christian Endeavor movement that it has gained such a large place in the hearts of church leaders.

And along with this encouragement of denominational loyalty, it also fosters a spirit of kindly consideration, of fellowship and co-operation for those of other denominational folds. That is the fourth part in the secret to the marvelous growth and popularity of Christian Endeavor. This is no paradox, that a single institution fosters both denominational loyalty and interdenominational fellowship. While it encourages young people to have definite convictions, which is the essential character of denominationalism it also emphasizes the importance of following Christ in spirit and attitude toward others as well as in what the church understands to be his teachings. Besides, Christian Endeavor's program and plan of developing efficiency in denominational service, brings young people of various denominational biases and prejudices together in common meeting places, encourages mutual understanding and gradually builds up love for and fellowship with all who are in Christ Jesus. Christian Endeavor has done more perhaps to foster the spirit of unity and cooperation among the churches without at the same time seeking to undermine denominational identity, but rather promoting it, than any other interdenominational institution. For this and other reasons, Christian Endeavor continues to have a large place in the life of the church today, and gives promise of continued popularity in the days to come.

## An Obligation We Cannot Avoid

The church has a great responsibility that it has been trying for months to dodge, but it shall never be able to do so, so long as the Bible continues to be to us the very word of God. You know what we are driving at—most of you, at least—, for it is no secret that the church has been playing hide-and-seek with its obligation to the superannuated ministers and their dependents. We are not indicting the Benevolence Board, for it is but the agent of the church to distribute the funds which, according to the vote of the delegates of many a national conference, should be contributed to the support of our worthy and aged ministers. But we are stirred up about the indifference of the brotherhood regarding this biblically imposed responsibility.

It seems to us that somebody ought to be taking seriously the fact that it has been almost a year now since the Benevolence Board has been able to make any payments to our deserving aged



ministers or their widows. It was made clear to last national conference that the treasury was empty, but nothing was done about it except to talk about merging the Old Folks Home Board and the Superannuated Ministers' Board. That plan may or may not be wise, but that is not solving the problem of meeting the present need of the aged ministers. And we have not heard of anything being done about it from that day till this. No one seems to have taken the matter very seriously, at least no one seems to have undertaken to do anything about it. It is hard to think that we could be so careless of our pledged word, so oblivious of responsibility and so forgetful of, or indifferent about, the needs of those who have given themselves up to the very evening of life to building up the churches we enjoy.

But these aged ministers have not forgotten. They have not forgotten the agreement we have made with them, an agreement we have not kept these many months. They have not forgotten the years of service they rendered with little or no remuneration, and rendered as gladly as it was done freely, but trusting that God's people who should benefit from such services in later years would not forget their needs. They have not forgotten those who are now in the kingdom because of their labors, nor those who have stepped into places of leadership and responsibility under their counsel and encouragement, all of whom, judging by all the considerations of fair-play, personal indebtedness and self-respect, ought to be depended on to look to their needs in these days when they are able to do little for themselves. They have not forgotten what the Scriptures say in these words: "Even so hath the Lord ordained that they which preach the gospel shall live of the gospel" (1 Cor. 9:14), and they did not expect that that living would be cut off when they were too old any longer to preach the gospel, especially in view of that other pointed scripture which says, "But if any provide not for his own (are not these aged preachers our own?), and especially for those of his own house (and shall we not say also our own household of faith?), he hath denied the faith, and is worse than an infidel" (1 Tim. 5:8). How could they forget these things, when they are daily being faced in life's evening with the problem of securing the bare necessities for keeping soul and body together? They cannot forget; they remember, and they are disappointed—disappointed in us!

Shall we give them occasion for continued disappointment? Shall we go on forgetting and neglecting them in their need? We cannot, and maintain any semblance of consistency in our Christian profession. We are enjoined "to do good and to communicate" (that is, share with) those in need, "especially unto them who are of the household of faith" (Heb. 13:16; 6:10). In fact, the really consecrated Christian, according to Paul, is one who is in the habit of "distributing to the necessity of saints, given to hospitality" (Rom. 12:13). But if we do nothing more than make plans for giving or make promises to give, where is the gain to us, or to those in need? As James says, "If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body; what doth it profit?" (James 2:15, 16). It is no wonder that that stalwart apostle declared that "faith without works is dead". It is as true now as when the words were first penned. And we must face squarely the fact that our professed faith in the whole counsel of God will be subject to enormous discount if we do not our best to minister unto

(Continued on page 9)

## EDITORIAL REVIEW

In a communication from Brother H. A. Gossard, correspondent for the Lanark, Illinois, church we have the statement: "We are moving along nicely in all departments. I feel justified in saying that very noticeable spiritual progress is being made. Six were recently baptized and others are anticipating the rite.

Because of an ugly typographical error that got into a portion of the printed papers last week before it was discovered, we are repeating a portion of the statement by Prof. McClain, namely: "The republication of the Bible catechism, which was announced in this department several weeks ago, has been unavoidably delayed. . . . But the work will be done one of these days."

From Clay City, Indiana, comes a very encouraging report from Brother W. Bertram King, the pastor, indicating that vision and progress are taking possession of this little southern-most Hoosier center of Brethrenism. Seventeen have been baptized and received into the church as the fruit of two successive Sundays. The pastor credits the results to splendid Bible teaching on the part of Sunday school teachers and to personal visitation. Any pastor is happy to have his work supplemented by such spiritual activity. The various auxiliaries are active and making their contribution to the progress of the church, and interest in missions is growing.

The church at Denver, Indiana, has recently enjoyed a successful revival under the leadership of their pastor, Brother W. F. Johnson, with numerical results of twenty-one accessions and the church membership stirred with new interest. A Christian Endeavor society has been organized, the national C. E. officers will be glad to learn and it is a timely announcement for this C. E. number of the Evangelist. The prayer and Bible study conducted in the homes was no doubt a significant factor in the building up of the revival spirit.

Christian Endeavorers will enjoy the message of Brother Robert D. Crees, president of the Pennsylvania Christian Endeavor Union of Brethren societies. He contends for the importance of state and district organizations, and it is our opinion that he is right. And it is to be noticed that he has his own house set in order, so that he can speak to others. Not only is his state organized, but the various sections of the state are organized and are holding conventions and are thereby bringing Christian Endeavor instruction and inspiration to the local societies. We commend the Keystone Endeavorers.

The church at South Bend, Indiana, has experienced an unusually successful revival under the evangelistic leadership of Brother R. Paul Miller, 115 souls coming to Christ during the meetings. Dr. Robert F. Porte is the faithful pastor of this church and is doing a splendid work. Both pastor and evangelist have a high regard for the South Bend field and people, and they may well have. We consider it one of the most promising fields in the brotherhood and the church contains some wonderful people to build on. And with the pastor's vision and large dependence on prayer and the leadership of the Holy Spirit, we may expect a continued growth into the larger possibilities of this splendid church. Another phase of the report worthy of special mention is the statement that the church intends doing some home mission work on its own account. That is a fine aim and something every strong church should undertake. Unless that kind of home mission work is brought into play in a larger way to supplement the work of the national and district boards, we shall not realize the extension of the borders of our church that is possible and that the growth in other lines of church activity is demanding.

A number of inquiries have come to the editor's desk regarding details of the coming merger of publications. In the first place many are puzzled about the price complications growing out of the long established plan of the various cooperating boards of including subscriptions for their magazines in mission contributions and membership dues. No announcement has as yet been given us by the new publishing board as to how those subscriptions will count on the new paper. All we have thus far received is the statement of prices for the merged publication, which prices have been kept before our readers every week since they were made known. When further details are worked out and are made available to us we will publish them. In the meantime we hope all local Evangelist subscription committees will keep busy with their work. February 15th is the time limit on the special \$1.50 rate for new subscriptions, except for Honor Roll churches. A second inquiry often voiced has to do with the new leadership under the merger. That is also a detail concerning which no information is available and on which the board is doubtless yet working. All we can say is that the services of the present editor and business manager will terminate on April 30, 1934. Whoever may be secured to take over these responsibilities will need your prayers and hearty cooperation, just as we have had, in order to succeed. In the meantime, again we say, we hope all Evangelist agents will keep on with us working to maintain and to increase the fellowship of The Evangelist family. Our slogan is, We give the church our best to the last.



# CHRISTIAN ENDEAVOR



## Enlisting the Youth of the Church

By Rev. Dyoll Belote

I have noted in recent months a seeming inclination on the part of some of our churches to substitute other organizations for Christian Endeavor, and have thought it might be well if some one should undertake for Christian Endeavor and call to mind some of the outstanding merits of the movement.

There may be some who feel that the C. E. movement has lost its appeal to youth, and that accordingly it should be superseded by other and better organizations. To such a suggestion I take issue. And I shall attempt to defend my position. I know from former trials or testimony meetings among the ministry of our church that many of the younger and middle-aged men of the ministry were brought into the church and the ministry through the work of the Christian Endeavor society. And if the movement was able to wield such an influence in other days, why not now? What has it lost that it had in those days? Is not the strength of a movement to be found in the sincerity and consistency of its membership? Mayhap we may have lost some of the zeal and enthusiasm of other days, or again we may have failed to live up to the standards set by the movement and which have been its bulwark in days gone by. Let us see.

### Needs Small Defense

To suggest defending an organization or movement is, of course, to acknowledge its need of defense, but it is not necessarily an acknowledgment of weakness. Gibraltar, if not defended, were accessible to any foe. And so long as an organization, though it be an auxiliary of the church, is composed of imperfect human individuals, it will have points of weakness. But, in my own way of thinking, the very fact that, with all its imperfections, God has used the Christian Endeavor movement—just as he has the Church in general all these years—to the salvation of human souls and the glory of his name, is acceptable evidence of its worth. The strongest fortification is as strong only as its weakest defender, and so long as there be neglect, cowardice, or treason in the hearts of any of the garrison there will be need of watchfulness. For there is little danger from an attack from without if there is absolute loyalty among the defenders within the walls of the fortification. But once let there come the least lack of harmony in the ranks of the guardians within and the foe finds easy access. And there would be little need of defense of the church or any of her auxiliaries, if there were that absolute loyalty in the hearts of all, which is the sure index of victory.

### "Not Failure But Low Aim is Crime"

And that is where the Christian Endeavor movement has come short, as has the church very often, of reaching the high place which God designed it to reach and maintain, because it has had imperfect and half-hearted representatives and defenders. The fault with most earthly and humanly-perfect organizations is that they have imperfect human beings to exemplify them, and too often the prime reason that such is the case—that is, that the teachings are so poorly exemplified and come so far short of accomplishing the things they were intended to, and

could accomplish—is because those who wish to get the benefits accruing from the movement are not willing to **PAY THE PRICE**. There is nothing in the world worth man's labor to possess, which does not cost something, if nothing more than the labor necessary to acquire it. The mother of James and John came to the Master and asked that he should grant that her two boys be privileged to sit, one on his left hand and one on his right in the Kingdom. Christ asked them if they were able to endure the things that he should suffer and they answered in the affirmative. Christ told them that even the bestowing of choice places in his kingdom was not merely a matter of his own pleasure, but those should be given to those who were worthy. They must pay the price and make the preparation.

And I am convinced that many churches fail to attempt to organize Christian Endeavor societies because the ideals set by the society are so high that they are not willing to **pay the price**. They say they are not willing to take a pledge like that which the C. E. Society asks its members to sign, because they are afraid they will not be able to keep it, and then it would be worse if they should break the pledge than if they had never taken it. I do not believe that it is so much the fear of **breaking** the pledge as it is **an unwillingness to try to keep** the requirements of the pledge that keeps many from uniting with the organization. A poor excuse may be better than none, and an excuse can always be found when folks want to escape some known duty or to palliate some failure to meet an accepted task. But for the individual who is willing to be fair with self and God there are no reasons which can be conscientiously given to the Lord Christ for not assuming and keeping the obligations of the Christian Endeavor pledge, even if they are NOT members of the society. There are no ideals set forth in the Christian Endeavor Pledge that are incompatible with the profession of the Christian, and none which need cause him any large inconvenience, but only such as are for the glory of Christ and the blessing of the church and the highest spiritual development of any and all who will accept its requirements.

### A Very Proper Ideal

"A man's reach ought to exceed his grasp, else what is heaven for?" The ideals of humanity are usually low enough without asking that those which the church holds out for acceptance and emulation shall be brought down to the level of the worldly individual. Man likes to have worthy ideals set before him, even high and noble purposes, toward which he is expected to strive, and the auxiliary of the church especially which lowers its standards, loses out. "Anybody could do that", expresses the boy's contempt for the dare you offer him or the task you set him and which he feels does not offer a real challenge to his abilities. But set him a task that takes effort, but is capable of accomplishment, and then convince him that it is worth while his effort and **HE WILL DO IT**.

And the ideal offered by the Christian Endeavor movement and its Pledge is certainly a proper and challenging—but not impossible—one. It sets forth aims which re-



quire time and training for their accomplishment, and which at the same time work always for the betterment of the one who makes the effort. And this is the mark of the proper and worth while ideal, that he who attempts its attainment shall at once be made better by the effort expended in reaching the goal as well as having been encouraged by the reaching of the goal.

To the Brethren Church which believes that "To obey is better than sacrifice, and to hearken than the fat of rams", the Christian Endeavor movement should appeal with peculiar force, for it offers an opportunity for the training of the members of the church—and especially the young people of the church—in the Christian graces and virtues which make for manhood and womanhood as it is in Christ Jesus. For along with an obedience which is whole-hearted there ought to go a growth in grace which is commensurate with the understanding of God's will for the life. And this growth in grace is certainly encouraged by every clause of the Christian Endeavor Pledge.

### **Christian Endeavor not the Power, but only a Program**

The work that has been accomplished in other years by the thousands of untrained Christian workers in the ranks of the Bible school and in the mid-week prayer service is splendid testimony of God's willingness to use any one who will accept service with him, and to bless their small ability to his glory. The most intrepid defender of the Master's cause and at the same time the clearest exponent of the Master's teachings was the Apostle Paul, trained in all the knowledge of the Levitical and Rabbinical law, and then for three years in Christ's own school in the wilderness of Arabia. Paul's knowledge of the law and its interpretations was not the thing that gave him power with men and God, but rather the fact that that knowledge, consecrated to God, led him to where God could use him for his glory.

And the Christian Endeavor Pledge is not a power in itself, but only a program whereby the soul may be trained to know God. It is not the ability to live the Christian life in large fullness, but the guide-book whereby the power may be developed and controlled. And the only reason it fails to bring the desired results is because we fail to follow the directions.

### **Inexcusable Inability**

Time was when there were any number of good brethren and sisters who could give testimony to God's saving grace in their lives, and offer prayer unto him publicly or in family worship. Now there are few who seem to have any experience to testify to, and too few will attempt to offer audible prayer unto their Maker either publicly or privately. Such a condition is deplorable and quite inexcusable. And here the Christian Endeavor Society comes with a solution of this real and vital problem, in its public devotional services, in which opportunity is offered to all to exercise in prayer and offer some word of acknowledgment of God's goodness in the life of the individual. This lack of personal experience with the Spirit of God in the life is indicative of a need, and that need is met if the clauses of the Christian Endeavor Pledge are observed in the life. There may be acceptable reasons why the Christians of the older generation are unable to witness publicly for Jesus Christ, but with the younger Christians of our day there is no reason for any such inability, if they will organize a Christian Endeavor Society and be true to the requirements of its Pledge.

Some object to offering public avowal of their faith in Christ, and of his saving grace in their lives. This is an indefensible attitude, despite the fact that some claim that

they think it does not look right for one to speak of his own experience as a Christian, for the only fellow whose word will be disputed when he testifies for the Lord Christ, will be the one whose life does not measure up to his profession. The Master was not averse to declaring his own close relations with the Father, and affirmed that "I do always those things that are pleasing unto my Father which is in heaven". Also he dared those who were in his presence and said, "Which of you convicteth me of sin?" And the same rich grace which empowered him to endure may be our possession if we will but accept it.

Few will debate the desirability of training for the young people of the church in both doctrinal teaching and the participation in public worship. There is need that the young Christian shall be "able and willing" to "give a reason for the faith that is within them" when occasion arises or opportunity presents itself. Here the C. E. movement offers opportunity for this public statement of faith and the exercise of the talents of the individual in service for the Christ and the Church.

### **How Christian Endeavor Meets the Needs**

One of the problems which the modern Church worker meets is the decay of the family altar, which has come to be almost entirely abandoned in these days of modern social and business life, when everything is going at a killing pace. It takes too much time to spend a few minutes in reading God's Word and communing with him in prayer before we enter upon the duties of the day, and so it has been dropped. But the Christian Endeavorer is encouraged in the continuation of these acts of devotion by the clause of the Pledge which calls for regular and continued participation in the observance of private devotions. Today also our loyalty to our Leader is not to be measured by our obedience to his commandments, but rather we render such obedience as our feelings dictate. This the "programme" of Christian Endeavor meets in the clause of the Pledge in which the Endeavorer declares his purpose to "be true to my own church", and the other one to "do whatever he would like to have me do", and we are taught that those who love the Lord will keep his commandments. The sense of the obligation to duty in the furthering of the work of the kingdom is a matter of very light consideration and bearing with many present-day Christians. But the Christian Endeavorer who signs the "Declaration of Independence" of the Society obligates himself to absolute fidelity to his duties as a follower of the lowly Nazarene. When it comes to the real work of living so that our all is at Christ's disposal at any and all times, it is surprising how few people are really and truly possessed by the Spirit of Christ. The Christian Endeavor movement develops the sense of the necessity of consecration by the monthly recurrence of the service of consecration which accompanies the roll-call. And the very construction of the Pledge itself is such as to call for

(Continued on page 14)

You cannot teach a child to take care of himself unless you will let him try to take care of himself. He will make mistakes; and out of these mistakes will come his wisdom.—H. W. Beecher.

Sleeplessness is an apprehensive phenomena that casts its shadow upon all of the next day; but it is an evil that leads either to sin or to glory according to the way in which our faith life spends such sleepless hours. If they are used to confirm our fellowship with God, they glorify the inner life of the soul.—Abraham Kuyper.



## Christian Endeavor Birthday

By Rev. E. M. Riddle

President Brethren National C. E. Union

By the time this article appears in print, churches, societies, and individuals around the world will be in some manner helping to celebrate the Fifty-third anniversary of Christian Endeavor.

That little group that met 53 years ago in Williston parsonage surely did not then realize that they were being pioneers to a world-wide and most useful movement. The earnest desire of the late Dr. F. E. Clark to see and have his young people doing something for Christ and the Church was the prompting motive behind his organization.

The first meeting of the new movement was conducted on Friday evening, February 4, 1881, after the organization meeting of February 2nd. Granville Staples was the first leader of a public meeting and also became the first President. There were some 80 present at this first meeting. Henry Pennell was the first person to sign the pledge. It may also be of interest to know that eight of the original signers are still members of the Williston church, nine others are living in Portland, Maine in other churches, and twenty-five have been called from earth by death.

One year ago, statistics showed there were approximately 4,000,000 members; in more than 80,000 local units in 126 nations, dominions, states and islands. Mr. Carlton M. Sherwood's report at the convention in Milwaukee, reveals that 3200 new societies have been organized during the past two years.

### In Our Church

A former article carrying my name, calls attention to the fact that this is the year of the 40th anniversary of Christian Endeavor in our own denomination. Steadily it has grown into the life of our church. Not all of our societies are cooperating with our Brethren Union plans

### JUSTICE

Ruth Waymire

*I sat within a Court room's walls,  
The cases came and went.  
A young girl, flippant, scarlet lipped,  
A couple aged and bent.  
The lawyers scathing arguments,  
The Judge so blase, bored,  
The leering, shifting, gangster eyes,—  
And Justice's banner lowered.*

*I saw in Scripture's prophecy,  
Another Court room scene.  
The Judge is the Eternal God,  
Here righteousness shall reign.  
The Advocate is at the bar  
Pleading my case for me:  
'Tis Jesus Christ the Son of God  
Who died on Calv'ry's tree.*

*Here Justice true is meted out  
To all the human race.  
No bribes, no technicalities,  
No sordid, painted face  
Can turn the penalty aside;  
They reap what they have sown.  
And only those confessed by Christ  
Are saved and called His Own.  
Englewood, Ohio.*

and organization, yet we know they are doing a fine piece of work, locally, and supporting other interests, other than those to which we are giving special stress. We have a few churches with four societies; many with three and still a larger number being assisted in their program with one or two groups.

### Evangelism—Our Goal

The mere mention of the goal ought to bring a united response, even an offering or a pledge at once from every group in our denomination. Talk it over and send your pledge to Miss Gladys Spice, then work to meet it by June 15th. We mean Evangelism of the right kind, New Testament evangelism, a soul-winning campaign, and such an effort should challenge every Christian. A few dollars from your church may help some church or mission in our denomination to afford a soul-winning campaign yet this year. We will count on your society. How much? Write it NOW.

Waterloo, Iowa.

## Are We Willing to PAY the PRICE for PEACE

By D. W. Weidler

The definite stand taken against war by the Brethren church is bearing much fruit. Much teaching is being done by Protestant, Catholic, and Jewish leaders in favor of outlawing war and using a saner method of settling disputes.

The "Conscientious Objector" is found today not only in Quaker, Brethren, Mennonite and such closely related denominations but in all denominations—among Catholics and Jews and even among the atheistic and ungodly. A prominent Bishop in a large denomination has recently said: "Conscientious objecting is the spear head that must be used to fight militarism." A large number of Christian groups have had their members who are conscientious objectors excused from military drill in state institutions and from actual fighting in time of war. This no doubt is a step in the right direction, but it is not going far enough.

During the world war many members of the Brethren church subscribed to the liberty loans. They were furnishing money to help murder their brothers in Germany and Austria. Many others accepted high wages or high prices for farm products. They were enriching themselves at the expense of human suffering. How many Americans would be willing to give up the commercial advantages gained during the world war? Are we willing to pay this price in order to bear an effective witness and make a real contribution to world peace?

There is another price we must pay as Christians for the making of a real contribution to world peace. We must be willing to grant others the right to live on the same plane with ourselves. That goes for a Christian nation as well as for Christian individuals. Our national conscience has sunk to a very low level along this line. No one who shows any signs of being willing to let other nations live as well as we do can be elected to any public office. And Christian people are helping to maintain that state of affairs. How many of our Brethren church teachers and preachers are willing to follow the Golden Rule at this point? We must pay the price of equal opportunity



for all peoples if we want to promote continued world peace.

There is another price we must pay in order to make a contribution to world peace. We must give up our national loyalties, when necessary, for the world good and Kingdom interests. Jesus said that any one who takes up the sword must perish with the sword. Let us carry this idea a little farther and say that all nations who have taken their territory by conquest must lose it. This includes all nations including our own. Daniel said that all the nations of the world should be destroyed. All nations must lose their national identity. I believe it depends on the Christian people in our country whether we will voluntarily give up our selfish nationalism or fight another horrible war defending it.

We will never achieve world peace by official pronouncements. It must come through a purified, Christianized national conscience in all nations, if it comes at all, and will be achieved by individuals yielding to Christ, living the Christian life and wielding the Christian influence in national affairs. Who is better able than our church to lead the way?

Ashland, Ohio.

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## SIGNIFICANT NEWS AND VIEWS

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### DISARM WHEN AND IF—

It is reported that Premier Mussolini and Sir John Simon, the British foreign secretary, have reached full agreement on a policy of abandoning disarmament proposals incapable of being put into effect now. They are reported as in agreement that disarmament discussions should come to a conclusion quickly, and that such ideals and proposals which are not capable of prompt realization should be abandoned. It sometimes happens that these quickly arranged practical agreements turn out to be mere make-shifts. President Roosevelt's expressed willingness to cooperate in any "practical disarmament plans" leaves him with a lot of lee-way. It is presumed that he thus reserves the right to define "practical." Meanwhile, there is evident a rising tide of sentiment in the United States for increased armaments.—The Presbyterian Advance.

### THE WINNER LOST

France has been terrifically disturbed by the scandal of a pawnshop which was permitted to fleece the public, under the protection of some members of the Government. Then, when the police finally came up with the man Stavisky, who was responsible for the whole outrage, he committed suicide rather than be captured. What always amazes us is the fact that people will go on with these wild efforts to rob the public in great gambles in spite of the fact that it is demonstrated over and over again that even the winner loses. The same is true of a Government that undertakes to make profit out of anything that degrades its people in any fashion.

### NEW LIGHT ON SCRIPTURES

The *Christian Science Monitor* tells of recent discoveries of archeologists which throw new light upon the Scriptures, especially as to the origin and source of the Old Testament. Ancient tables found at Ras Shamra on the coast of Syria several years ago now found to contain an alphabet of 27 letters, the first in cuneiform characters ever recovered. Several of the inscriptions bear close resemblance to passages in the Old Testament. The term for Deity, "El," with its plural form "Elohim," used so often in the Old Testament occurs frequently in these tablets. Jehovah, the Hebrew "Yahweh," appears as "Yah." The sacrifices described in the Old Testament are referred to, and there are some forty points of similarity with the Mosaic code. The indications are that these tablets were the work of Arab worshippers who came from Arabah, steppe lands in South Palestine. It is yet to be determined just what connection there was between them and the Children of Israel. But the scholars will have something new to work on.—Methodist Protestant-Recorder.

### DR. SOCKMAN, OF NEW YORK, WITHDRAWS HIS NAME FROM THE GOODWIN PLAN

In response to a request for a confirmation of a letter given in recommendation of this Plan, Dr. Ralph W. Sockman sends a copy of a communication which will be published in *The Christian Century*, in which he states that he has asked the Goodwin Plan to desist from using his name. This is done without prejudice to their motives or honesty, but in the light of general considerations which have been developed by further study. Both *The Christian Century* and *The Congregationalist* have questioned this project. Dr. Sockman concludes his statement by endorsing the proposition that the Church should not be commercialized, even innocently.—The Presbyterian.

### OUR AFFLICTED GERMAN BRETHREN

Our sympathy and prayers span the Atlantic to reach the six thousand or more Evangelical Protestant pastors and their congregations in Germany who are resisting the dictatorship of the Reichsbishop Ludwig Mueller. As spiritual head of the Church he is trying to do for the minority what Hitler did for those who resisted his rule. But the embattled pastors are fighting for their liberty of conscience and for the supremacy of the Word of God, and they show no signs of yielding on these vital issues.—*Christian Advocate* (Nashville).

### TWO STATE SCHOOLS COMPEL MILITARISM

Two great state universities have recently expelled certain students because these students refused to participate in military training, holding that conscientiously they could not do so. The schools are the University of California and Ohio State University.

Each of these schools is a so-called "land grant" college, and according to federal law military training must be offered to the students. But there is nothing in the law requiring the universities to make such training compulsory upon students, and for them to do so is an offense against individual liberty which in days to come will not be tolerated in this country or anywhere else in the civilized world. The right of the individual's conscience to guide him in regard to war and militarism must be recognized, and that universities—seats of learning and public leadership—are so slow to recognize it is a bitter disappointment.

### THE WAR IS OVER

By a proclamation on Christmas Eve, President Roosevelt restored citizenship rights to those persons (about fifteen hundred) who have served sentences for conspiring to defeat the draft and for violation of the espionage act during the World War. Of course this action indicates the passing of war-time hysteria, but the fact that little attention and no opposition was given to it is an even more forceful sign. If we could hope that we would never return to that hysterical spirit under the stress of like conditions, we could be confident the country had advanced. But here is the same administration proposing a half-billion dollars for a navy—to fight whom?—*Christian Standard*.

### JUST AN ODDITY

"Can a person be a real Christian and not believe in foreign missions? Yes. I have known a good many real good Christians who had a strange quirk of some kind—did not believe in this or that which they ought to believe in, and had a prejudice against this or that which they ought not to have. You know my definition of a human being—a bifurcated prejudice. We all have oddities of one kind or another. I think a Christian who does not believe in foreign missions is an oddity—that's all." Burris Jenkins in *The Christian*.—*The Congregationalist*.

### DR. LOWELL REFUSES

Both the NRA and the motion-picture industry received a rather heavy jolt when Dr. A. Lawrence Lowell, president of Harvard University, refused to serve as the administrations representative on the code authority of the motion-picture industry. Even the special appeal of President Roosevelt could not move President Lowell, who has been particularly interested in reform of the motion pictures. The ground for his refusal is his opposition to "block booking" and the fact that he would have no vote on this governing body. All honor to a man who, like President Lowell refuses his name to an unworthy business.—*Christian Standard*.



## An Obligation We Cannot Avoid

(Continued from page 4)

the saints in need, and especially unto them who have ministered unto us in spiritual things.

In the light of these truths the Benevolence Day offering is not a voluntary affair, that is, not a thing to be responded to merely if it happens to appeal to our fancy; it is a moral obligation, an inescapable responsibility. Of course it is not desired that anyone shall give "grudgingly, or of necessity: for the Lord loveth a cheerful giver." Rather, "every man as he purposeth in his heart, so let him give" (2 Cor. 9:7). But surely the responsibility rests upon every Christian. Think and pray about it as Benevolence Day approaches.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### III John

The Third Epistle of St. John, the Divine, is a message of a first century saint to the church of all time. Especially fitting is it, in spite of its highly personal nature, for the modern twentieth century church with its lack of doctrinal soundness and careless Christian living.

The Second Letter was addressed to a Christian mother and her family. At least it would seem just to say so in view of the fact that so many expositors of the Word have taken that position. Having sent the First Letter to the church general or universal, and the Second Letter to an elect Lady, St. John now pens an epistle "unto the well-beloved Gaius." Two other men are featured in the narrative, namely, Diotrephes and Demetrius.

#### Foremost Ideas

If Love, Light, and Life are the key-words revealing the key-ideas of the Johannine writings, well may we ask if these words have any reference whatsoever to the Third Epistle? Well, the answer is relatively simple.

1. Love is Revealed in the Generosity of Gaius.
2. Life is Rejected in the Obstinacy of Diotrephes.
3. Life is Recognized in the Chivalry of Demetrius.

It is around Gaius, Diotrephes, and Demetrius that the above ideas revolve. A closer examination of these characters will be engaged in the following lines.

#### The Good Gaius

The Bible introduces its readers to five men who bear the name Gaius.

1. The Gaius of Macedonia, the companion of St. Paul, whom Dr. Luke mentions in his Acts (19:29).
2. The Gaius of Derbe, mentioned in connection with St. Paul's Third Journey. (Acts 20:4).
3. The Gaius whom the Apostle baptized at Corinth. (1 Cor. 1:14).
4. The Gaius, the Roman host of the writer of the Roman Letter, probably the same as 3. (Rom. 16:23).
5. The Gaius of the Third Epistle of St. John. (1, 2, 5, 11). Probably the Corinthian.

It is difficult to identify the Bible Gaius's: Dr. Davis mentions three; others say four; while some, like the writer, list five, leaving the reader his choice.

The Gaius of St. John's Letter was a generous, hospitable man—the Good Samaritan to the itinerant missionaries who traveled his way. It is said that they were working "for the sake of the name." They took "nothing of the Gentiles" and enjoyed the reception—sometimes ready, sometimes slow, of Christian brethren.

The goodly Gaius is a type of all those Christian men and women who are truly great, gracious, and godly. Who does not know such modern fatherly Gaius's and motherly Graces! Consider in Breth-

ren Church history the name of Christopher Sower, the Bishop of Germantown, for instance, whose home was a veritable rendezvous for the saints and strangers. We wonder, is the grace of hospitality passing from our Christian homes?

#### The Devilish Diotrephes

Diotrephes, whose name means Jove-nursed, was a church boss. Much as we dislike to own the fact, nevertheless it is true, the early church, at the end of the first century, had at least one domineering, despotic, devastating hierarch, whose arrogance and love for the pre-eminence as a presbyter set him apart as one not to be desired in any congregation.

"But," writes the kindly Dr. Farrar, "early Church history has many surprises, and the figure of Diotrephes is recognizable in the Church in all ages. If St. Paul had to contend with a Phygellus and an Alexander (1 Tim. 1:20), Hymenaeus and a Philetus (II Tim. 2:17, 18), and with other nameless opponents actuated by the most virulent spirit of antagonism, in Rome, Corinth, and Galatia, why should not St. John have met with a Diotrephes? If there were men who could forge letters which purported to come from St. Paul (2 Thess. 2:2; 3:17), why should not a Diotrephes suppress a few lines (Verse 9) written by a St. John?"

Diotrephes was fond of being chief bellwether, the morning and evening star, the alpha and the omega of things temporal and spiritual as a church leader. He lorded it over his brethren, treated them like the mediaeval Popes treated earnest Christian believers, made himself distasteful, questioned the authority of St. John, refused to be hospitable and excommunicated those who were themselves hospitable to missionaries of the church.

Note, please, that St. John, the apostle of love, rises up with righteous indignation against this babbler and promises that he will receive ample consideration in due season. Diotrephes, who bubbled up and boiled over with fluent and empty mouthings, was condemned by the man who wrote the Gospel of John. The frequent spume, noisome chatter, and loquacious sputter of this man, were challenged by the Bishop of Ephesus. And when that happened, the ambitious reign of the Corinthian excommunicator was no doubt at an end.

Today the Church knows some preachers who occasionally become self-important, self-intelligent, autocratic, despotic, inhospitable. What shall be done with them? One answer is sufficient. Let them be disciplined by the St. John's who hold the Truth, and the authority that goes with it, in love. "Hierarchal arrogance and ecclesiastical despotism" ever need stern condemnation. The church should not mince words on such matters.

#### The Devoted Demetrius

But how refreshing it is to turn to more pleasant pastures! How rich indeed is it to find an oasis in a Diotrephean desert—a spot so unlike the desert! It seems that Demetrius is just that,—a man well-remembered by his Christian friends—quite identical to the man the Psalmist calls "righteous" in Psalm one.

This man won the hearty commendation and approval of the aged St. John. He must have been amiable, considerate of others, of high character, righteous in every day life, a promoter of high ideals, desirable, deliberative, and distinctive among his fellows. We read that he "hath good report of all, and of the truth itself." In other words, he lived the Gospel-life because he knew the Gospel truth.

In leading the church of the first century, St. John advised, "Beloved, imitate not that which is evil, (as Diotrephes did), but that which is good, (as Gaius and Demetrius did). He that doeth good is of God, but he that doeth evil hath not seen God." The twentieth century church, in judging Christian character, can find no better testing norm than these words of the old warrior who once reclined on Jesus' breast.

The writer cannot refrain from quoting the sober lines of Dr. Moorehead. He avers, "Christians then had their weaknesses and their imperfections even as we; they had also those who were noble and true, but likewise some ignoble and unworthy members. Some were generous and self-sacrificing in the highest degree, others were ambitious and self-seeking. But brotherly love was the prevailing feature among the majority. It is noteworthy that individual Christians are singled out and commended or condemned, for ecclesiasticism had not then hardened into an organism in which the individual was swallowed up, the huge body being everything."



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.  
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## Knowing the Parables--Miracles of Teaching

By Robert C. McQuilkin, Pres. Columbia Bible College

Our Lord's parables are unique in literature and in religious teaching. Dr. Thornton Whaling, famous Southern theologian and former President of Columbia Seminary, when he was teaching apologetics to his seminary classes, made an exhaustive study of religious literature of all nations to see if there were any parallels to the new Testament parables, and he found none. The Jewish rabbis used parables, and included some of the very illustrations employed by Christ, but they are in marked contrast to the perfect parables of the Master Teacher, as when they use the illustration of the woman hunting for the lost coin to teach that one should study the Law with greater diligence than a woman searches for the coin.

### Daniel Webster's Judgment

When Daniel Webster was a young student, his biographer tells us, he rather disparaged the parables, in a conversation with an aged minister. The minister suggested that he write one or two of his own. He tried it. Then re-studied Christ's parables, and decided that no merely human teacher could produce these gems of teaching. "Never man spake like this man" (John 7:46) is indeed true of the parables. They are the words of the living God, for "I have given them the words which thou gavest me" (John 17:8). A Christian woman after making a study of the parables wrote, "I had always heard the ministers saying these things, but never till I studied the parables for myself did I realize that these teachings were not just things the preachers told us, but were actually true, the teachings of God himself."

These parables through the ages have gripped the hearts and minds of man. Expressions from the parables have become a part of the language even of those who know little of the Bible: a good Samaritan, a prodigal, making use of your talents, seed sown in good soil, tares among the wheat, the pearl of great price. These short parables have revolutionized the thought of the world on certain subjects, such as the conception of a neighbor given in the Good Samaritan, a conception utterly foreign even to the religious world of Christ's day.

There are striking characteristics common to nearly all the parables: they are short, vivid, and full of action; familiar to the hearers, full of human life interests, with startling and unexpected features (as when priests and Pharisees are condemned in the parables and Samaritans are exalted); and the story always compels moral assent, even from those who are judged by it, as when the lawyer saw that the Samaritan was the neighbor and Simon saw that the one forgiven most would love most.

### Definition of a Parable

It would be hard to improve on the childhood definition of a parable, though it is

not a complete definition: "An earthly story with a heavenly meaning." The word "parable" means putting alongside of, that is, placing one thing, the earthly story, beside a spiritual truth it is to illustrate. A parable is always true to life, or something that might be true to life, in contrast to a fable (Judges 9:7-20; 2 Kings 14:9). A parable is always a complete story in itself, distinct from its spiritual application, while an allegory gives the spiritual meaning along with the earthly illustration, as in the Twenty-third Psalm and the vine and the branches (John 15:1-6). Thus an allegory may be called an extended metaphor, while a parable is an extended simile. The word "parable" is also used for what we would call proverbs: "And he spake a parable unto them, Can the blind lead the blind? shall they not both fall into the ditch?" (Luke 6:39); "Doubtless ye will say unto me this parable, Physician, heal thyself" (Luke 4:23, R.V.).

### A List of Our Lord's Parables

Thus there may be a difference of opinion as to what should be listed as parables. The following thirty-five may be included (it is interesting that there are just thirty-five miracles of Christ described in the Gospels); **Recorded in three Gospels:** Sower (Matt. 13: Mark 4; Luke 8), Mustard Seed (Matt. 13; Mark 4; Luke 13), Wicked Husbandmen (Matt. 21; Mark 12; Luke 20). **In two Gospels:** Leaven (Matt. 13; Luke 13), Lost Sheep (Matt. 18; Luke 15), Waiting Servants (Matt. 24; Luke 12). **In one Gospel:** in **Matthew:** Tares, Hid Treasure, Pearl of Great Price, Drag-Net (chap. 13), Unforgiving Servant (18), Laborers in Vineyard (20), Two Sons (21), Marriage of King's Son (22), Ten Virgins, Ten Talents (25); in **Mark:** Blade, Ear, and Full Grain (4), Watching Porter (13); in **Luke:** Two Debtors (7), Good Samaritan (10), Friend at Midnight (11), Rich Fool, Servants Awaiting Absent Master (12), Barren Fig Tree (13), Lowest Seats at Feast (14), Great Supper (14), Lost Coin, Prodigal Son (15), Worldly-wise Steward, Rich Man and Lazarus (16), Unprofitable Servant (17), Judge and Importunate Widow, Pharisee and Publican (18), Pounds (19); in **John:** Shepherd and the Sheepfold (10:1-5).

It will be seen that of these parables Matthew includes 16, Mark 5, Luke 22, and John 1. The parable of the Sheepfold in John 10:1-5 is usually counted an allegory, but it has all the characteristics of a true parable; it is an earthly story quite distinct from its spiritual meaning which is given in John 10:7-13, with added illustrations. In addition to these parables we may list thirty-eight "parable-similes," or brief parables such as the Lamp under a bushel, New wine in old wine-skins, Building on the rock and on the sand; and twenty-two "parabolic sayings," such as, they that are whole need no

physician, the wind blowing where it will; and of these ten are in John.

### Three Features of Every Parable

A teacher in a Sunday school class in Tennessee taught her girls the definition of a parable, and the next Sunday asked who could give it. One little child responded: "A parable is a heavenly story with no earthly meaning." Some of the parables appear to be difficult in their teaching, and we may think this an accurate description. More often we are tempted to get too many meanings from a parable. Both errors may be largely avoided if certain simple principles are applied to the study of the parables. The first step is to observe that each parable has three features, and these should be carefully studied:

1. The setting, or occasion of the parable.
2. The story itself.
3. The spiritual meaning.

### Setting of "The Sower"

The study of the setting should enable us to put ourselves back into the position of those who first heard the parable, for example, the parable of the Sower. Great crowds were listening to Christ, and were composed of four kinds of hearers illustrated in the parable. But we need to know what the crowds were thinking. We learn from what has gone before in Mark, and especially from the eleventh and twelfth chapters of Matthew, that both freinds and foes had a wrong idea of the Kingdom of God. The rulers had rejected him, the crowds were unrepentant (Matt. 11:20), John the Baptist and his disciples did not understand, his own family did not believe, his own disciples were expecting an earthly kingdom. The parables set forth the view of the Kingdom as an inward matter of the heart that was quite contrary to all that the multitude was thinking. Study Matthew 13: 10-17. These parables did not mean that there would be no earthly kingdom established on the earth, as some have concluded, but they did teach, as Jesus taught Nicodemus, that there must be a change of heart to get into the Kingdom.

The setting of a parable is usually made clear either by direct statement or by the context. Thus the parables of the lost sheep, the lost coin, and the lost son, in Luke 15, were occasioned by the publicans and sinners drawing near, and the scribes and Pharisees murmuring about Christ receiving sinners (Luke 15:1, 2). In the eighteenth of Matthew the story of the Lost Sheep is given in a different setting; Jesus is teaching about the little children, and the spiritual message is the love of the Father's heart for each little child, not willing that one should be lost, while in Luke it is the love of the Father for the sinner who has gone astray.

It is important to study the story as a story, and not confuse the earthly story and the spiritual meaning. The Prodigal Son is itself a moral or spiritual story, while the Lost Sheep is an animal story. But while the Prodigal Son is a story of repentance, and of the fearful results of sin, this is not necessarily the central spiritual truth that is to be illustrated.

### Three Principles of Interpretation

After a study of the setting, and of the story, and of the spiritual application recorded in the Gospel, the second step is to apply three important principles to the interpretation. (1) Each parable has one cen-



al message, and one only. (2) Each parable, however, has a number of details, each of which has a spiritual meaning, but all related to the one central truth. (3) Each parable has details that are part of the earthly story and are not intended to have specific spiritual meaning.

Some have drawn from the Prodigal Son the teaching that the prodigal represents a Christian gone astray, but the back-sliding Christian continues to be a son and is sure to come back. Others have drawn from the parable the teaching of eternal punishment, that if the prodigal had not come back he would have been lost. Modernists have taught from this parable that all one needs to do to be saved is to repent and return to a loving Father, and that an atonement and the work of the Holy Spirit are not

(Continued on page 15)

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

#### TIMELY WARNINGS

(Lesson for Feb. 11, 1934)

Lesson Text: Matt. 7:1-29. Golden Text: Matt 7:19

#### MONDAY

**Warning against Hypocrisy.** Mt. 7:12-20. In these verses is summed up, not only "the law and the prophets", but also the law of the orchard and of the field—"by their fruits ye shall know them". We may be thankful that the inexorable law of physical nature carries over into human nature. Knowing the "seed" or the "root", we may with certainty know what "fruit" to expect. And given the "fruit" we may with accuracy determine the "tree". Masquerading need not long deceive anyone. Jesus goes right to the heart—to the "root" of the matter and teaches that the iniquitous nature must "be born again"; that the only way to have the right kind of "fruit" (conduct) is to provide the right kind of "tree" (character). "Imitation is the sincerest kind of flattery", heralds an advertiser. The "sheep life" of the true followers of the Good Shepherd must be worth while, else why the pretense, the "wolves in sheep's clothing"?

#### TUESDAY

**Warning against Insecurity.** Mt. 7:21-29. The peroration of the Mountain Sermon sums up its great teachings by declaring that the secure foundation of life consists in "hearing these words of mine AND DOING them". Obedience to God's commands is the sine quo non for the secure life. "Ye are my friends IF YE DO whatsoever I command you!" (John 15:14). "IF ye love me, KEEP MY COMMANDMENTS." (John 14:15). "Be ye DOERS of the Word—and not hearers only, deceiving your own selves!" (Jas. 1:22). "Now, ye are CLEAN THROUGH THE WORD which I have spoken unto you." (John 15:3). "Of his Own will begat he us with HIS WORD OF TRUTH." (Jas. 1:18). "Being born again, . . . BY THE WORD OF GOD which liveth and abideth forever!" (I Pet. 1:23). Is your life founded upon mere human opinion—think-so—or upon the "Yea verily" of God's Word?

#### WEDNESDAY

**Warning against Indulgence.** Dan. 1:8-21. Leaving the Sermon on the Mount, this devotional reading takes us back four hundred years and presents the exemplification of its eternal principles in the life of a Jewish captive in Babylon. Daniel had learned in his Jewish home, from his instruction in the Law of Jehovah, of the effects of indulging the lower nature, upon the higher. Moses counselled that prodigal sons who were "stubborn, rebellious disobedient, gluttonous and a drunkard" (Deut. 21:18-21) should be brought before the elders and stoned! "And Daniel purposed in his heart that he would NOT DEFILE himself with the portion of the king's MEAT nor with the WINE which he drank!" God honored that young man's abstemious life by giving him great power and honor. "Dare to be a Daniel; Dare to stand alone. Dare to have a purpose firm—Dare to make it known!"

#### THURSDAY

**Warning against Drunkenness.** Isa. 28:1-10. One of the types of "fruit" which proves that the "tree" is corrupt, is intemperance, indulgence, drunkenness, alcoholism. Wherein can there be justification of the liquor racket? In the alleged halcyon days before the XVIII Amendment was written into the Constitution, certified statistics show that the thirsty spent eight dollars for drink in order that one dollar might find its way into the revenue coffers! Seven dollars for ruining lives, blasting homes, damning children, undermining health, for one dollar revenue! By the principles of the Mountain Sermon, the liquor business is the "sum of all villainies". In Isaiah's day, the "priest and the prophet erred through strong drink". Has not history repeated itself in our day? What may we expect of the liquor business whose only law is the law of prophets, and its only god, greed?

#### FRIDAY

**Warning against Lawlessness.** Isa. 42:18-25. In this devotional reading the prophet laments the blindness and deafness of Jehovah's servant, Israel, and represents Jehovah as giving "Jacob for a spoil, and Israel to the robbers" because they sinned. "They WOULD NOT WALK in his ways,

neither were they OBEDIENT TO HIS LAW!" Verily, man does not "break" God's laws—if he fails to obey them, they "BREAK" him. "The tree is known by its fruits," "Whatsoever a man soweth THAT SHALL HE ALSO REAP!" (Gal. 6:7). Israel, the Jews today, are an object lesson to the nations of the penalties exacted for refusal to see and hear. Infringement of God's law bringeth destruction, a snare, imprisonment, penalty—"Be not deceived, GOD IS NOT MOCKED!"

#### SATURDAY

**Warning against Evil Influence.** Rom. 14:13-23. "It is GOOD, neither to eat flesh nor to drink wine nor ANY THING whereby thy brother stumbleth or is offended, or made weak." Verse 21. We are not only responsible for our conduct and for what we are—but for our INFLUENCE as well! In I Cor. 10:31, the Apostle Paul enunciates the principle with an added emphasis: "Whether, therefore ye EAT or DRINK, or WHATSOEVER YE DO, do all to THE GLORY OF GOD!" We are either stepping stones or stumbling blocks to others. Our Savior prayed: "For their sakes, I sanctify myself!" (John 17:19). Let us take these six warnings seriously: warnings against hypocrisy, insecurity indulgence, drunkenness, lawlessness, and evil influence. "Ye are the LIGHT OF THE WORLD!"

#### SUNDAY

**Wise Counsel.** Prov. 2:1-8. This sound counsel is introduced by that ubiquitous word "IF": "IF thou wilt receive my word"; "IF thou criest after knowledge"; "If thou . . . searchest for knowledge as for hid treasure"! God's word is pregnant with wise words of counsel so that "IF" any one desires to obey God's will he may know what it is. (John 7:17). BUT, the great problem is to bring the human personality to the place where he WANTS to receive understanding, where he WANTS to be saved! It required the Holy Spirit's manifestation at Pentecost to make hundreds of hearers cry out: "Men and Brethren—WHAT SHALL WE DO?" It took an earthquake before the Philippian jailer cried out: "Sirs, WHAT MUST I do to be saved?" The great challenge is the life-bent; but did not Jesus say: "Thou shalt LOVE"? Indeed LOVE is the fulfilling of the Law and of the Prophets!

E. M. RIDDLE, President Waterloo, Iowa	CHRISTIAN ENDEAVOR AT WORK	GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio
F. C. VANATOR, Associate Peru, Indiana	C. D. WHITMER, Editor, South Bend, Ind.	
BRETHREN BRINGING	CHRISTIAN CHURCH UNCONSECRATED	ENDEAVOR EXTENSION EVANGELISM

## The Advantages of an Organized State Christian Endeavor

By Robert D. Crees

The future of the Brethren Church will some day be in the hands of the young people of today. If those young people are properly trained, God will, through them, prosper our denomination. The Sunday school, the Church, and the Christian Endeavor Society are the main educational agencies we have. The Church and the Sunday school are working under the help-

ful guidance of national and district organizations. Our Christian Endeavor work is organized nationally and locally, but there are only a few district organizations. WHY COULD NOT THE BRETHREN DENOMINATION HAVE STATE CHRISTIAN ENDEAVOR ORGANIZATIONS?

We do have some such organizations, but do they function? The nominating com-



mittees of district conferences may nominate and have elected district or state officers for the C. E. work, but do the most of them do anything outside of appearing on a district conference program? Thousands of good C. E. members never get to district conferences and those that are members of the church entertaining the conference often do not get to the C. E. sessions because they are usually given the poorest time on the program, the time that the other organizations do not want, and often a time that conflicts with public school time. Why not give the young people a chance? If they cannot come to these conferences because of distance or work or school, why not bring the conference to them, perhaps through having local rallies in sub-divisions of each district, combining only five to ten societies in any one meeting, according as distance will permit.

There are many reasons why we Brethren should have our own State Christian Endeavor Unions. A few suggested ones are as follows—

1. The International C. E. Society does not always have the type of Rally and other helps that will make better Brethren young people.

2. We need a connecting link between the National Brethren C. E. and the local societies.

3. Brethren young people need to meet and fellowship with each other.

4. If our young people are taught to cooperate with those of other Brethren churches, it will build up a denominational consciousness, and help avoid extreme congregationalism in future years.

5. Our young people can get helpful advice from Brethren leaders in C. E. work, especially that dealing with the Quiet Hour Observance, Missions, Evangelism, etc.

6. It will help to develop Brethren leaders, rather than interdenominational social gospel enthusiasts.

Kittanning, Pennsylvania.

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## MISSIONS

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## Indians Today and Tomorrow

By Miss Bessie Kniffen, Religious Work Director, Roosevelt Indian School

Desert country, a little rise of land, here and there a low shrub, rabbit grass, in the distance a few huge rocks of most grotesque shapes, an odd-shaped hummock of mud which on closer inspection proves to be a dwelling. It is a hogan—the Navajo house. Outside, mother and daughter are busy at a rude wooden frame. They are weaving a rug of most intricate and beautiful pattern. It will take months for completion. At a little distance an old man, probably a grandfather, is carefully and patiently hammering away on a shiny piece of metal. A ring will reward his painstaking efforts. Later he will get a larger lump of silver and after much hammering and shaping will have a silver bracelet set with turquoise.

But a wandering life is this of the Navajo Indians. Perhaps before the week has ended the whole family will start away with their few household possessions in search of better pasture and water for the sheep; and sometimes a little water for themselves. But the sheep come first, for is it not by the sheep that they are able to live at all?

Such is the setting from which the children of the largest Indian tribe in the United States come. From six years of age and over, the children are gathered in by government trucks and brought to the Indian schools. And these boys and girls thus gathered into the confines of a school, why is it? Would they not live happier, freer, more wholesome lives back home in God's great out-of-doors? Let us not be too hasty in our conclusions. Perhaps if we knew the high rate of tuberculosis which rages among them, we would not be so sure that home life meant wholesome atmosphere and healthful surroundings. And what shall we say of trachoma which is so very common among them? No, perhaps they are just as well off here in the schools where

there is more chance for clean living and medical attention. The Indian children, at least a part of them, are here today but what of tomorrow?

Where will they be and what will they be tomorrow? Some of them, yes, many of them, will go back to the homes of their parents—to the shepherd life. Some will go on to school. They will enter high school, take the civil service examinations and enter the work in the Indian Service for which they are best fitted. Others will find work "in their line"—learned at school—and will become self-supporting, respected citizens. But there is more to this problem of the Indian of tomorrow than merely his job.

What is going on in the minds and hearts of these children in our schools today who are to be the Indians of tomorrow? Are they building a solid foundation for a life of honor and usefulness? What are they thinking about as they go about their tasks? We cannot tell. It is hard to guess and they will not tell us. We shall have to wait and see. The religious work is sponsored in the schools for the purpose of helping to answer this big question in the right way. We hope to raise the ideals of life, to establish a sense of right and wrong and a determination and ability to choose the right. We hope to teach in a word the "higher life," i. e., the spiritual. Here again it is hard to know what progress has been made. Sometimes a spark of understanding seems to glimmer through and some boy or girl listens intently and the heretofore stolid face will brighten with the light of understanding.

We are never sure how effective our teaching has been. We think we are sure that some, at least, have learned that stealing, lying, cheating, and immorality are

wrong, and then to our disappointment some one whom we had trusted has broken over the line of right doing. Progress is slow and improvement sometimes hard to see. But just as it seems as though all efforts are in vain some happy incident will occur which gives us heart to go on in "faith believing" that our efforts will some day be rewarded.

But do not be discouraged if this may sound a trifle pessimistic. There is another side. Indian children are naturally reverent, they have respect for elders, and they do not have the flippant attitude toward things religious which sometimes exists among our white children. When they can understand, they accept the religious teachings. They are always gripped by a story and especially if there are pictures to illustrate it and the speaker uses simple language. Singing is their chief delight. They love music and most of them sing fairly well if carefully trained. All of these things will help them later on. Let us go on building foundations deep under the surface trusting that the future may bring forth a harvest of "Indians of Tomorrow" who are righteous, industrious, and self-reliant.—Herald of Gospel Liberty.

## The Church Needs the Jew

If it is true that the Jew needs the church it is equally true that the church needs the Jew. The Church needs the zeal, the oriental mind, the persistence, the wealth, the solidarity of the Jew. This powerful group in our midst should be for us instead of being against us. What a strength, what a blessing Israel can be, and yet will be, to humanity when it is touched with the Spirit of Jesus!

Some of the greatest converts to Christianity are Jews. We need not go back to the days of Saul of Tarsus who became the mighty Apostle to the Gentiles. We shall take for our example Jewish converts of the immediate past. (We advisedly avoid mentioning names of Jewish Christians still living.) Here are some giants of the Church who have made rich contributions to our Christian faith by their acceptance of Christ:

Theologian and Author, Alfred Edersheim. There is hardly a pastor's library without the books of Edersheim. Someone said, "If one were to own but one 'Life of Jesus' it should be Edersheim's."

Church Historian, Johann Neander. Of him it is said that "He was the father of a modern Church history, a child in spirit, a man in intellect, a giant in learning, and a saint in spirit."

Composer of Sacred Music, Felix Mendelssohn. When we enter our churches and the organist plays a prelude to prepare us for the atmosphere of worship, is there anything to equal Mendelssohn's works, his psalm, his Oratorios of St. Paul and Elijah?

Painter of Biblical Subjects, Edward Bendemann. His "Three Wise Men," "Fall of Jerusalem," and "The Jews Led Into Captivity," are world famous.

Missionary, Isaac Schereschewsky. This man spent a lifetime in China. Translated the Bible into the Mandarin language, established a college and seminary in Shanghai and became Episcopal Bishop of China.

There is a whole galaxy of names that might be mentioned of preachers, teachers,

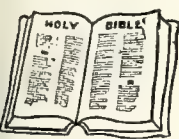


Authors, singers, missionaries. There is no other mission field that yields such rich fruitage as does the Jewish mission field.—*Missionary Review of the World.*

### THE GOSPEL IN AFRICA

Forty million people live in North Africa, most of whom are Mohammedans, and 10-15,000,000 in South Africa, the most of whom are Christians. Between the two is the great mass of 90,000,000 black people, among whom 150 Evangelical Missionary Societies are at work with 6,600 missionary workers. One million eight hundred thousand natives are Evangelical Christians and 10,000 are under instruction for baptism. There are more than one hundred years of mis-

sionary endeavor in Africa has resulted in overwhelming fruits in some areas. Madagascar has a quarter of a million of Evangelical Christians; the Gold Coast 134,000; Kamerun and Nigeria 166,000; Uganda, 131,000. In the former German colonies in southwest Africa half of the natives are gathered into the congregations of the Rhenish Mission Society. There are 30,000 Evangelical Christians in East Africa and 86,000 in French Kamerun. The Church of Rome is making strong efforts in the dark continent. There are 8,500 Catholic mission workers in charge of a total of 5,300,000 Christians. It is claimed that there is no longer any area in Africa from which the proclamation of the Gospel is entirely excluded.—N. L. C. B.



### NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a Great Correspondent*



#### SOUTH BEND, INDIANA

The First Brethren church of South Bend, Indiana has just enjoyed an out-pouring of the Holy Spirit in answer to definite prayer. The severe economic depression of this industrial city has been most exceedingly hard on our people to bear. I really do not know how our people could possibly manage to get along on the pitifully small incomes they received and sometimes no income at all. I have yet to hear the first complaint or hint that any of them thought of giving up the good fight of faith. This church has witnessed the most definite Divine Blessings, spiritually and financially. God's answers to prayer have been so definite and far cut that any member of the church could see them and understand them. Our recent revival resulted in one hundred and seven people coming to Christ and a most far-reaching spiritual blessing within the church itself and in the immediate community. We prayed definitely for a reconstituted membership and we got a definite answer to our prayers. We praise God for the marvellous grace and saving power through the preaching of the Cross and the ministry of the Holy Ghost.

Last June the pastor asked our Brother Paul Miller to come to us and preach the Gospel of the Grace of God. The year was full but near conference time we learned that South Bend might enjoy his ministry. This was a providential work of God which was further blessed by God with the best ideal weather and a large attendance of people of other churches and also of the saved. How hungry people are for the Bread of Life and what a challenge is now presented to our ministry to declare the Gospel fearlessly. How we need to preach the grace of God that bringeth salvation which appeared to all men, ..." (Titus 2:11). God wonderfully honored his Word preached with such clarity that wayfaring men and women, and even babes, could understand it and come penitently repenting of their sins and pledging themselves to a new life in separation from the world for Christ. Names were united in the church, sons and daughters were saved, people wept for joy. Our recent meeting opened up the possibilities here in the city for the Brethren church. The congregation has been made

to realize our possibilities. We are looking forward to a more intense evangelistic and Bible studying program and another evangelistic series next March, if the Lord tarries and permits his people to continue laboring in his vineyard. We have just barely touched the possibilities for the Gospel of Christ. The Lord has some great things in store for this church if we continue faithful to him and proclaim the Whole Gospel. We rejoice in having a part in the great Bible teaching program of the Brethren denomination and join our prayers with those of the brotherhood for a continued earnest evangelistic endeavor throughout the whole church.

ROBERT F. PORTE, Pastor.

#### THE REVIVAL AT SOUTH BEND

The Brethren church in South Bend, Indiana, has a fine plant and is splendidly equipped for the work. It is located in a section of the city that holds great possibilities for growth. There are thousands of unchurched people all around it, and they are folks who can be reached by sincere efforts. Brother Porte is alive to this opportunity and is laying great plans to take advantage of it. In our judgment the South Bend church will see great growth in the next few years if the Lord tarries.

There was excellent interest in the services from the start. The attendance was always good, sometimes taxing the capacity of the building. The people of the church were faithful in their support from the start. The musical support was good. Brother C. D. Whitmer had charge of the music during the meetings and did all he could to hold up his end.

It was the first meeting I had had with Brother Porte, but found him to be a man who loved lost men, and who was tireless in seeking them. Our fellowship during these days of labor together was greatly enjoyed. Brother Porte has made a very definite contribution to the South Bend church in the short time he has been there and will accomplish yet greater things in the near future without doubt.

Our home while in South Bend was with Brother and Sister Edgar A. Duker, and they did everything they could to make our

stay a happy one. We found the members of the church to be most hospitable, and greatly enjoyed the fellowship with them in their homes.

The industrial conditions in South Bend are not the best at present, but they are far superior to many communities in which we have recently labored. These conditions do not in any real way hinder the work of the church. For financially, the South Bend church could do far greater things than it is now doing for God if a true sense of stewardship were realized.

Brother Porte has a real vision of Home Missions and is planning to get his church lined up behind a struggling band of Brethren near at hand. We would to God that every Brethren preacher would feel that he was not doing his full duty for Christ without leading his people to mother some other struggling band of Brethren. If no such band existed, start one. Teach a Bible class in some home in a needy section, start a new Sunday school. Get his people to stop living alone for themselves and to begin to live for others. When this spirit grips the Brethren Ministry as it is beginning to do, we shall see the greatest day for the Brethren Church.

There is a great field around South Bend for just such work and we believe that under their present leadership they will appreciate their responsibilities as a people of God.

We heartily enjoyed this meeting at South Bend in every way. The Lord blessed his Word and many responded to the invitation. We were glad to have a part in reaching this great field for God.

R. PAUL MILLER.

#### FIRST BRETHREN CHURCH OF CLAY CITY, INDIANA

Praise the Lord! Magnify his Name and declare his Glory among the Nations! Seventeen precious souls have been born again and now have their names written in the Lamb's Book of Life. On Sunday, January fourteenth, we were privileged to baptize fourteen, then on Sunday, January 21st, we baptized three more, thus making seventeen in all whom we immersed in the waters of baptism in obedience to our Lord's command to baptize in the names of the blessed Trinity.

What a glorious sight it was to behold on that Lord's Day morning. When the invitation was given, a father and his son and four young boys marched down the aisle to enlist in the army of the King! Five boys and a father all standing to confess Christ as their personal Savior and to yield themselves to him henceforth and forevermore. Then last Sunday we continued to taste the good things of the Lord as we took the pledges of fourteen and in addition baptized three more boys. That united one whole family—for among the seventeen was a father and mother and their two sons. How happy this "born again" family is! Four of them united in Christ with a family altar established where each day they feed on God's word and commune with him. That blessed practice will bring joy and peace and unity to any family—try it some time and see for yourself. Then there were three girls and ten boys. Eleven boys from one Sunday school class! Isn't that splendid?

Mrs. Rentschler is the teacher of this class and nearly all the pupils are now Christians. The power of God is as real today as ever.



Praise his Holy Name—Hallelujah in Christ. God's Word will not return unto him void in any age and that includes this present twentieth century.

Now these souls have not come in haste or under undue emotionalism but because of personal work—and that is the true evangelism after all. Sunday school teachers feeling the burden of souls upon their hearts have spoken out boldly for Christ using the Word of God as the Sword of the Spirit. There has been visiting,—not just a mere social call to talk about the weather or an ice cream social, but real visiting for the purpose of persuading men, boys, women and girls to an acceptance of the Lord Jesus Christ as their own personal Savior. Consequently, SEVENTEEN SOULS have been born from above, because they have seen Christ, Living and Real and reaching out to them in human personal soul winners. Pray for us that we might have more personal work, more of this New Testament form of Evangelism, for we know that souls will truly be born again as a result of this kind of evangelistic work. We want our little church this year as never before to be a "soul-winning" church, and during this coming year we want to have a great harvest of souls to offer to the Lord. We are not merely concerned about adding new names to the church roll but we are greatly burdened with the task of adding names to the Lamb's Book of Life.

We also want to report that on the second Lord's day of the New Year we were richly blessed with a consecration service for our new Sunday school officers and teachers. May God make them a great blessing this year. This year marks the eighteenth New Year that this Sunday school has experienced. The present superintendent, Mr. Cleve Roush, has been the faithful leader of this school for sixteen years while Mr. Goshorn, one of our teachers, served one year. May the Lord bless them with many many more years of service in this great work of training the youth. Our school seems to be growing and continues to be active in teaching the Word of God.

The two Christian Endeavor societies are coming along nicely. New plans are being made for this year which we hope will make us more active and efficient in the Lord's work. The new officers have been duly elected and installed.

Our Women's Missionary Society, which was a banner society last year, is coming along under the leadership of its President, Mrs. White, and they are planning great things for this year. The Mission Study Course, covering Dr. Gribble's book, is now in progress.

The Sisterhood of Mary and Martha, although yet in its infancy, is growing in strength and the young girls of our church find in this organization an outlet for their desire to serve their Lord.

A group of Intermediate boys enjoy their "Signal Light" program once a month and the Intermediate girls look forward each month to their Sisterhood meetings.

This past year the Church has almost tripled its Home Missions offering, despite the depression. Next year we hope to do even better, both for Foreign and Home Missions. Just now a committee is undertaking the goodly task of raising money for new hymn books. This is being done by the New Testament method of giving. When people love the Lord they are willing to give to his work. May God bless these new

hymns to the extent that more souls will be moved to accept him by their messages.

Yours in the Blessed Hope,  
W. BERTRAM KING, Pastor.

#### NEWS FROM DENVER, INDIANA

On October 18, 1933, the church at Denver, Indiana, extended a call to Rev. W. F. Johnson, to serve the church half time.

A Christian Endeavor society has recently been organized, which has enjoyed a very good attendance, having wisely chosen as its president, Russell Clingaman.

Joint prayer meeting and Bible study classes have been held at the various homes on Wednesday evenings of each week.

On January 7, 1934, Rev. Johnson began the revival meetings which lasted a little over two weeks. Our chorister, Mrs. Anna Butt, assisted by the pianist, Miss Lois Clingaman, ably conducted the singing. The meetings were well attended, a wonderful spirit being manifested, 21 accessions being made to the church, with the entire membership showing new interest. A great part of this was due to the wonderful sermons, mostly on Bible prophecy. May the Holy Ghost continue to hover over us.

MRS. CARL V. MAUS, Secretary.

### Christian Endeavor Enlisting the Youth of the Church

(Continued from page 6)

largest consecration on the part of its signers. And beyond, or perhaps preceding, even these is the name of the auxiliary, "Christian Endeavor"—the endeavor of Christians to do the things which will please him who has called them out of darkness into his marvelous light, and who pleased not himself, but made himself obedient to the Father's will, even to the death on the cross.

#### Dangers of the Movement

So long as any organization or movement is sponsored by mere humans it will be fallible and likely to mistakes. And I am sure that no exponent of Christian Endeavor would even venture to suggest that the organization is perfect. But for me it seems that the biggest trouble is that too many derogators of the movement seek to put all the blame for failure in individual societies upon the movement and are not willing to admit the possibility of people failing to live up to the ideals of the society. The Word tells us that "The letter killeth, but the Spirit giveth life." I should like to give it as my personal opinion that the observance of the mere letter of the Pledge will kill the life of the society, but the entering into the spirit of the clauses of the Pledge will make alive the souls of the members. I believe that the same thing threatens the C. E. movement that threatens the Church, and that is that too many insist upon a mere observing of the letter of the law without at the same time understanding and possessing the real Spirit of the law. There is need that we shall learn that all doctrines are but outward symbols of inward works of grace in the heart, and to lose sight of the inward work of grace is to lose both.

Many have tried to maintain a Christian Endeavor society without seeking for the larger spiritual development which it seeks to develop and maintain in its members, and have failed, and then they have pronounced

the ultimatum on the movement—it is failure. And for the same reason many have come into the church and after having attended and worshipped for a while, even participating in the ordinances, they have dropped out and declared that there is nothing in religion anyway. For such one can have only pity, and one is reminded of the farmer who found an artist on his hillside, sketching an evening landscape. After watching the artist for a while the farmer remarked that he did not see any such colors as the artist was putting into the picture. While he sketched on the artist wisely replied, "Don't you wish you could?" He who would see the beauties in religion, and the possibilities in Christian Endeavor must have his imagination quickened by the Holy Spirit, and then he shall know that "eye hath not seen nor ear heard neither hath it entered into the heart of man, the things the Lord hath prepared for them that love him."

"The thought of duty must blossom into the thought of joyful privilege," said Mr. Amos R. Wells, in discussing the Pledge. "This is sure to happen," he continues, "as we go on in the path of obedience and service. Duty is a great word, but it is only a herald word? It is only the advance messenger of the greatest of all words, love."

#### Christian Endeavor Comprehensive

Mr. Amos R. Wells aptly asserted that the work of Christian Endeavor is comprehensive and yet definite, broad enough to inspire all parts of life, and at the same time binding its members to individual duties. "The pledge," said Mr. Wells, "concerns the private religious life, the wider life of our societies, and the widest life of the churches to which we belong. For each of these it makes broad, general provisions, and also singles out specimen examples of these general provisions. For the private life we promise, in general, to try to do what Jesus would have us do; and in especial to pray and read the Bible every day. For the society in general, we promise to be true to all our duties; and in particular, to take part in the prayer meetings and send messages to the consecration meetings when we must be absent. For the church we promise, in general, to support it in every way; and in particular, to attend its regular Sunday and mid-week services."

If there is anyone who will pick flaws with these ideals it strikes the writer that they must be very narrow in their views of what goes to compose a comprehensive Christian ideal; for if there is anything included in this resume that is not eminently desirable in any Christian character I have failed to see it. And it is my firm conviction that the Christian Endeavor movement where and when it is fully adopted and embraced in the lives of young people, helps to develop a greater sense of loyalty, earnestness and consecration within its members.

As a last reason, but not all the reasons for the continuation of the Christian Endeavor movement among the young people of the church, I want to suggest its entire adaptability. When first organized it was called The Young People's Society of Christian Endeavor. Now it has spread in its reach of helpfulness until it includes all ages and were better known as just Christian Endeavor. In some churches there are as many as five different groups studying and fellowshiping under the caption of Christian Endeavor. It has come that the



movement takes the child of six or older and by grading carries the individual along through the years until he reaches old age in some phase of Christian Endeavor enterprise, retaining always those essential features of the movement which make it attractive alike to youth and maturity.

While there are youth movements of various kinds, such as Y. M. and Y. W. Christian Associations, Brotherhoods and Sisterhoods, these all fail to be as all-inclusive and adaptable as C. E., for the Christian Endeavor organization can take a small mixed group of young people and band them together into a working body of Christians who will do practical things for the community and the church. In all good works, Missions, Evangelism, Reforms it finds a common interest with those movements of any and every kind which have for their object the application of the teachings of the kingdom to human life and experience, and is equally successful with these latter in the character and lasting qualities of the results accomplished.

More than fifty years of unrivalled success as an aide to the church in solving the problems of a sin-cursed world should recommend the movement to the consideration of thoughtful Christians. Let us be large-hearted enough and broad-minded enough to grasp the true and good wherever we find it, and appropriate it to the development of our own character and that of our youth.

Ashland, Ohio.

## KNOWING THE PARABLES—MIRACLES OF TEACHING

(Continued from page 11)

needed. But all these interpretations ignore the important principle that the parable has one great central truth; it is not given to teach these other things, true as some of them may be. The parable reveals the heavenly Father's heart attitude toward the repentant sinner; in the earthly story the father is really the "hero," not the prodigal son.

The parable of the Good Samaritan does not teach salvation by social service, for the parable is not teaching concerning salvation, but "Who is my neighbor?" Nor should we seek a specific meaning for the two pence, such as making them represent prayer and Bible study, or baptism and the Lord's Supper.

In the parable of the Tares, the enemy sowed tares while men slept, but there is no spiritual significance attached to this sleeping in our Lord's explanation of the parable. So in the Ten Virgins there was no sin in sleeping, nor are we to say that the foolish virgins might have gotten oil had they been awake. That is not the point of the parable. The Laborers in the Vineyard does not give teaching about getting saved in the eleventh hour. The setting of this parable is the question of Peter about what they were to get for leaving all and following Christ. The central teaching is to work for Christ and leave entirely to him the question of wages, as the men who went in at the eleventh hour did, while those who worked twelve hours were working under a definite agreement for certain wages.

Great confusion has come in the study of the Unrighteous Steward because it is not noted that it is not the unrighteousness of this steward that furnishes the central truth of the parable, but his worldly wisdom. The

parable is not a warning against being an unrighteous steward as he was; on the contrary, we are to imitate him, not to imitate his unrighteousness but his wisdom; be wise in the spiritual realm as he was in the earthly realm.

## Details in "The Sower" without Spiritual Meaning

In the parable of the Sower we see that our Lord gave spiritual meaning to practically all the details of the four kinds of soil, and this illustrates the perfection of the parables. But the parable is a complete whole, and the central truth concerns the reception of the seed of God's Word that fruit might be produced. Are there details that belong to the story and have no spiritual meaning? In the earthly sowing, the soil has no responsibility for its condition. But we have. In the earthly sowing, nearly all the seed would fall on good ground. But this does not indicate that nearly all the Gospel seed sown will bear fruit, for the point is not the proportion that bears fruit, but the different kinds of soil.

## Applying Parable Truths

After studying the three features of a parable, then applying the three principles in seeking the spiritual meaning, the third step is to make practical applications of the truth of the parable. Although there is one central truth, and not two or more different truths, there may be many applications of this truth. The Good Samaritan teaches the meaning of neighbor. We may apply this truth to our responsibility to the heathen, to the poor and needy, to anyone whom we can help. We may apply it to our Lord's loving and supreme sacrifice for us. We may apply the truth to our right relations to those of other races, and to the right attitude toward those of other denominations or other social sets. As we have seen in the study of the lesson on the Sower, there are many applications to be made.

## Reasons for the Parables

At a definite point in our Lord's ministry, probably at the close of the first year of the Galilean ministry, he adopted the plan of teaching by parables. This does not mean that no parabolic teaching occurred before then. For there are no less than twenty-three parable-similes in the first twelve chapters of Matthew, including the striking picture of the building on the rock and on the sand, which is a true parable, and perhaps has not usually been listed as such because the parable teaching proper began with the parables of the thirteenth chapter. These parables were given both to hide truth and to reveal truth. But this does not mean that our Lord desired to hide truth. Some had deliberately closed their ears to the divine message and the natural law was operating, that from those who have not shall be taken away even that which they seem to have (Luke 8:18, R.V., margin). This applied especially to the Pharisees, who said he had a demon.

Although the parable form of teaching came as a judgment on those who had closed their ears, the parables were full of grace and truth and designed to enlighten men. They would serve to set forth truth in the face of enmity against the truth, where the direct teaching would not be listened to, as in the parable of the Wicked Husbandmen. In the face of prejudice and ignorance of truth, the parable story would gain an entrance, as in the Good Samaritan. Again the story would be held in the memory even

when the spiritual truth was not perceived, and later might bear fruit.

Many different groupings of the parables have been made. The following is suggested: (1) Parables of The Father's Heart; (2) The Christian's Heart (3) Service, (4) Prayer, (5) Stewardship, (6) Judgment and the Second Coming, (7) Evangelism and the Kingdom. This grouping emphasizes a striking characteristic of the parables, that they cover in their teaching the whole range of human life problems.

The parables remove the veil separating us from the unseen world. Through them we may look on the things that are not seen, the eternal things (2 Cor. 4:18).

Columbia, South Carolina.

The true Christian should need no insignia to identify him.

Peripheral vision, or the ability to see out of the corners of the eyes, may be used in testing for automobile licenses at some future time. A refractionist who has made a careful study of peripheral vision believes that it is perhaps more important in driving than direct vision. Many accidents may be due to the lack of this vision. This vision is most sensitive to a moving object and it is effective within a range of about 180 degrees.

## OPINIONS OF OUR READERS

### A YOUNG PREACHER

shows a happy combination of wisdom and spiritual zeal that would do credit to many a Christian worker of much longer experience. Along with his renewal and a new subscription to the Brethren Evangelist, sent to the Business Manager, Dr. Teeter, Brother Louis Engle wrote the following splendid letter, which we share with our readers in the same spirit of comradeship that our young brother so sincerely manifests. More than that, it offers a very fine suggestion of the type of missionary work in behalf of The Evangelist that we need. There are many who could make their church paper count much more for the advancement of the Kingdom of God than they do, if they would only pass it on to other people to read after they themselves have read it through. May God help us all to share our blessings more than we do.—THE EDITOR

Warsaw, Indiana. Jan. 22, 1934.

Since we are one big family of Brethren it seems proper to share our joys as well as our disappointments. I am very happy just now for at least three things.

The first is an experience I had last evening (Sunday, January 21). Our pastor, Rev. Wm. E. Overholser, gives me an opportunity quite often to preach. Last evening was the second sermon I preached as an ordained minister and at the close the Lord gave us a soul for whom we had been praying much, and not only he but his wife who had been a member of the Church of the Brethren came and desired membership in our church. That makes 17 additions since the middle of November, so we have reasons to be happy.

The second is the new acquaintance and established friendship with Brother Ray Klingensmith. I am a member of and work in the Dutchtown church but live in War-



saw, so I had the opportunity of attending and assisting in the Warsaw revival with Brother Klingensmith as evangelist, and Brother L. E. Lindower as pastor. He did a wonderful work while here and our appreciation of him is so great that not only mine but the prayers of the Warsaw people are that God may preserve and mightily use him. I have never seen his faith in the power of prayer and his passion for souls excelled.

The third thing I am happy for is I am able to enclose money not only for my Evangelist renewal but also a new subscription for our pastor. Not so many of our members take it but we are reminding them often of its importance and after I get through reading mine I take them and distribute them among the folks. Personally I do not believe I could do without it.

I had a real experience with one last week I want to tell you about. I am employed by the Kosciusko county Farm Bureau in the produce department as a licensed tester of milk and cream. I carry my lunch and at the noon hour I read my Evangelist which I take to work with me on Monday and leave until I get it read. A few days ago a young man stepped into my testroom and I asked him if there was something I could do for him. He replied, "No, I'm just waiting on my dad who is across the street on business, so thought I'd come in to wait and smoke. every time," he went on to say, "I smoke around my dad he just raises —, so now what he don't know won't hurt him." (Isn't it a sad thing, for children to be so misled?) While he thought he was deceiving his father, in truth he was only injuring and deceiving himself. His words seemed to cut to my very heart and two things came to my mind very quickly. While I didn't know the father, I did give him credit for objecting to his son smoking and also I felt I must do something for the lad who was bigger than I but was tender in years. He sat down and began smoking and I went to the basement to work. No sooner had I arrived in the basement than the Lord reminded me I must do something. I said, "Lord, what shall I do?" and immediately I thought of my Evangelist. I went back at once and asked him if he cared to read. "Not very well," he spoke gruffly. I told him I had an interesting little church paper and I went right on and got it. I didn't hand it to him but laid it on a chair beside him. I wouldn't force it on him. I went quickly to the basement and asked God to make him curious enough to pick it up. After some moments I returned and sure enough he was reading, and not only that but, I hardly recognized the same lad. His whole countenance had changed. His gruffness was gone, and he began asking questions. He had seen my name on the front and it wasn't long until we became closely acquainted.

If I had handed him some daily newspaper with all the sins and suggestions recorded I venture his first and only reading would have been something far from inspirational because he would have chosen something that would fit his original gruff attitude. Not so with the Evangelist. It is uplifting from cover to cover, and I'm not ashamed to hand it to anyone, neither am I ashamed to be seen reading it even in a place where many people see me. I think too of a statement Brother J. L. Bowman made, that we pay five or six dollars for some big daily newspaper that has almost

no uplifting value at all, rather a poisoning effect, and permit it to be the sole reading matter for our whole family, and refuse to pay \$1.50 or \$2.00 for the Evangelist with hundreds of times more true worth in it. After all we satisfy the desires of our hearts, don't we?

Concerning providing reading material for our families I think just now of a case where unfit literature was permitted in a home. The man, who is a Christian and a few years ago was very active both in church and community leadership, was very desirous of leading his people in the true light. During his active years a number of infidel books were being circulated, and some were being misled by them. He purchased some of them and it is my firm belief he did so in order to gain knowledge of them so he could warn his people against them. That much I approve. In fact, I do not read any literature except that approved by the Brethren ministry and how could it be approved or rejected except by knowing its content? But, today the man is aged and infirm and of course inactive, though still true to the faith. For some reason three of his children never became Christians. They don't, and seemingly won't, attend any services, neither do they seem to care for any Christian fellowship or virtues. Investigation has proven they are reading and accepting that same infidel literature that for some reason or other was left undestroyed. If that literature were in my possession it would make the best kindling for fire I could find in the house.

May the Lord bless and help to carry the Brethren publications into every Brethren church and home, is my prayer.

Truly yours in the Lord,

REV. LOUIS D. ENGLE Dutchtown.

#### FROM OUR CORRESPONDENCE

The following communication and response to our Publication Day appeal represents an exemplary spirit of loyalty and cooperation such as gives encouragement and satisfaction to the heart of the Editor and Business Manager, and a spirit, we are glad to say, that is being quite widely manifested. Such support indicates that there is no need of taking an attitude of desper-

tion toward the publishing interests, even though times are hard and the going has been more difficult than in normal times. Just holding steady in moral support and confidence and giving such offerings as we are able and using our own publications in every Brethren group will see us through. —EDITOR.

Dear Brother Baer:

We were glad to see the picture of the Brethren Publishing Company's building in the Evangelist of January 20—a splendid building and a pride to the Brethren denomination.

Permit me also to say a word of appreciation for the good and wholesome literature we get from there. Living too far from any Brethren church to attend regularly, we surely enjoy the Evangelist as it comes to our home every week.

We heartily join in Brother Grisso's comment in his article of January 20—"The Evangelist stands out squarely for distinctive Brethren Doctrines and Definite Brethren character." We thank God for it. I started to read it 17 years ago. It helped in making a Brethren out of me, and since then it has helped to make me a better Brethren.

Keep up the good work, Brethren, I am convinced that when the Lord comes with the reward with him there will be a good portion of that reward for those who carried the burden of the Brethren Publishing house.

Enclosed please find my offering for the Publication Day.

Sincerely yours,  
WM. JOHANSON,  
Cleveland, Ohio.

## ANNOUNCEMENTS

### FOR SUPERANNUATED MINISTERS

Send all money for the Superannuated Ministers to Rev. G. L. Maus, Secretary of the Benevolence Board, Nappanee, Indiana. Be careful about this and avoid mistakes of getting money into the wrong hands as frequently occurred on previous years.

FRED C. VANATOR,  
President of Benevolence Board.

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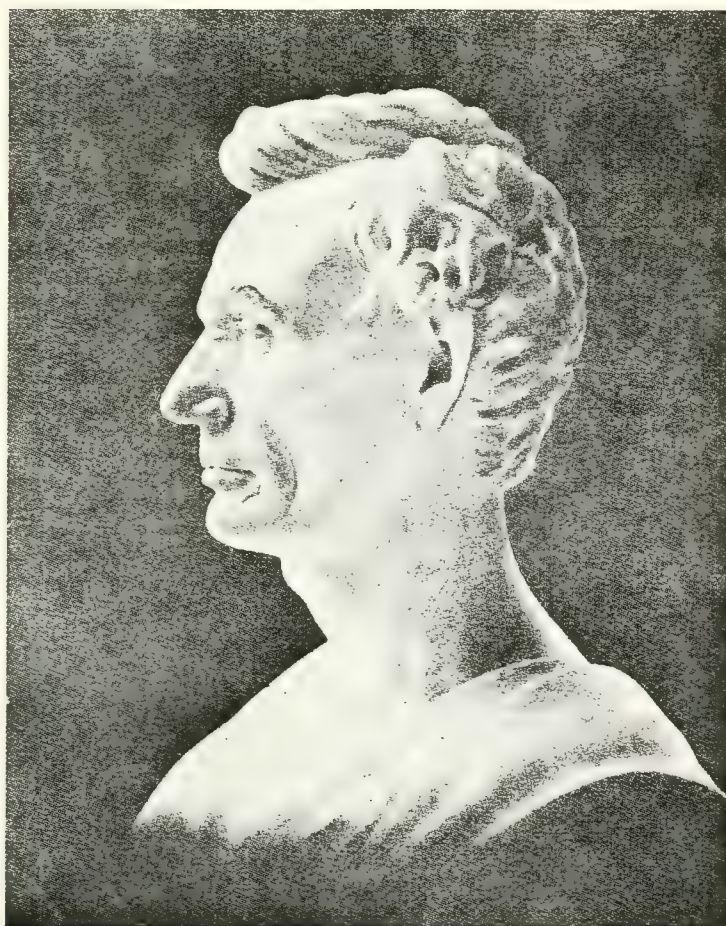
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# THE BRETHREN EVANGELIST



*Some opulent force of genius, soul, and race,  
Some deep life-current from far centuries  
Flowed to his mind and lighted his sad eyes,  
And gave his name, among great names, high place.*

—JOEL BENTON



## Signs of the Times

by  
Alva J. McClain

### THE Old Pagan Doctrine

In one of our classes at the Seminary we have been examining once more the various great religions of the world. A comparison of these religions shows that on many points they are absolutely different. But they all agree on one thing:—**THAT SALVATION MUST BE SECURED BY HUMAN WORKS.**

They do not agree as to what kind of works must be done. In one the work may be that of turning a prayer wheel. In another it may be a kind of mental work. In one the work prescribed may be utterly foolish. In another the work may be something good and worthwhile. In one religion man must do it all, while in another he only lends a bit of assistance to God. But all agree as to the main principle—Salvation is by Works, of this or that kind.

### THE Blessed Christian Doctrine

Christianity alone teaches Salvation by Grace. On this point there is an unbridgeable gulf between Christian doctrine and the doctrine of the pagan religions. You will find the Golden Rule in pagan religions, but you will find no Grace. You will find some ideas that certain writers call Grace. But always when you examine the idea, at bottom it turns out to be legalism in one form or another. "Grace and Truth came by Jesus Christ;" and by him alone.

But, strange as it may seem, many of those who talk the most about Grace apparently know nothing at all about what Grace is. They have never seen the inner glory of Grace. What is Grace? Let us go to the Apostle Paul who was chosen especially by our Lord to teach some things which could not be fully taught before the Cross because the disciples at the time could "not bear them" (John 16:12).

### GRACE—according to Paul

To expound the whole doctrine of Grace it would be necessary to expound most of the epistles written by Paul. But Grace is such an important matter that the Holy Spirit through Paul has given two definitions so plain that a fool may read and not err.

The first is Romans 4:4-5:—"Now to him that worketh is the reward not reckoned of Grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness".

The second, in Romans 11:6, is still clearer:—"And if by Grace, then it is no more of works; otherwise Grace is no more Grace. But if it be of works, then it is no more Grace: otherwise work is no more work."

This text requires not a single word of comment or "explanation." All we need to do is leave it alone, just as it reads, and believe it. And preach it. And resist "to the face", as Paul did, any man who tries to tone it down to his own liking, no matter

how much of a "pillar" he may be in Christendom. (See Gal. 2).

### WHY Does the Natural Man Hate Grace?

One of the most astonishing things in the world is the way men resist the idea of Grace. If you examine the religions and cults of the world, you will find that no idea is so ridiculous but that some men will believe it. But with one accord men in their natural state are against the truth of Grace. And only the work of the Holy Spirit is able to break down this enmity. Why is it?

The answer is that man hates beyond all else to admit that he is utterly undone because of his sin, that within him there is no good thing, that there is nothing that he can do to save himself, that he can merit nothing from God. He hates to take his stand down in the market-place of sinners, stripped of all his self-righteousness, there beating his breast, and crying out, "God, be propitiated to me, the sinner" (Luke 18:13, Greek). He would rather say, "God, I thank thee that I am not as other men are" (Luke 18:11), even if the difference be only infinitesimal. He would rather have some ground of human merit under his feet, no matter how small. He would rather say, Lord, I do this, and I do that.

Pride and self-sufficiency are terrible things. Once they started a rebellion in heaven, spreading sin into the world, and costing God the sacrifice of his Son. Now we have the promise of a "New Heaven and a New Earth" into which no one will ever enter except by Grace. There will be no boasting there. It will be shut out (Rom. 4:27-28).

### THE Battle for Grace

All through his great heroic ministry the Apostle Paul fought for the truth of Grace. He fought for it against the Jews of his own nation. He fought for it against the pagan religions of his day. He fought for it against the compromisers who arose within the visible church. To the end of his days, the "human merit" gentlemen dogged his steps trying to revive the old pagan doctrine of salvation by works among Paul's converts. Even Peter, the great leader of the twelve, finally was led out of the path of pure Grace, so that Paul says, "I resisted him to the face, because he stood condemned" (Gal. 2:11 ARV).

In fact, Paul wrote the book of Romans mainly to teach the truth of Grace; and then wrote Galatians to correct certain churches which had fallen away from the great doctrine of Grace in Romans.

### THE sin of Adding to Grace

Paul's greatest battle was not against those who denied the whole principle of Grace, but against those professed Christians who accepted Grace and then sought to add some small modicum of works. This appears in Gal. 5:1-4 very clearly. Certain Jewish Christians insisted upon circumcision. Now Paul had nothing against this rite. He himself was a circumcised man. Furthermore, from a physiological standpoint the operation has much to commend it, just as many other things in the Mosaic code are worth perpetuating; one day of rest in seven, for example.

But Paul declares to these men in Gal. 5:2, "I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing." There is no saying more severe in all Paul's writings. Paul did not say this because there is something damnable in the mere physical operation, but because these men were accepting the rite as something which must be added to the Grace of God to save their souls. This automatically threw them back on legal grounds. And Paul says in verse 3, "I testify again to every man that is circumcised, that he is debtor to the whole law." And there can be no salvation in law-keeping, for no man can keep it all. Therefore, "Christ is become of no effect unto you, ye who would be justified by the law; ye are fallen away from Grace." (5:4 ARV).

This principle needs endless repetition. Any man who does any work, no matter how good, with the idea that this will help to save his soul, is actually "fallen away from Grace". Christ can do nothing for him until he gets back to the ground of Grace.

No wonder that Paul fought for Grace. The very salvation of human souls depended upon the outcome. And that great American scholar, Dr. Machen, has well said that upon the battle Paul fought against the legalists there was hanging the very existence of Christianity itself. If the legalists had been permitted to win, there would have been no Christianity; only another Jewish sect. And this battle has had to be fought in every age. It is either Grace or works; either Christ or Law; it cannot be both.

### IF Righteousness Come by Law"

In the second chapter of Galatians, which records the great battle against the legalizers, the Apostle brings his argument to a tremendous climax: "I do not frustrate the Grace of God; for if righteousness come by law, then Christ is dead in vain." (Gal. 2:21)

There are two things here to remember: First, to add any law or works to the Grace of God is to "frustrate" Grace. The Revised Version translates the Greek word "make void". Mixing law with Grace as a means of salvation is to nullify Grace altogether. This Paul did not do.

The other thing is still more serious. If  
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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

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## The Primary Claim of Jesus for Himself

There is one claim that Jesus makes for himself that stands out above everything else. Before anything else can be said about him or for him in his relation to men, he must be recognized and called their Savior. The divinely announced purpose of his coming into the world was that he might "save his people from their sins." That is the primary part of his ministry, and that is what he desires that men shall first of all see in himself. No honor can men confer upon him until they have taken him to be their Savior.

Yet there are those who seem to think they can do him honor by saying nice things about him and calling him high-sounding names. Some, like the rich young man of Jesus' own day, call him a good man, but they do him an injustice who call him "good" before they have called, or when they refuse to call him Savior. Some call him a great Teacher, but they do not honor him until they have accepted him as the Truth that makes free from sin. Some call him the model servant, but that is faint and unworthy praise, for a mere human could be all that by the help of God. Some have even dared to call him Savior, and in the next breath have declared that there be other saviors also, that he was not unique in his sacrificial death on the cross. That is outright dishonoring to his blessed person, and is unworthy of one who sincerely professes to love our Lord, yet that false note has come from pulpits set for the defense of the Gospel, as Dr. John Snape reminds us: "R. J. Campbell, one-time pastor of the City Temple, London, whom I have heard preach both in his own pulpit and in this country, believed and declared that a soldier dying in the trenches for the sacredness of national pledges, the maintenance of constitutional government, the sovereignty of smaller nations, the safety of the seas, and the democracy of the world, is giving his life in a sacrificial way just as Christ gave up life on the cross, and thereby saves his own soul by his sacrifice." In other words, the old impossibility is no longer impossible, for a man can actually lift himself by his own boot straps.

It is recalled also that Lyman Abbott had the same sort of faith, extending the conception to the fireman who loses his life in saving a life, or the policeman who is shot to death in protecting his fellowmen or in attempting the arrest of a bandit. A specific instance brought out these words: a fireman in New York had actually lost his life in saving another, which admittedly heroic act led Abbott to say: "To believe that God did not recognize in him a son is to dishonor God and discredit the universal witness he bears of himself in the hearts of his children."

The same view was held by John Hay and was reflected in the lines he wrote about Jim Bludso, the swearing, drinking, adulterous pilot of a Mississippi steamboat, who stuck to his wheel and saved his passengers, though he thereby lost his own life. That heroic deed, according to Hay's philosophy, saved his own soul, as he indicates in these lines:

"He weren't no saint, but at Judgment  
I'd run my chance with Jim  
Longside of some pious gentlemen  
That wouldn't shake hands with him.  
He seen his duty, a dead sure thing—  
And went for it there and then.  
And Christ ain't going to be too hard  
On a fellow that died for men."

Such teaching is in direct conflict with that of our Lord who said, "No man cometh unto the Father but by me," and that of the Apostle Peter, who declared: "Neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." And all this pious talk and complimentary remarks about Jesus is absolutely dishonoring him

when spoken by men who deny his claim to be the all-sufficient and only Savior of men from sin.

And we are wondering how much less blameworthy are those authorities of the All-India Methodist Theological College, who, knowing Gandhi's views recently invited him to visit the institution and address the students, many of whom are preparing for the ministry. On his arrival, his favorite hymn, "When I survey the wondrous cross," was sung, followed by a negro spiritual. He was asked about methods of assisting him in his work of uplifting the harijans. He replied that money alone was not enough for the uplift of the harijans, but that he needed the talent of the students to educate their youth. Though he believed in all great religions of the world he wanted them to enter the field only if they believed that Hinduism was a religion from God and not from Satan, and they must not concentrate on converting them to Christianity. Mr. Gandhi said that Indian Christians should not only work in coordination but in subordination to the central Indian committee for the uplift of harijans. That is strange advice for leaders of a Christian college to be providing for the young people, especially for the many missionaries assembled there and the theological students. One is made to wonder if such Christian leaders might have lost their appreciation of the saving grace of the Lord Jesus Christ. Surely those who value aright what Christ first and above all is and does for a man, cannot sit back and listen without protest to him being put on a common plane with the pagan gods of the world. We simply cannot honor Jesus by any nice words about him unless we first of all grant him his claim to be the unique and God-given Savior of the world. Before we can say anything else about him, we must acknowledge him to be our Savior.

## Lincoln Was Tender and Forgiving

Among the many noble traits that belonged to Lincoln, possibly the most appealing was the spirit of tenderness and forgiveness that pervaded his life. It mattered not what a man had done or who he was, Lincoln was ready to show the utmost kindness and patience and forbearance toward him; that was his nature. That was the spirit that was in his heart; God had planted it there. The following incident well illustrates the characteristic, so divine and yet so little appreciated in his time and in our own:

George Pickett, who led that brilliant and terrible assault on the third day in the battle of Gettysburg, was a friend of Lincoln, as were many others who wore the grey as well as the blue. And when they were defeated, though he felt strongly that they were wrong, yet he was ready to forgive them rather than treat them harshly. When Richmond fell and he went to the city, he called at the home of George Pickett. His wife relates the following story of what transpired:

The fate of other cities had awakened my fears for Richmond. With my baby on my arm I answered a knock, opened the door and looked up at a tall, gaunt, sad-faced man, in ill-fitting clothes, who, with the accent of the north, asked:

"Is this George Pickett's place?"

"Yes, sir," I answered, "but he is not here."

"I know that, ma'am," he replied, "but I just wanted to see the place. I am Abraham Lincoln."

"The President!" I gasped. The stranger shook his head.

"No, ma'am; just Abraham Lincoln; George's old friend."

"I am George Pickett's wife, and this is his baby," was all I



could say. My baby pushed away from me and reached out its arms to Mr. Lincoln, who took him in his arms. As he did so, an expression of rapt, almost divine, tenderness and love lighted up the sad face. My baby opened his mouth wide and insisted on giving his father's friend a dewy kiss. Mr. Lincoln gave the little one back to me, shaking his finger playfully at him, saying:

"Tell your father, the rascal, that I forgive him for the sake of that kiss and those bright eyes."

As Joseph Fort Newton remarks: "How nobly and tenderly human was that strong, sad man, whose face has puzzled all the artists, but revealed itself to the intuitions of a little child, inviting a kiss. If ever the spirit of Christ has taken the form of flesh among us in this land, it was in the thin, worn figure on the platform at Gettysburg!" We do well to remember his birthday and to be reminded of that noble spirit. He is a worthy ideal for the young manhood of our day.

## Day Set for Sunday School Teachers

The suggestion recently made by Dr. William T. Ellis for the setting apart of a day on which to give special recognition to Sunday school teachers on a national scale seems to have taken like a contagious disease. Both religious and secular papers have commended the idea, as well as have also denominational and interdenominational leaders in religious education. From among these leaders of many denominations a national committee has been constituted, but a committee of laymen, of which Dr. Ellis is chairman, is in charge of the actual arrangements. A date has been set and a drive is on—unlike anything ever before attempted in the religious life of America—to observe October 6, 1934, as National Sunday School Teachers' Recognition Day, with a mass meeting in every village, town and city in the Country.

The simple purpose is to honor the more than two million Sunday School teachers and officers who, unpaid and unrecognized, have been one of the underlying educational influences of our time. This generous expression of appreciation should wholesomely stimulate all religious interests by concentrating public attention upon the Sunday School.

We imagine it would be difficult to find intelligent church leaders who are without appreciation of the work of the Sunday school teacher, but that appreciation might be greatly extended and intensified, and the work of teaching the Word of God magnified by a public recognition day. We suggest that this date be kept in mind and effort be made to keep free from conflicting engagements. Officials and pastors should at once reserve it on their calendars, and put the subject into their programmes. If active cooperation is forthcoming, this should be one of the outstanding religious demonstrations in American history. Remember, it is not planned that this shall become a new special day in the church's annual calendar. Only this one recognition day is calculated, but we see in it some splendid possibilities.

## EDITORIAL REVIEW

From a personal communication from Brother Fred C. Vanator, pastor of the church at Peru, Indiana, we quote this word: "Things are going along nicely here. Cold weather did things to our last Sunday evening service though. But we had a fellowship night on Monday night (December 29) and had about seventy there in spite of the sub-zero temperature."

An encouraging word reached the editor indirectly concerning the revival now in progress at the Fremont, Ohio, church under the evangelistic leadership of Brother H. M. Oberholtzer. During the first week eighteen confessions and nine reconsecrations were received, and on Tuesday night of the second week five more confessed Christ. Brother W. S. Crick, the writer of the weekly Sunday school notes in this paper, is the faithful pastor.

Just last Friday we received the notice published in this paper of the passing on December 19th of Elder C. E. Glenn of Terra Alta, West Virginia, one of the pioneer preachers of the church,

and one who did a splendid service in his part of the Lord's vineyard. We had the pleasure of meeting Brother Glenn and his wife on only one occasion, and that was in their own home. It was a season of fellowship that we greatly enjoyed and the strong faith in Brethrenism that he displayed is still a pleasant memory with us. We extend sympathy to the wife and children.

Dr. K. M. Monroe recalls some of the evangelistic activities connected with churches being cared for by seminary students and the journalistic success of Brother Tom Hammers' write-up, as published in this paper some weeks ago. The seminary is proud to have received the long anticipated Raised Map of Palestine and we can testify from experience with one in another school that it will be found very profitable in studying the land of the earthly ministry of Jesus. It is to be accounted a very great asset to the seminary.

Inasmuch as some of our ministers occasionally take advantage of the Winona Lake School of Theology, which is strictly a summer school, it may be of interest to some to learn that the management is announcing extension courses through the Winona Lake Bible Conference, from August 13th to 25th. A number of lecture courses to be given by speakers of the Bible Conference have been selected for which credit will be given, provided lectures are regularly attended and reports are made on the same. The extension work will be in charge of Dr. J. A. Huffman of Marion, Indiana. The regular school will be in session from July 5th to August 12th and will be in charge of Dr. W. E. Biederwolf, as usual. Among the specially interesting men scheduled as members of the faculty are Dr. Samuel M. Zwemer and Dr. J. Campbell White.

Brother L. V. King, treasurer of the Brethren Home Board, gives a financial report for the month of January, the receipts totaling \$101.54 and the disbursements amounting to \$125.51, which fact is evidence of the need of a special offering to make up for the shortage into which the Home seems inclined to drift if left to depend upon the normal rate of income. The last Sunday in February is the time set for lifting the offering for this worthy cause, as well as for the Superannuated ministers. Money for the Home should be sent to the treasurer, Brother King, at Mexico, Indiana, and for the aged ministers to Brother G. L. Maus, Nappanee, Indiana. In this connection we call attention to the official notice by the President of the Brethren Home Board, Dr. J. Allen Miller. The officials of both boards are very much concerned about the means by which they shall be able to do the work with which they have been charged by General Conference. Bricks cannot be made without straw. The brotherhood must provide the "straw" in this case.

From the Ashland, Ohio, church we have an interesting letter over the signature of the pastor, Brother Dyoll Belote, who reports the recent evangelistic meeting conducted by Dr. and Mrs. McCartneysmith, concerning whom we made comment in these columns in a previous issue. Brother McCartneysmith also favors us with a report from his point of view. Eight confessions were received during the meetings and the spiritual life of the congregation was inspired by the splendid messages in sermon and song. It was a pleasure to fellowship with these good people who not only proved themselves capable, but also manifested a fine Christian spirit. Brother Belote reports three others added to the church, having taken their stand for Christ at the regular services preceding the special meetings. The various departments of the work are carrying on faithfully and the condition of the Ashland church is encouraging, notwithstanding the financial trouble which it shares along with other churches. Last Sunday with nothing special on the program the Sunday school attendance went over the 200 mark again, though not so high as on Rally Day. Attendance at the regular preaching services also continues to be good.

Brother N. C. Neilsen, correspondent for the First church of Long Beach, California, does not write often, but when he does write, he gives us an interesting record of that remarkable church, of which Dr. L. S. Bauman is the pastor and Brother Alan S. Pearce is the associate pastor. During the year past 120 were added to the membership, 107 by baptism, 10 by letter and three by relation. Deducting the number lost during the year leaves a net gain of 49, bringing the total membership up to 1024. The

(Continued on page 8)



# SOVEREIGNTY OF GOD

## and the FREEWILL of MAN

By Claud Studebaker

I am well aware that some lines are difficult to define. The negro said it was hard to tell just where contentedness ends and laziness begins. There may be several questions of theology equally difficult. Where the emphasis is placed, and your interpretation of the scripture, will determine your position. I am sure there is no theology or special interpretation I wish to impose on any. I yield to no one in loyalty to the Book. Just the proper understanding of the message God purposed to reveal, of course, produces the discussion.

Since a young man I have been interested in the subject presented. During many years, earlier in life, I was associated with Baptists, who preached many sermons on "Once in Grace Always in Grace". Their own fraternity seemed to be quite divided on the doctrine and it became the subject of many private discussions. I have been a constant reader of "Moody Monthly", "King's Business", "Sunday School Times", and other such magazines, and would be very glad to believe the teaching that is presented in them quite frequently to effect, **that a regenerated man is eternally secure**, regardless of the life he lives; that it is merely a matter of reward and not salvation. The Schofield Bible I regard as one of the best of study Bibles, but do not consider the notes in any sense inspired. Though they speak in very positive terms that certain verses of scripture teach certain things, it is barely possible that the author has made a number of errors of interpretation.

It may be possible that many popular classifications and systems of rewards and judgments which have been preached with great emphasis, will need some revising when God changes the world order and the King rules in righteousness. Whatever may be the rewards and classification of the redeemed, I am quite convinced all the faithful shall be like HIM, in life, righteousness, glory, joy, etc., with no tears, no remorse, no regrets, and only the faithful entering heaven.

Seems to me the burden of exhortation through precept and example, from Genesis to Revelation, whether God himself is speaking to Adam or Moses, or through an angel, prophet, priest, king, Jesus Christ, apostles or however the revelation is made, it is one voice like the voice of many waters calling to faithfulness.

The illustration used, that if we are born the child of our father we can never be anything but a child, whether obedient or disobedient, has this vital difference when applied to spiritual birth—we are born of God by our own free will, we have "power to become the sons of God." Of course salvation is the gift of God, but unless we believe and choose we are never the children of God. Our will is not taken from us in the new birth, if while we are children of the evil one we may consent to come to light and life in God, we also may consent to follow Satan and depart from God.

Another argument of merit is—God gives you eternal life, it cannot be terminated and taken from you—John 5:24; 6:39; John 8:28, 29; Romans 8:35-39. No one believes more sincerely than I in the security of the saints, and that there is no power that can defeat you or sepa-

rate you from his love. However you will find implied and many times stated in the scripture, "To the faithful in Christ Jesus." There is no possible failure for the faithful. I know of no promise for the unfaithful anywhere in the book. You may inject the question of How much sin can a saint indulge? Is God engaged in erasing and re-writing? "The sin of the saints" may be discussed by preachers, but the Bible deals with "Holiness of the saints", perfection is the only standard. If carnal Christians are mentioned it is only to condemn them and never to justify them as in any way enjoying fairly normal conditions which may reduce our rewards but not interfere with our salvation. If we do sin, we have an advocate with the Father, Jesus Christ the righteous. Sin has one result and that is a fatal one, death. It has only one remedy. If we fail to use the propitiation, the advocate, saint or sinner, the result is inevitable.

Adam was the son of God, in perfect fellowship, had eternal life. He sinned—lost his sonship—fellowship, eternal life. The angels with flaming swords were placed about the tree of life. Man in the likeness and image of God, can at any time set himself against God, if he chooses. What Adam lost, Christ came to redeem and restore; our sonship, fellowship, bear the curse, give life (eternal), the same that Adam had. If Adam could choose, so can any child of God.

Moses praying to God for sinning Israel, heard these words: "And the Lord said unto Moses, Whosoever hath sinned against me, him will I blot out of my book" (Ex. 32:30-35). At least it is God's book and some who have been written therein have been blotted.

Rahab's deliverance by placing the scarlet thread in the window, must have reference to the blood of Christ, but this was required,—they must remain in the house, if they go out on the street their blood is on their own heads. If they keep faith and remain inside their deliverance is certain. There is a man-side as well as a God-side to salvation.

In the parables of Christ there is (Matt. 13) the parable of the sower. The seed is the Word, it falls into the heart, it produces a new life, some are offended and die. Whatever technical analysis and interpretation may be given to this parable, it seems to me the fact that a life was born by the life giving word and the same life withered and died is very evident.

Christ speaking to his apostles just before Gethsemane, (John 15), talks of the vine and the branches. Surely Christ is the vine, Christians are the branches, grafted in by faith, of course. "Every branch in me that beareth not fruit he taketh away"; Abide, abide, abide, abide, abide, abide, abide, abide, eight times he repeats in a few verses—"Abide". His great exhortation to faithfulness is "If a man abide not in me he is cast forth as a branch and is withered; and men gather them and cast them into the fire and they are burned. I see little comfort or hope in this separation.

**Take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God** (Heb. 3:12). There certainly can be no question that these



words are to and for Christians with many others, which might be quoted, which state very plainly that it is possible for children of God to depart from him and not only lose their reward, but follow Satan to their death. Eternal life is never apart from God. If we never come to God we do not have life. If we come to him through faith in Christ, who is the way, we have life. If we abide in him, he makes us eternally secure and no power can pluck us out. If we depart from him we depart from life. Eternal life is not an isolated parcel given to you which is indestructible, but is your sharing in the life of God.

**Make your election sure,—“If ye do these things ye shall never fall.”** In this first chapter of 2 Peter it is plainly stated that these have obtained like precious faith, a new nature, made partakers of divine nature. “Add to your faith virtue,—knowledge,—temperance,—patience,—Godliness,—brotherly kindness,—charity.” These things make you fruitful. It is dangerous to be unfruitful. “Every branch in me that beareth not fruit **HE** taketh away” (John 15:2). “He that lacketh these things is blind . . . and hath forgotten that he was purged from his old sins.” (2 Peter 1:9).

The goal is an entrance into the everlasting kingdom. **“Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the CHILDREN OF DISOBEDIENCE.”** (Eph. 5:6). In the context Christians are being warned against fornication, uncleanness, covetousness. These sins will bring the wrath of God. There is not much comfort to anticipate God's wrath.

Paul in acts 20 warns the elders that wolves will not spare the flock, “of your own selves shall men arise, speak-

ing perverse things.” He goes on to say “that by the space of three years I ceased not to warn every one night and day with tears.” There must be a serious danger. In 2 Tim. 2:18 we read of some who “have erred, saying the resurrection is passed already, and overthrow the faith of some.” It is possible for very sincere believers to have their faith overthrown. Sin is very deceitful.

In the final messages to the churches in Revelation, however you may interpret it—a chronological presentation or a composite picture—one thing stands out for every age or condition, that only the overcomers shall share in eternal life, escape second death, eat of the hidden manna, be given power, wear white raiment, be a pillar in the temple, or sit upon the throne with Christ. The warning is that the candle stick may be removed, the name may be blotted out if you defile yourself, or you may be spued out if lukewarm. Certainly they had their first love, or they could not have left it; they must have been cleansed, or they could not have defiled themselves; their names must have been written, else they could not have been blotted out. They overcame by the blood of the Lamb; of course, it could not be otherwise, but overcoming puts a responsibility of faithfulness upon the believer.

I close with this repetition. **No promise is made to the unfaithful.** Whatever may have been the talent, it was the gift of God, faithfulness therein made possible the entrance into the “joy of thy Lord,” unfaithfulness was the cause of having the talent taken away, and being banished to outer darkness. The great message of God is written plainly from first to last on the pages of his holy word. It is not a technical treatise to be made to conform to certain standards and classifications of men.

If God saves unfaithful men there will be no regrets on my part. Whatever being saved by fire may mean in 1 Corinthians 3, one thing is evident, they built on Jesus Christ, but after the wisdom of men, there is no suggestion of evil or unfaithful men.

But in this all will agree, those who sincerely accept God's gift of life in Jesus Christ and serve him faithfully have all power in heaven and earth pledged for their security.

5002 Dearborn Street, Pittsburgh, Pennsylvania.

By the ancients, courage was regarded as practically the main part of virtue; by us, though I hope we are not less brave, purity is so regarded now. Courage, however, kindled, is fanned by the breath of man: purity lives and derives its life solely from the Spirit of God.—Hare.

The place God led them to was called Marah, or bitterness. It was a bitter, distasteful experience that God was permitting them to have; but they would not have it. They wanted everything to be sweet and easy, and they murmured.—Arthur Petrie.

O Thou, who in thy greatness holdest the planets on their way, and in thy providence guides the sparrow's flight, and in thy tenderness markest the sparrows fall, may we not be blind to thy footprints in the events of every day, but see them guiding our way and feel more and more thy love. Father, we ask not for great things, but we ask thee to help us in the little needs and longings that fill our every day, to be the strength of our every endeavor, that in our daily walk we may feel that the earth is warm with life and joy, that the air is full of strength, that there comes to us from every side some message, sweet and tender, if only we can be patient, trustful, believing that all things work together for good to them who seek to do thy will. Amen.—Joshua Young.

## Lincoln

H. A. Gossard

(To the memory of one whose life was an Exemplification of the highest of national ideals.)

*Let nations muse upon his frugal life,  
Then leave their finest thots on mem'ry's page.  
And soldier, like him—sharing in the strife—  
Let learn the art with which he did engage  
To turn defeat to potent victory!  
Yet tho nations sift intelligence to find  
His underlying force, dull-eyed they see—  
As blind men facing mountains—no outline  
For earthly view sees but the sod and mold;—  
While down beneath the surface lies the gold.*

*He was the fulcrum 'neath the doom of hate  
That severed states, and their proximities;  
And he it was, with vision truly great,  
Who firmly bound them by true policies.  
In his unselfish soul was born the thot  
That God created all men to be free;  
And, seeing humans being sold and bought,  
He pledged his life to give them liberty.  
Where duty led the way he blazed a path,  
Nor cared for aught that demagogues might say;  
His pungent judgment did outdo their wrath  
As vibrant music thwarts the thunder's bay!  
Thus love and wisdom wrought complete control:  
For this all nations now his name extol.*

*For such ambition men of honor yearn.  
And those of culture seek to emulate  
His gentle manner; and, on altars burn  
Celestial incense in the golden gate  
Of sacred lore . . . They who upturn the sod  
Of prairies, and the mold where forests stood,  
Claim kin to him who humbly pled with God  
To help him make of men one brotherhood.  
He faintly saw but aught of this desire,  
And then was made the nation's sacrifice!  
'Tis ours to keep beneath it Sacred Fire  
To burn a nation's dross,—and purge caprice.  
For this he lived and died!—Shall we refrain?  
If we thus live, we shall not die in vain.*



# THE FORGOTTEN MAN

## A Note that Preceded Roosevelt's "Forgotten Man"

By Dr. A. D. Gnagey

Digest of an Address before a Pennsylvania Conference held at Meyersdale in 1929 and an earlier National Conference. After repeated requests, Dr. Gnagey has finally consented to its publication, which is now most timely. (Part 1)

Long before President Franklin D. Roosevelt thrilled the nation with his magnetic appeal in behalf of the "Forgotten Man," and still longer before the States had made provision for old age pension, the church had grappled and is grappling now with the problem of its retired ministers, a different sort of "Forgotten Man;" the "dead line" we used to call it, but that is too suggestive and so we have come to speak of "retired ministers" and a "superannuated ministers' fund." That is, apparently at least, a little more refined.

More than a quarter of a century ago the writer read a paper at National Conference which in that year met at Ashland, Ohio. The title of that paper was "The Forgotten Man." Among those who expressed their appreciation of the paper were four young ministers who told me very frankly that though they thoroughly enjoyed the paper they did not believe what I said. Since then, however, the four have acknowledged that I was right. How shall we account for this change in thought and attitude? Easily enough. **They** were young men **then**. Now they are well on toward that period in a minister's life when the dreaded "dead line" looms up. To the young man of twenty-five or thirty there is no such "creature" as the "dead line". That period is forty years ahead of him, and distance in this case lends enchantment. Youth dreams dreams and sees visions, but a "dead line" is neither in his dreams nor visions. Therefore, the writer will very graciously excuse and forgive his young Brethren in the ministry if they choose to amuse themselves otherwise while the laity and the elderly men in the ministry give themselves diligently to the absorption of the thought I am endeavoring to present in this contribution to our church paper,—and with apologies to our able, cultured and refined Editor, Brother Baer.

A minister of high standing in a sister communion, considerably past middle life, one whom I knew and heard preach once, spoke as follows in a discussion of the subject here under consideration:

The last time that I was in the City of Washington, I called upon two of my friends, a retired clergyman and his wife, whom I have known from my college days. They were living in a small but comfortable house, in a pleasant part of the city, with a maid or two to do the house work, and with everything as comfortable and pleasant in a modest way as one could desire. After a life of many trials and great sorrows, they had reached a quiet and peaceful harbor for the rest of their days. What is the explanation? Early in his ministry this man had the worldly wisdom and foresight to take his life and future, and that of his wife and children, out of the hands of the Church, and to put them into the more merciful hands of the government, to give up his parish and become a Chaplain in the army. Instead therefore of a salary of \$700, the average salary of a clergyman in our Church, he had a salary of \$2400; and instead of a pension of about \$250, which is all that the Church on the average is able to give, he was retired at sixty-four years of age with \$1800 for life. Compare now what might have been his lot if he had remained in the service of the Church.

This man, gallant soldier of the cross, whom I knew

personally, had large experience in the long, sad, pathetic, and sometimes, tragic association in his own church with the problem of the retired minister, "The General Clergy Relief Fund." He was widely known for his sympathy with the clergy and their widows and orphans and therefore received many letters, some of which tell stories pathetically tragic. "My health has failed. I am old and broken. I have nothing laid by. My faithful wife is prodding and scraping along faithfully and, as always, uncomplainingly, as ever to piece out and make ends meet. Sometimes when I see her drudging I feel how pathetic and weary and sad such a life is for one who was so cultured as she was. We are cast out, not altogether unkindly, but I was old and sick and unable to perform the duties required. For long years I preached for \$600 a year, then \$400, I am now in dire circumstances." This is a mere extract from scores of letters this clergyman has received from men in the ministry in his own church, knowing as they do, his tender sympathy and one who is patient with their pitiful tales of poverty and hardships. He reports scores of pathetic and shocking instances of poverty and distress and of heroic struggle among clergymen of fifty and upward who are no longer wanted due to old age, who are turned out to tramp the country as book agents, picture sellers, picking up a scanty living as best they can. Of course these things prevailed years ago, but they are not yet hoary with age. Surely, folks, these poor drifting derelicts are a sad commentary on human nature and yet more so on the church's treatment of her aged and helpless clergy. There are hundreds of clergymen in the country, and this is not theory, but sober facts gathered from wide experience and observation and actual knowledge,—clergymen who as they grow older, and are every day sinking more and more into discouragement and poverty. There is no security, no permanence; their lives are more or less adrift, they are exposed to popular caprice and the chances of men's whims; and after years of service, they find themselves unable to secure work where they can earn bread. To speak and write of the "Forgotten man," is not a misnomer, nor, indeed, is it an anacronism. The preacher, they say, is a poor financier. Perhaps he is, and perhaps he might save money. But let the average person who thinks it easy for a clergyman to make and save money put himself in the minister's position. The present requirements are four years of college and three years of seminary work. Here are seven years right out of the **heart** of young life,—a period in which the young man could at least earn a living, and come out "even" at the end. But instead, he earned very little if anything, and in addition spent probably \$2,000 (a very low estimate). This \$2,000 put at interest during the period of his active life in the ministry (compounded) would have grown into eight or ten thousand dollars. Poor financiers? A Pittsburgh banker was approached by Bishop McConnell for financial aid. The banker said, "The trouble with you preachers is you are poor financiers." The Bishop replied: "Let me see, brother, how many banks failed during this depression? Yes, 10,000. Did you hear of any churches that failed?" And it is during those seven or eight years the candidate for the ministry



spends in college and seminary that the other "fellow," the average layman lays the foundation for a successful career. During the first year of the writer's ministry in Altoona, he could have invested a few hundred dollars (it was all he had) in P. R. R. stock at  $8\frac{1}{2}$ ,—three or four years later the stock sold for  $112\frac{1}{2}$ . An investment of \$500 would have yielded \$6,000! But suppose such an investment had been made by a minister. His "life-stock" would have dropped to the low figure, and much of his influence would have been gone.

(To be continued)

## SIGNIFICANT NEWS AND VIEWS

### ARCHAEOLOGICAL DISCOVERIES CORROBORATE BOOK OF GENESIS

Archaeological discoveries that corroborate stories of ancient civilizations as told in the Book of Genesis were reported by Dr. William F. Albright, professor of semitics at the Johns Hopkins University, on his return a few weeks ago from Jerusalem.

At Jerusalem Dr. Albright excavated the ciadel of the Israelite King Saul. The age of this massive stone structure was placed at 1000 B. C. It had been damaged by fire and was in a poor state of preservation, the walls crumbling in. At Ader, in the land of Moab, however, Dr. Albright made his most significant discovery and in a most unusual way. Inhabitants told of "seeing long sparks of fire" leap out of the ground at a certain spot. Dr. Albright began excavations there and unearthed a tomb that dates from before 2000 B. C. This, the remains of an Israelite temple, antedates the Hebrew Patriarchs.

The story of the Book of Genesis, describing a civilization in Moab beyond the River Jordan, had not been accepted, Dr. Albright said, although it was believed primitive nomadic tribes may have inhabited the region. "This work in the eastern part of Jordan, however, proves there was a widely developed civilization with well defined settlements in Moab before and during the time of the Patriarchs," Dr. Albright said.—The Evangelical-Messenger.

### CATHOLICS AND THE STATE IN GERMANY

In *The Commonweal* (Catholic weekly) for January 26 is an authoritative article by George N. Schuster on "Catholics in Nazi Germany." The author points out that not only the Jews have been persecuted, not only the revolting Protestant Evangelical pastors, but also the Catholics who dared question the dogma of the "totalitarian" state. Priests who preached on political subjects have been hustled away to concentration camps and held prisoners for weeks without trial.

Important are two conclusions drawn from his observations by Mr. Schuster: first, that "there seems little doubt that Fascist rule, under one man or another, is going to stay in Germany for quite some time"; and second, that "seen as a creed," Hitlerism "is brutal, inchoate, fantastic, but primitive. Against what it teaches, Catholicism, Protestantism, and Judaism must stand allied, cost what it may.—The Christian-Evangelist.

### YEA, VERILY

A wet newspaper solemnly calls attention to the fact that the "bootlegger is growing fat on repeal just as he did on Prohibition," and pronounces him an "anachronism." The officials who came into power under the wet rebellion have been making some big flourishes in pretense of enforcing the law against bootleggers, and yet the bootlegger "fattens on repeal."

But since the bootlegger argument for repeal has now won its case, we may be assured that the bootlegger does not look so bad to a wet as he did under Prohibition.

And since the Country confessed that the bootlegger was stronger than our Government and surrendered to a demand for legal liquor on the ground that the bootlegger couldn't be controlled, it is quite probable that the bootlegger feels bigger than ever, and will ply his trade with more freedom and less interference.

If the wets had just been honest and had tried to enforce the law as much as they tried to break it down under Prohibition, a thoughtful public could take more seriously their pretended efforts

to curb bootlegging under repeal and their serious attempts to regulate liquor. But from all outward appearances the only real objectives in the present regime for "promoting temperance" and regulating the liquor traffic is to get just as much liquor sold and drunk and to get as much profits into the coffers of the liquor dealers as possible.

The high-pressure liquor advertising, direct and indirect is ample proof, to a person who can think, that the liquorite's only objective is to get liquor and as much of it as possible for the sake of liquor and the dirty dollars that can be made out of it.

If this is the wets' idea of temperance, it would be interesting to know what they would consider intemperance.—Religious Telescope.

### CHURCH GIVING

The year 1933 marked a further sharp decline in the total contributions to the work of American Protestantism. According to Marts and Lundy well known financial counselors, the total gifts secured this year for Protestant work was slightly more than \$400,000,000—more than twenty per cent less than the total for 1932. That is a serious drop. And yet the total is still considerably above that for the year 1916. Moreover, giving to the church has not dropped so seriously as to secular organizations. Between 1929 and 1932 our national income dropped by fifty-four per cent. The drop in the giving to the churches was only forty per cent. In that same time our expenditures for luxuries declined sixty-one per cent; for recreation seventy-two per cent.

At that, of course, we give far too little. We've never given for charitable purposes more than two per cent of our total income. In 1929, more than twice as much money went for drinks and narcotics as for religion; twice as much for smoking; and almost twice as much for jewelry, cosmetics and personal adornment.—Christian Herald.

### UPSET AGAIN

These all too dogmatic scientists have got another jolt—at least those who are sensitive to truth, which has a way of jolting its lovers.

Most well-informed readers know that Darwin and his followers made much of coloration in insects and birds as a means of protection and of mating. It seemed like a simple and obvious explanation, and for many decades no one has dared to gainsay it.

Now, however, come some game scientists who disprove that the coloring of a male has anything to do with his mating, and, worse still, they dare to show that insect eyes do not see what human eyes see, are sensitive to other rays of the spectrum (such as the ultra-violet) and protective coloration would have little effect in many cases.

Just another warning against dogmatizing with theories—against any one's doing it with any theories.—Christian Standard.

### CONVICTION FOR ATHEISTIC PREACHING UPHELD

The conviction of Charles Smith, one of our best known local professional atheists, on a charge of speaking without a permit, has been upheld by the court of appeals. The court rules that the ordinance which Mr. Smith declared was unconstitutional was in reality a perfectly valid exercise of legislative power by the municipal authorities.—Christian Century.

Footbinding is still prevalent in China, according to report from reliable authorities, in spite of the missionary influence against the practise. In Shansi alone it is reported that there are 323,000 girls under fifteen with bound feet and 625,000 between fifteen and thirty with feet still bound.—Religious Telescope.

## EDITORIAL REVIEW

(Continued from page 4)

important place given to prayer and the large number gathering each week for prayer has no doubt had much to do with the growth. That is the thing that characterizes practically all our growing churches. The "Seventy" is a strong spoke in the organization wheel of this church, accounting in a large way for the intensive working of its extensive field, having reported 4,604 calls made



ring the year, and a great amount of other work done. The Sunday school had an average attendance of 965 for the twelve months, having been going over the thousand mark during recent Sundays. The school's total offering was \$5010.81, which averages approximately ten cents per scholar each Sunday. Perhaps the most remarkable feature of the Sunday school organization is the set of automobiles used to haul scholars to and from school. It is a plan worth copying in many another community.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### Jude

Jude, the brother of James, the famous Jerusalem Bishop, is the writer of the Epistle which may be called a stepping stone to the book of the Revelation. The writer explicitly states his purpose in verse three. He enjoins his hearers "to contend earnestly for the faith which was once for all delivered unto the saints." In all probability the writing had its origin around 64-67 A. D. before the destruction of Jerusalem.

"The main body of the Epistle is well characterized by Alford as an impassioned invective, in the impetuous whirlwind of which the writer is hurried along, collecting example after example of Divine vengeance on the ungodly; heaping epithet upon epithet, and piling images strong enough to depict the polluted character of the licentious apostates against whom he is warning the Church; returning again and again to the subject, as though all language was insufficient to give an adequate idea of their profligacy, and to express his burning hatred of their perversion of the doctrines of the Gospel."

#### The Epistle Outlined

##### Jude's Introduction. (1-3)

1. Salutation.
2. Purpose.

##### Jude's Discussion. (4-19)

1. The Life of the Ungodly. (Destructive).
  - (1) Its Nature.
  - (2) Its Behavior.

#### A

##### Bad Examples

Wayward Israel  
Rebellious Angels  
Flesh Ridden Sodomites

#### B

Michael  
Devil

#### C

Self-Righteous Cain.  
Greedy Balaam.  
Presumptuous Korah.

#### A

##### Present Illustrations

Filthy Dreamers, etc.

#### B

Brute Beasts, etc.

#### C

Sunken reefs, raging waves, etc.  
Murmurers, complainers, etc.  
Separate, sensual, etc.

##### II. The Life of the Godly (Constructive).

- (1) Building in Faith.
- (2) Praying in Spirit.
- (3) Keeping in Love.
- (4) Looking for Mercy.
- (5) Pitying the Doubter.
- (6) Snatching from Fire.
- (7) Rescuing with Fear.
- (8) Hating the Flesh.

##### III. Jude's Conclusion (20-25).

- (1) The Keeping Saviour.
- (2) The Wise God.

#### Structure and Phraseology

(Farrar)

#### Arrangements by Threes

Mercy, peace, love, Vs. 1.

The Israelites; the Fallen Angels; the Sodomites, vss. 5-7.

Corrupt, rebellious, railing, vs. 8.

Followers of Cain, Balaam, Korah, vs. 11.

Murmurers, discontented, self-willed, vs. 16.

Boastful, partial, covetous, vs. 16.

Separatists, egoistic, unspiritual, vs. 19.

To be refuted; saved by effort; pitied with detestation of their sins, vss. 22, 23.

Saints to build themselves in the faith; to keep themselves in the love of God; to await the mercy of Christ, vs. 20.

Glory to God in the past, present, and future, vs. 25.

Unique expressions, "to contend for"; "slunk in"; "going after strange flesh"; "naturally"; "poured themselves forth"; "love feasts"; "sunken reefs"; "autumnal"; "foaming forth"; "Wandering stars"; "murmurers"; "blamers of their lot"; "separatists"; "unstumbling"; "before all the aeons," &c.

"Archangel" occurs elsewhere only in I Thess iv. 16.

Michael only in Dan. x. 13; Rev. xii, 7."

#### Contending for the Faith

(Morgan)

"Jude wrote exhorting us to 'contend earnestly for the faith.' The one word translated 'contend earnestly' occurs nowhere else. The root of the word is found in the New Testament in other applications; where it is said for instance that Epaphras strove in prayer, we have the same word, which might be rendered agonizes. Here the word is intensified by its context, consequently our translation is, 'contend earnestly.' There is not the slightest suggestion of argument. We are not asked to defend the faith by arguing for it. What then is the thought of the word? It is that of passionate and determined effort. The word really has in it the thought of the abandon and cautiousness of the athlete. 'Contend earnestly for the faith.' The apostle did not mean, Lecture on Christian evidences. That may be a perfectly proper thing to do in its place. He did not mean, Form a league for the defense of the Bible. He did not mean, Argue with every man you met that these things are so. The final argument for faith in the world is not the argument of words, but the argument of life. What he meant was this: Put into the business of your defense of this great faith passionate and determined effort; let there be the abandon and cautiousness of the athlete.

In the closing verses we have the exposition of the way in which we are to obey the command to contend earnestly for the faith, "building up yourselves on your most holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life." We are to keep ourselves in the love of God; not to put ourselves there; we are in the love of God; being there, we are to keep ourselves in that love; which again does not mean that we are to remain there, but seeing that we are there, we are to behave as we ought to behave. We are in that love, therefore we are to respond to it, obey it. How are we to do that? By building, praying, looking. "Building up yourselves on your most holy faith," that is by answering the claim of the faith we possess, carrying it into all the activities of our every-day life so that we become stronger and grow perpetually. "Praying in the Holy Spirit." If our personal effort is that of building; our perpetual consciousness is that of dependence, praying. All this with the goal in view, "looking," the eye ever fixed upon the ultimate consummation, the glorious issue."

#### Supplemental Paragraphs

(Common Salvation)

(Dr. Gray)

"R. V. Miller points out how it refers to all the more important articles of the Christian faith. (a), The Trinity, inasmuch as we have God the Father, v. 1), Jesus Christ the Son, in several verses. and the Holy Spirit (v. 20); (b), the Deity of Christ, Who in half a dozen verses is called LORD; (c), the historicity of the Old Testament, whose miraculous events are used to illustrate the teaching and give point to the warnings as though they were actual occurrences (vv. 5-11); (d), the existence and power of a personal Satan against whom even the archangel himself dare not bring a railing accusation (v. 9); (e), the existence of angels and spirits (vv. 6, 7); (f), the certainty and fearlessness of future retribution (vv. 6, 7, 13); (g), the Second Coming of Christ (vv. 14, 15).



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.  
MAGAZINE SECTION  
M. A. STUCKEY, EDITOR,  
ASHLAND, OHIO

N. V. LEATHERMAN,  
General Secretary  
Berlin, Pennsylvania

K. M. MONROE,  
Treasurer  
Ashland, Ohio

## Why We Believe in the Virgin Birth

By J. Gresham Machen, D. D., Litt. D.

There are two views about Jesus of Nazareth. According to one view, he was the finest product of humanity, divine because he was perfect man. According to the other view, he was and is both God and man, God being God and not man, and man being man and not God, but Jesus Christ being God and man "in two distinct natures and one person forever."

The former view is the view of the "Liberalism" or Modernism now largely dominant in the visible Church; the latter is the view of the Bible.

It is sometimes thought that Modernism agrees with the Bible in emphasizing the true humanity of Jesus, and that that is a salutary emphasis. Formerly, it is thought, the theologians lost sight of the humanity of Jesus in their efforts to preserve his deity; there was need, therefore, for the pendulum to swing back, and if it has swung a little too far that may surely be excused; we may regret that the Modernists do not emphasize the deity of our Lord, but at least we may rejoice that they have given us back his true humanity, and the recognition of his true humanity may be a stepping-stone to a more adequate view.

As a matter of fact, however, such complacency is altogether mistaken. In denying the true deity to our Lord, the Modernists have really denied even his true and perfect humanity. They have given us a Jesus who made lofty claims that were not justified; they have given us a Jesus who was a monstrosity and not a man. The Bible, on the other hand, presents to us a true man, whose stupendous claims were fully justified; they have given us a Jesus who personal union with the eternal Son of God.

This representation appears in the Bible throughout. Only a superficial view can lead men to suppose that the humanity of our Lord is taught in one part of the Bible in such fashion as that we can understand that before we go on to those parts which teach that he was truly God. Rather, the Bible always presents the humanity of Jesus in such a way as is proper only to One who was God as well as man.

### "Who Is This, So Weak and Helpless?"

How truly human is the Jesus of the Bible! At Christmas time, at least, we ought to recognize that fact. There he lay, a little child, helpless, in the manger, dependent upon Joseph's care. But who was it who lay thus helpless in the lowly cattle shed? The answer is given in the beautiful hymn of William Walsham How:

"Who is this, so weak and helpless,  
Child of lowly Hebrew maid  
Rudely in a stable sheltered,  
Coldly in a manger laid?  
'Tis the Lord of all creation,  
Who this wondrous path hath trod;  
He is God from everlasting,  
And to everlasting God."

That babe of Bethlehem was like no other baby that ever was born upon this earth. He was born because the Second Person of the blessed Trinity, he through whom the universe was made, the very God, infinite, eternal, and unchangeable, was pleased in his infinite love and compassion to take unto himself our human nature in order that he might obey God's law and pay the just penalty of our disobedience upon the cross. The birth of Jesus Christ, unlike the birth of any other man, was a voluntary act of the one who was born; and that one who was born was very God.

### The Miracle of the Incarnation

That act of the incarnation, when the eternal Son of God became man, was a stupendous miracle. It was not merely an act of providence; it was not something that God accomplished merely by a use of the course of nature which he had made: but it was an act of his immediate or creative power. That is what we mean when we say that it was a miracle.

The Bible tells us what this miracle was, and when it was wrought. It was wrought when the Holy Child was conceived in his mother's womb. Jesus of Nazareth, the Bible tells us, was not begotten by any human father, but was conceived by the Holy Ghost and born of the Virgin Mary.

The Bible does not tell us that as though it were merely giving us one explanation,

### GOD THE FATHER

*Baby sleeping,  
Mother crooning,  
Love birds nesting,  
Rose buds bursting,  
These speak of God, the loving Father.*

*Rain drops falling,  
Crickets calling,  
Glow-worms glowing,  
Pigeons homing,  
These speak of God, the wonderful Father.*

*High waves breaking,  
Sand dunes shifting,  
Bright stars twinkling,  
Mountains towering,  
These speak of God, the all-wise Father.*

*Lightning flashing,  
Earthquakes crashing,  
Whirlwinds twisting,  
Thunder roaring,  
These speak of God, the Almighty Father.*

*Grim death stalking,  
Life's scenes closing,  
The Spirit wooing,  
Jesus saving,  
These make us know God, the Everlasting Father.*

BELLE ZOOK, 527 Etna Ave.,  
Huntington, Indiana.

among other possible explanations, of the reason why Jesus when he grew up was be different from other men. It does not first tell us about the incarnation in general terms, and then tells us about the virgin birth as a "theory" regarding the way which the incarnation took place. No, the Bible, here as always, is a very direct and definite book. "Now the birth of Jesus Christ," says the first chapter of the first book of the New Testament, "was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost." That is not the language of theory; it is the language of fact. The only incarnation which the Bible knows that which took place when the holy Child was conceived by the Holy Ghost.

### The Evidence for the Virgin Birth

Is the Bible story of the virgin birth true story? That question of all questions is of course answered at once for the man who believes that the Bible is truly God's Word. The Bible plainly teaches the virgin birth; if the virgin birth is not a fact, then the Bible is not true; and if the Bible is not true, then we are attributing falsehood to God if we continue to call it God's Word.

But it may be shown that even to the man who is not yet convinced that the Bible is the Word of God, or who calls it the Word of God only in some loose Modernist sense, still the evidence for the fact of the virgin birth is very strong. The virgin birth is narrated in two of the Gospels, in two independent narratives, each breathing the atmosphere of Palestine and self-evidencing in its marvelous simplicity and beauty and restraint. The rest of the New Testament does not plainly attest it, but that may readily be explained. Mark says nothing at all about the birth of Jesus, and for him to have done so would have been quite out of accord with the plan of his Gospel. John also says nothing about the virgin birth, but there again a mention of it would apparently have been out of accord with the plan of the book. The Gospel of John presents the direct testimony of an eyewitness; it begins its detailed narrative very naturally, therefore, at the point where the author first came into the presence of Jesus, and very vividly is that first scene depicted. The contemporaries of Jesus would of course know nothing about the holy mystery of the virgin birth. Even in the earliest apostolic preaching, in the presence of those who had not yet been won to Christ, it would hardly be mentioned; we need not be at all surprised, therefore, when we do not find it in the brief examples of Peter's missionary preaching which are included in the early chapters of Acts. Mary would naturally keep her wonderful secret locked in her meditative soul. Only after the resurrection would she tell the story to some sympathetic ear; and so the story appears—at least in the Gospel of Luke—with indications of its coming, as the divulging of a holy secret, from Mary's lips.

It is not clearly mentioned in the Epistles of Paul; but if we accepted nothing in the life of our Lord on earth except that which Paul has mentioned in his Epistles, how meager our knowledge would be! Even the institution of the Lord's Supper and the list of appearances of the risen Christ appear in only one of the Epistles of Paul; and there they appear only because of what we should call, from the world's point of view,



"chance" that certain errors had arisen in the Corinthian Church which made the mention of them necessary. If those errors had not "happened" to arise in Corinth, and if therefore had not had occasion to mention these things in opposition to them, how reaching would have been the conclusions which would have been drawn by modern skeptical historians from his "silence"! At these things about which the Epistles could then have been silent would have been just as fundamental in Paul's teaching in the churches as we now, by the direct testimony of 1 Corinthians, know them to have been. It is utterly unwarranted to argue that Paul knew nothing about Jesus except these things that he has found occasion in the Epistles to tell. So it is unwarranted to argue that he did not know of the virgin birth.

#### The Virgin-Born Saviour

We can say, therefore, that the direct attestation of the virgin birth is as abundant as we could reasonably expect it to be on the supposition that the virgin birth is a fact. It is what gives that testimony tenfold power is its marvelous agreement with the sole Biblical account of Jesus Christ. There is, indeed, an initial presumption against the acceptance of any miracle. But now gloriously has this presumption been overcome by the Bible's picture of Christ! Men have tried to explain the picture in this way or that; they have tried to show how upon some modicum of truth this wonderful supernatural figure has been superimposed. But really it has been all in vain; the "quest of the historical Jesus," if the historical Jesus be presumed to be a purely human Jesus, has resulted in lamentable failure. No, the Bible picture is drawn from the life, and God did walk as a man upon this earth.

But in that wonderful picture of him who is both God and man, the story of the virgin birth is an integral part. Accept the best of what the Bible says about Jesus, and then try to hold that he was the son of Joseph and Mary by ordinary generation, and you will discover that you have introduced a terrible contradiction into the Bible portrait. It is, indeed, improbable that any ordinary man should have been born of a virgin; but it is improbable—nay, impossible—that this Man should have been born in any other way.

The Bible really knows but one Jesus, and the story knows but one. That one was not a mere religious teacher or prophet, but was the divine Redeemer, come into this world for the salvation of men; and when he came, he did not come by ordinary generation but as "conceived by the Holy Ghost and born of the Virgin Mary."—Sunday School Times, Philadelphia.

#### THE STEADY SUBSCRIBER

How dear to our heart is the steady subscriber,  
Who pays in advance at the birth of each year—  
He lays down the money, and does it quite gladly,  
And casts round the office a halo of cheer;  
He never says: "Stop it; I cannot afford it;  
I'm getting more papers than now I can read,"  
It always says: "Send it, our people all like it;  
In fact, we all think it a help and a need."  
—Selected.

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

#### JESUS' POWER TO HELP

(Lesson for Feb. 18, 1934)

Lesson Text: Matt. 9:1-13. Golden Text: Matt. 9:13

#### MONDAY

**Jesus' Power to Help.** Mt. 9:1-13. How sorely we need just the HELP Jesus can and does give! And how typical is palsy of the invalidism of sin. This is also an evangelistic study. Note the actors: First, the man, helpless, possibly indigent and despairing. Secondly, the Great Physician, thronged with those seeking HELP. Thirdly, the four HELPERS, who "bring him to Jesus"; and fourth, the critical, unsympathetic religionists, not able even to rejoice in another's joy, ever ready to question the propriety, or the orthodoxy of well-meant deeds and statements. Here was a cripple who NEEDED to see Jesus; four friends who were not afraid of departing from the conventional to help; and a SAVIOUR who went right through the symptoms to the cause—SIN—and removed it! He said: "I will have mercy and not (rather than) sacrifice!"

#### TUESDAY

**Jesus Helps a Centurion's Servant.** Mt. 8:5-13. In addition to this splendid ministry on Jesus' part in healing the centurion's servant, consider the centurion himself. Note his humility—he said: "I am unworthy!" BUT, his fellow townsmen said: "He IS worthy . . . for he loveth our nation, and he has built us a synagogue!" (Lk. 7:4, 5). And Jesus said of him: "He is MORE worthy than you. . . . I have not found so great faith, no, not in Israel." Here was an army officer, possibly a pagan, who, nevertheless was a benefactor to the Jewish community in having built them a synagogue. Also, he was a tender and compassionate employer, he was exercised because of his servant's physical handicap. After all, let us realize that not all men in public life are grafters, heartless, irreligious, and materialists.

#### WEDNESDAY

**Jesus Helps Demoniacs.** Mt. 8:28-34. Jesus' compassion is here shown to reach to the very lowest strata of human need. Here, Jesus' mercy and pity are exercised in a cemetery! These men's abode among the tombs was characteristic of the desolation and death which reigned in their hearts—the abode of demons! Whether in the synagogue, in Peter's home, with one of the leading citizens, or with the piteous demon-possessed living among the tombs, still JESUS HELPED! Here again is the negative reaction to Jesus' ministry of helpfulness. The citizens of Gadara asked Jesus to leave their borders—to them a herd of swine was more valuable than two erstwhile sordid, hideous, squalid lives restored "to their right mind". They knew nothing of salvaging human life, of reclaiming spiritual values—only of swine!

#### THURSDAY

**Prayer and Power.** Mark 1:35-45. Here we have an intimate glimpse into Jesus' prayer life—one secret of his marvelous

power. "And in the morning, rising a great while before day, he went out and departed into a solitary place, and there PRAYED!" IF the Son of God, in whom there was no sin, but "who for our sakes became poor that through his poverty we might become rich" (2 Cor. 8:9) found it necessary to spend much time in a solitary place in prayer, HOW MUCH MORE should we? Many who would lead today apparently desert the solitary place of prayer and run to find the "crowd"—here Jesus sought to evade the throng and to be alone with his Heavenly Father. Jesus' power to preach, to cast out devils, and to heal all manner of disease were the "fruit" of his vital abiding in the Father. Consider too, how much distraction to Jesus' plans resulted from the uncontrolled enthusiasm of the healed one!

#### FRIDAY

**Helping in the Name of Jesus.** Acts 16:14-18. Here is the brief record of how two women, of vastly different types and attainments, were HELPED by the ministry of Paul and Silas, preaching in Jesus' Name. Lydia, successful business woman, catering to the socially and politically elite, devout, attended the riverside prayer service. "Whose heart the LORD OPENED!" Oh, if we would just let the Lord open hearts, we would eliminate some of the barnstorming methods that have been substituted. Then, there was the poor demon-possessed girl whose unfortunate condition was being exploited by charlatans. May she not also have been one of those "women which labored with me in the gospel" (Phil. 4:2, 3)? The saving, regenerating power of the Holy Spirit can make "living stones" out of the Lydias, the erstwhile demon-indwelt girls and boys, and the hardened jailers!

#### SATURDAY

**The Son of God Supreme.** Heb. 1:1-9. How the majestic glory of God's Son shone out through his ministry of compassion and helpfulness. And how he revealed the Father-heart of God. "The Only Begotten Son—he hath declared him!" (John 1:18). "He that hath seen me hath seen the Father!" (John 14:9). "He that hateth me hateth my Father also!" (John 15:23). "God hath in these last days spoken unto us BY HIS SON!" "We were eyewitnesses of his Majesty, for he received from God, honor and glory when there came such a voice to him from the excellent glory: 'This is my Beloved Son, in Whom I am well pleased!'" (2 Pet. 1:17, 18). "That at the NAME OF JESUS every knee should bow!" (Phil. 2:10). "Jesus shall reign where e're the sun, Shall his successive journeys run; his kingdom spread from shore to shore—'Til moons shall wax and wane no more!"

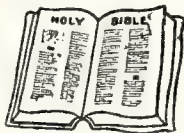
#### SUNDAY

**Jehovah's Gracious Reign.** Isa. 35:1-10. What a picture this of society, of humanity with the curse of sin lifted. Physical nature which "groaneth and travaileth in pain together until now!" (Rom. 8:22)—"The wilderness and the solitary place shall be glad for them . . . they shall see the glory of the Lord, and the excellency of our God." "Say to them that fear . . . God will come and save you!" Blindness, deafness, lameness, dumbness, shall be eradicated, not scientifically, but because "God will come and save you!" Efforts toward a socialized state, a warless world, a just economic system, the stamping out of disease, the conservation of waste, the harnessing of nat-



ural forces, the salvaging of wreckage—all are worthy endeavors. But when David's greater Son reigns, the perfection which has

been but a shadow, a dream, shall be realized. Oh, to let Jesus Christ HELP us NOW to be all he expects us to be!



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### SEMINARY NOTES

During Christmas vacation several Seminary students were carrying on special Evangelistic services in our churches. Brothers D. Carter and E. Pine led the music and preached for a two weeks' special effort at Leon, Iowa, where Brother M. Taber is pastor. Brother Ray Klingensmith was the evangelist, called by the Warsaw, Indiana, church, for their three weeks' special services. Brother N. Uphouse preached two weeks at Williamstown, Ohio for Brother C. Sandy.

Dr. J. C. Beal was the evangelist in our Danville and Homerville churches, of which Brother F. Shiery is the pastor.

The writer of these notes was the evangelist, called for two weeks' special service in our Gretna, Ohio, church, which is under the leadership of Brother C. Sandy.

Some weeks ago Brother Tom Hammers, of the Seminary, wrote up an interesting article relative to the mileage covered by Seminary men going to their preaching points, number of services held, and the denomination served. This write-up found a place not only in our school paper, and the last edition of our Seminary notes, but also in the Cleveland Plain Dealer, Columbus Dispatch, Cincinnati Enquirer, Ashland Times-Gazette and other Ohio newspapers.

In January we received from England a long-looked-for piece of freight, weighing about 400 pounds. Most of the Seminary students and faculty were present in the Seminary library when it was unpacked and were delighted to see a splendid Raised Map of Palestine, with orographical coloring. The hills and valleys are shown according to a scale, and outside of a trip to Palestine, I know of nothing better to use in gaining an acquaintance with the Bible Land trips of characters from the time of the Patriarchs until the Apostle Paul. If in Ashland, you are invited to see this map. Probably not more than a dozen are to be found in the United States. Its dimensions are eight feet by four feet four inches. The scale is three-eighths inch to one mile, and vertical scale of three and one-half times greater than the horizontal. This edition to our Seminary library is made possible through the gifts of: The National Sisterhood of Mary and Martha, Pennsylvania Conference through Professor M. A. Stuckey, the Long Beach, California church, Miss Alice B. Longaker of Long Beach, and Brother and Sister William Johanson of Cleveland, Ohio. Many thanks to each contributor.

KENNETH M. MONROE.

### ASHLAND, OHIO, EVENTS

I cannot say just how long it has been since word has gone out to the brotherhood from this part of the Lord's vineyard. But because we are still trying to carry on in the good work it may be well to attempt some sort of report. In the midst of economic and social conditions with which we

are all surrounded, we find ourselves faced with the same problems which try the faith and patience of our brethren everywhere.

The Bible school work of the congregation is going forward under the superintendency of Prof. R. R. Haun, with a quite full quota of assistants to augment his labors for strengthening and extending the influence of the school. The orchestra which was organized some two and one-half years ago has come to be accepted as an integral part of the school, and each Lord's Day this very capable musical organization from among the Intermediate young people of the school discourses acceptable melody to add to the attractiveness of the program of the school's activities. At the fall Rally Day exercises a record attendance was had, with 227 scholars and visitors present for the school's study period. This attendance was largely augmented for the fine Rally Day program which had been prepared by the teachers of the Junior, Primary and Beginners' departments. The attendance at the Ashland Bible school is somewhat influenced by the College students who attend our school when they are in the city, but many times they are away over the week ends for various reasons, and then our attendance records suffer. I believe I am fair in saying that the attendance of the regular resident members of the Ashland school is as good as that of the average Brethren Sunday school.

We are still maintaining our three C. E. societies in connection with our work here. The Brethren young people who are in attendance at the College make up what is known as the Young People's Society of C. E. This group meets from September to June and maintains interesting meetings, which serve to maintain the interest in this work for these youth who are away from their own home societies. These young folks should serve as fine leaders for their home societies when they return to their home church. The work of the Intermediate society is ably superintended by the wives of two of the professors of the College, Mesdames K. M. Monroe and R. W. Bixler. The biggest worry the pastor has in connection with this group is the fact that just now these two faithful and efficient leaders are wanting to be relieved of the care of this work. It continues to be a difficult task to secure willing and faithful leaders for the work of the kingdom. We are praying that we may find the right parties to assume the leadership of this most promising group of youth. Two young women are caring for the Junior group, and maintaining an active interest among the children. Just now we are facing also the problem of dividing the Intermediate group, because of the disparity in ages among the members, but it seems best, and we shall hope thus to maintain the interest of all in this most efficient auxiliary of the church. The writer of this report has large faith in C. E.

Last fall an Evangelistic Rally was held at the Ashland church, when almost to man the Brethren ministers of Ohio were present to contribute their part in a discussion of the problems of Evangelism. Out of this gathering an understanding was reached that every church in the District should attempt to conduct an evangelistic campaign in their congregation sometime during the conference year. Falling in line with this plan the Ashland congregation delegated to its evangelistic committee the task of securing some one to conduct a campaign in our midst. After considerable correspondence the committee secured the services of Dr. and Mrs. L. O. McCartneysmith for a campaign to begin on January 7, 1934. These two fellow-Brethren are members of the Waterloo, Iowa congregation, and came to us with the recommendation of their own pastor as well as that of several other leaders in the denomination. Dr. McCartneysmith has been a member of the denomination for some five years, coming from the Southern Baptist church, and with a regular theological training in the schools of that denomination. His wife was reared in the Brethren faith, and with a number of years of experience as a teacher of music and leader of song in church services. And so these two came to Ashland with a large record of service rendered for the church, even though they were perfect strangers to all but two or three of the Ashland brethren. For two weeks Brother McCartneysmith presented the Gospel in clear and understandable terms, appealing for decisions for Christ on the part of the unconverted and reversion on the part of the indifferent or backslidden. Those who may not be familiar with the Ashland field might wonder why no evangelist has ever been able to have large ingatherings, but such is the fact and must be accepted without taking the space for an extended explanation. Dr. McCartneysmith was ably assisted by his capable wife as the leader of the song services, and as a result of the combined labors eight souls made the good confession and already part of them have been baptized and received into the membership of the congregation. Two or three of the number may find opposition from their family and it may take a little while to secure parental consent, but we shall watch over these and aim to continue the effort until they become full-fledged members of the church. It has been the writer's conviction that an evangelist's work is not all done when he has conducted a campaign and goes on his way, the pastor having more or less follow-up work to do to cement the efforts of the evangelist into solid results for the kingdom; and it is my prayer that I may be used to that purpose in connection with Dr. McCartneysmith's campaign among us. The evangelists took away with them the good wishes of the Ashland church as they go on in continued service for the Master. The congregation gave the evangelists a substantial proof of their appreciation of their efforts among them.

I should be ungrateful and forgetful if I failed to acknowledge the fine way in which the congregation showed their regard for the pastor and wife at the Christmas time. On Christmas Sunday the pastor and wife were asked to come forward and assume a necessary part in the program of the church and school in observance of the Christmas season. Unsuspectingly pastor and helpmeet acceded to the request, only



have their breath almost taken away as R. R. Teeter most graciously and heartily made us the recipients of two beautiful presents, a fine electric table lamp and a St. Mary's blanket. In such cases words are their poor instruments to convey feelings, but we used them to the best of our ability under such conditions. We can but do our best by faithful service to these good people to prove the sincerity of our appreciation.

The members added to the roll of the congregation as a result of the recent campaign are not the only ones received recently, three others having been received by the pastor by letter, relation and baptism in recent weeks. And we are praying and working for others also.

The congregation, through its evangelistic committee and with the approval of the official Board, has planned to carry on in the spirit and endeavor of evangelism for the Sunday evenings from January 28 to April with various ministerial members of the congregation doing the preaching on these evangelistic evenings. The measure of interest is indicated by the fact that an excellent audience was present on the evening of January 28, in spite of the fact that the first storm of the winter was raging that evening. During Dr. McCartney's campaign an illuminated cross which he had brought with him was displayed in the front of the church. The uniqueness of the cross and its beauty made such an impression on a number of the members that a subscription was taken to secure funds to have duplicate cross made to be hung in the church as the permanent property of the congregation. At the first of the Sunday evening Evangelistic services a Dedication service was held, the presentation speech being made by Brother Charles A. Bame, and the cross being accepted for the congregation by Brother J. Allen Miller. The pastor read the dedication sentences and the congregation gave the responses, with the dedicatory prayer offered by the pastor. And we are seeking to make our religion appealing both by adding to the attractive appearance of our church building, and also by the purity and sincerity of our lives. May God help us to attain unto beautiful Christian character. More later and anon.

Fraternally,  
DYOLL BELOTE.

#### REVIVAL AT ASHLAND, OHIO

As the years roll on, one of the brightest spots retained in our memory, will be that of the two weeks' evangelistic effort spent with Pastor Dyoll Belote and the good people of the Park Avenue College Church, at Ashland, Ohio.

The Evangelistic Committee under the direction of Dr. Charles A. Bame, had everything arranged for the campaign when we arrived January 6th, and we were greeted by a large congregation at the morning service Sunday, which was the first of the series. Attendance increased with each service throughout the two weeks. Each night of the last week was a "Special" service, designated as: "Family Night", "Brethren Night", "Sunday School Class Night", "City-wide Night", and "College Night". On "City-wide Night" there were ninety-five members of nine other denominations in attendance.

The pre-prayer services under the direction of Dr. K. M. Monroe, Moderator, were well attended with much interest exhibited

in the earnest passion for lost souls. These meetings were the means of deepening the spiritual atmosphere of the campaign, and results of these petitions were soon observed in souls being born into the Kingdom.

The evangelist had the pleasure of addressing the student bodies at both the College and Seminary on various occasions which was appreciated. He also had the opportunity of addressing the Lions' Club, and the Rotary Club, as their guest speaker during the first part of the campaign.

We both realize that our lives have been uplifted and blessed spiritually by the contacts made and friendships formed while in Ashland, and we sincerely pray that more people were influenced by our ministry than those who made public confession of our Lord and Saviour.

It was indeed a pleasant stay of two weeks at the home of our good Brother Dr. Charles A. Bame, and we feel deeply indebted to him and his family for the splendid entertainment in their home. We very deeply appreciate also the wonderful manner in which we were received in other homes for both noon and evening meals, and we shall not forget these associations. The response of the entire community was excellent, and though we came to Ashland strangers, we feel that we left as friends and brothers.

We pray that God's choicest blessings rest upon the church and its pastor, our Brother Belote, and that the seed sown during these weeks shall bear fruit to the honor and glory of our blessed Saviour.

THE McCARTNEYSMITHS,  
Waterloo, Iowa.

#### LONG BEACH, CALIFORNIA

The following are retrospectives of the main events of the First Brethren church of Long Beach, during 1933.

Brother L. S. Bauman, our pastor, taught a Bible class on prophecies in the Los Angeles Bible Institute. He has written many articles on Prophecy and the Signs of our times for the "King's Business" and other papers. Several of these messages have been translated into other languages; also, some tracts along with his regular pastoral duties. Part of the time he had Ed. Broad to assist him. On the first of November we secured Alan S. Pearce for our associate pastor. For two and one-half years he was with us about seven years ago when he left to be Secretary of the Correspondence School of the Bible Institute of Los Angeles. For the past year and a half this position was combined with that of Manager of the Biola Book Room, also a department of the Institute. He is a very valuable help to the church and pastor.

On March 5th a revival was started with Mel Trotter as evangelist and Elden R. Farrar, song leader. But on the 10th of March an earthquake occurred which prevented meetings from being held in the church. We secured a tent and in a few days continued the revival which was truly a success under the circumstances. However there were fewer confessions than in some of our former revivals. Nevertheless there were added to the church during the year 107 by baptism, 10 by letter, 3 by relation. Total 120. We lost 17 by death, 15 by letter and dropped 39. Loss 71, net gain 49. Total membership 1024.

We had an average attendance in our regular prayer meetings of about 175, beside many all day prayer meetings for the sev-

eral needs of the church. This we believe had a good deal to do with God's blessing on the work and workers; and building up the membership and salvation of souls.

The "Committee of Seventy" organized to assist the pastor with the church calling, meets each month, having the evening meal together at the church. The "Seventy" reported 4,604 personal calls; 81 members for the Bible school; 27 babies for the Cradle Roll; and 7 new members for the Home Department; 1128 letters and cards were mailed by members; numerous bouquets were taken to the sick and shut-ins; a number of baskets of food and a quantity of clothing; Bibles and other Christian literature were distributed where they seemed most needed.

During the past year, the Deacon's Board served 220 families with 880 baskets of food. More than 500 calls were made by the Board exclusive of the baskets of food. Much personal work was carried on, and souls saved. A great quantity of second-hand clothing, shoes, furniture, and bedding were distributed. In addition to this, clothing and shoes were purchased to enable scholars to come to the Bible school. The total cash expenditure for the year was \$597.75. Besides this cash outlay, several hundred dollars' worth of food was donated by individuals. The Bible school through the various departments gathered much food that was distributed by the Deacons' Board.

The World Wide Missionary Society held ten monthly meetings during the year. The speakers included Brother Percy Yett from South America; our own pastor, Dr. Bauman; Mr. Pike, representative of the American-European Fellowship and Biblical Research Society; Mr. Reynolds, director of the Fundamental Evangelistic Association; J. P. Steer, of Bolivian Indian Mission; Mr. Townsend from Central American Mission, founded by Dr. C. I. Scofield; Lyda Carter from Kentucky; our own Sarah Kradjian, who withstood the Armenian persecution during the World War; and Elene Treje of the Cakchilique Indians of Central America.

The Mission Study class under the leadership of Mrs. Bauman, has studied the life of George Muller and is now reading "Undaunted Hope" by Dr. Gribble.

The Dorcas Committee has sent two bags of clothing to Kentucky, made 19 children's robes for the Bible school, 11 comforters were pieced and 14 tied, besides much mending of clothing and song books.

The year 1933, with Mrs. N. H. Nielsen as Superintendent, has been a year of unusual happenings in the history of our Bible school; and we have great reason to praise him for his mercy and guidance. The earthquake occurred during the first quarter; however, the last two quarters reveal a rapid recovery from the effects of the "Shake-up." After an absence of three Sundays we were permitted to return to the church building and all pulled together in rounding up the missing ones.

The average quarterly attendance for each Sunday was: First quarter, 812; second quarter, 845; third quarter, 862; fourth quarter, 965. The average attendance for the entire year was 871, with the attendance over the thousand mark for six consecutive Sundays during the last quarter. The total cash offering for the year was \$5,010.81. Our Easter offering following the earthquake as it did was abundantly above our greatest expectations totaling \$2,713.84. With God all things are possible. Special



programs observed during the year include Mother's Day, Children's Day, Promotion exercises, involving over two hundred graduates, and the Christmas Story of the Other Wise Man, the impressive tableaux with Geraldine Judd as harp accompanist. Our Bible school is composed of seven growing departments (Home Department included) and six organized adult classes. The Summer Vacation Bible School was held during the month of July, with Mrs. Ruth Shuff as Superintendent. The entire enrollment was 155, with an average attendance of 123; fifteen churches were represented, missionary offerings amounted to \$15.70, as well as 72 different articles of food and clothing for the needy. The Bible school paper, "The Magnet", is edited each month, arousing interest among the various departments. The work of the Fall was opened with a "Day of Prayer", which proved a wonderful blessing and the Lord graciously heard and answered the call of his children. One of the most important assets of the First Brethren Bible school of Long Beach is the Transportation Committee. Mr. W. T. Stettenbenz has been in charge of this work for a number of years. The members of such a committee are forty men and women drivers of automobiles, who go out to all parts of the city, and bring in boys and girls to the Bible school on Sunday morning. Miss Bertha Quaintance assists in taking reports of absentees, removals, sickness, and those who may be in need. During the year 1933 the Transportation Committee reports the total number of boys carried, 7,781; total number of girls carried, 10,491, making a grand total of 18,272. The largest number was transported on December 17th. Insurance against accident is carried by the Bible school. We have cause to praise our heavenly Father for supplying the needs of this work and keeping it free from accident. Eternity alone will reward and reveal the results of this work.

Our C. E. societies total the perfect number of seven. The Adult C. E. held a day of prayer each month for the needs of the church. Meetings were conducted at the Sailors' Rescue Mission at San Pedro, resulting in eleven conversions. Our own Brother George Richardson is the Superintendent of this mission under the auspices of the C. E. of Los Angeles County. The Senior C. E. held twelve meetings at the San Pedro Mission; and the Senior Young People's held eleven meetings at the same mission with twelve decisions for Christ. Each C. E. Society takes their own sandwiches, or serve hot meals to the men at the mission. The Senior Young People's C. E. has been active in Missionary service. They sent 500 rolls of bandages to Africa, 12 scrap books and a Christmas box to Lyda Carter; jams, jelly, raisins to the County Farm, 109 letters written to Missionaries and \$88 offerings for Missions. The Senior Intermediate C. E. holds regular monthly meetings at the County Farm, which proves a blessing to themselves as well as inmates therein. They received notes of appreciation for the Christmas Carolling, in which 35 members took part in the early morning hours. The Junior Intermediate C. E. make a monthly trip to the County Farm to sing and play for the aged and infirm in the wards. At other times they go to the homes of the "Shutins", and hold meetings. The Junior C. E. group range from six to eleven years of age. Their enrollment numbers 50, with an average attendance of 36. They report: Chapters read, 3443; verses memor-

ized, 447; bouquets taken to sick, 451; Junior C. E. members uniting with the church, 12. Mrs. H. V. Wall has been in charge of the Junior C. E. for seventeen years. The C. E. Societies have placed in their budgets, substantial amounts for the Church Home Missions, Foreign Missions, Superannuated Ministers, Sailors' Rest Missions and their social gathering. These seven societies taken as a unit had an average attendance of 293, a total enrollment of about 356. Their offerings amounted to \$741.68.

The Young People's Society has 37 active members, with an average attendance of 26. Their disbursements have amounted to \$115.40 during the past year.

We are having a Bible Conference January 21st to 26th, which is conducted by Dr. Arno C. Gaebelien, Bible Expositor. The week following will be a week of prayer for our evangelistic campaign beginning February 4th, conducted by our pastor and Robert Harkness as song leader. Let us hope and pray that we may have a revival of God's children; and that by the power of the Holy Spirit we may see many saved, added to the bride, and the church prepared for the Bridegroom's soon coming.

N. C. NIELSEN.

#### THE BRETHREN HOME

##### January Receipts for Brethren Home

Womens' Bible Class, LaVerne, Cal. \$	5.00
Mrs. Fannie Milheiser, Eldorado, Kan. ....	12.50
Bryan S. S. Classes, Bryan, O. ....	4.78
Calvary, C. E., Calvary N. J. ....	1.00
Miss Vianna Hackett, Calvary, N. J. ....	1.00
Mr. G. D. Hay, LaVerne, Cal. ....	3.00
Sargentsville S. S. Class, Sargentsville, N. J. ....	1.26
First Brethren Church, Philadelphia, Pa. ....	50.00
First Brethren Church, Waterloo, Ia. ....	10.00
Men's Bible Class, Ashland Church, Masontown S. S. Classes, Masontown, Pa. ....	4.00
Second Church, Los Angeles ....	6.00
Mr. G. D. Hay, LaVerne, Cal. ....	2.00

Total .....\$101.54

##### January Disbursements for Brethren Home

Dr. D. T. Peters, Medical Service .. \$	4.00
Rev. Fred Vanator, Printing Cards etc. ....	4.00
Indiana Service Corp'n, Light Bill ..	10.35
Ella Cassel Greaves, Annuity Interest ..	20.00
Sarah Cobaugh, Annuity Interest ..	25.00
Flora Telephone Co. Telephone Rent ..	2.00
Henry Rinehart, Annuity Interest ..	50.00
Flora State Bank, On Borrowed Note ..	10.00
State Tax on Checks ..	.16

Total .....\$125.51

**Note:** If at any time any church or individual sends in money and proper credit does not appear in these monthly reports, I wish you would write me at once. For instance, this month I have banked \$2.00 more than the above report shows. Mistakes are liable to occur and I desire that the accounts shall be kept correct.

**A Reminder:** All funds for the Superannuated Fund should be sent directly to the Secretary, Rev. G. L. Maus, Nappanee, Indiana. But all money for the Brethren Home should be sent directly to L. V. King, Mexico, Indiana. In my report for March I shall give special recognition to the first ten churches sending in their offerings. Also

the 10 largest gifts. Let's see what church sends in their amount first.

L. V. KING,  
Treasurer of Brethren Home Board

#### PASSING OF REV. C. E. GLENN

Chambers England Glenn, son of Eliza and Eliza McGill Glenn, was born October 7, 1850 near Rowlesburg, W. Va., and died December 19, 1933. He was the second child of a family of three children.

He was united in marriage to Margaret Catharine Ford in 1868. To this union were born nine children—six boys and three girls: Walter, Victor, Asa, Jesse, Carl, Frank, Laura (deceased), Tillie and Margaret. His wife Margaret, preceded him to the spirit world in 1906.

July 1, 1908 he married Hester Wills Thomas who stood by him faithfully until his departure.

He was a consistent member of the Brethren Church and a faithful believer. At an early age he was called to the ministry and was one of the powerful pioneer ministers in his church. He preached until the last twelve years of his life when he became afflicted with a broken hip and complications.

Funeral services were conducted in the home of his son, Walter Glenn of Fairmont, where he made his home for the last thirty years.

Elder Jeremiah Thomas of Bruce Mills had charge of the service. Burial in Maple Grove cemetery.

HESTER GLENN,  
Fairmont, West Virginia.

#### A WARNING WE NEED

I will appreciate space in your valuable paper to sound a warning note to the fathers and mothers.

I overheard a conversation in a restaurant last night, that kept me awake.

After prayerful consideration, I believe the Holy Spirit is dictating this article. The following is the conversation; a gentleman and a lady customer, and the restaurant proprietor discussing prohibition.

The young man said: "I have never drunk any intoxicants."

The proprietor: "I have never been drunk. I have never drunk more than two quarts of whisky in my life. You must start the new year right, by taking a drink with me."

The young man: "Much obliged, I do not care for it."

The proprietor persistently insisted on their taking a social drink. They yielded. Ninety-nine out of every 100 would have done so.

There is where the Devil and his cohorts are going to entrap our young people.

The social glass in the hotels, restaurant, drug stores, and homes, is where the poor drunkard begins his drunken career.

I would not be in President Roosevelt's shoes for all the gold and silver in the world. The president and his rubber stamp Congress are responsible for multiplied millions of men and women who are going to fill drunkards' graves and the drunkards' hell in the next few years.

If the president had supported prohibition as ardently as he has opposed it, our land would not have been repealed, and it would have been enforced far better than any liquor law he will pass.

The next step of the liquor people will be to re-open the red-light districts; the drunken brutes must have little girls to entertain



em. Where are they going to get them?  
out of your home?

No home is immune.

God says: One righteous man can chase a thousand, and two put ten thousand to flight.

If the 300,000 preachers and 1,000,000 W.

T. U. women in America will pray, work and vote, we will rout the devil and his cohorts.

All our congressmen, one-third of our senators, our state and local officers will be elected this year; what are we going to do about it?

J. A. Giles,  
Macon, Georgia.

## SIGNS OF THE TIMES

(Continued from page 2)

The righteousness of salvation is by law, when Christ died for nothing.

Little wonder that Paul began the third chapter with a cry of astonishment. "O foolish Galatians, who hath bewitched you". Here we have a kind of "witchcraft" that still with us after 1900 years, all the more dangerous because it bears a semblance of piety and respectability.

## THE ART OF RESTING

To rest seems quite simple. There are plenty of people who do not have to learn how at all, to whom resting comes with a natural grace, as do the arts of eating and sleeping. These persons are not all hers either. Perhaps the great workers of the world—at any rate, those who accomplish most—are the men and women who can relax completely, even in the midst of their affairs; who keep in their hearts an unwrinkled corner of serenity; who can catch a moment's sleep between two great decisions, come out of it refreshed and make their decisions right.

But to many of us resting is one of the hardest arts. We rush from work to so-called recreation, and from recreation back to work again. We say that mere change rests. So it would seem if we took it in the right spirit, but there is no rest when the clock is on the clock; no rest when the hours and the days are too short for the things we undertake to do.

Then, for some of us, comes the imperative order to rest. And then to our horror, we find that we do not know how. We try long hours of external quiet; long black nights when the quiet is only external. We try change of air and change of scene. But in spite of external quiet and external variety, the thoughts keep tapping—patter, patter, patter—on the tired brain, like raindrops on a roof.

It takes months, perhaps years, of wasted time to teach us the lesson that at the proper time we might have learned so easily. For rest is a spiritual grace, an art that can be acquired in early life and practised with undiminished benefits. Teach it to your children, others, and begin to learn it yourself, even now, the art of being absolutely relaxed and quiet, even if only for a little while. No matter how work presses, no matter how the whirls about you, teach yourself to become for a few moments of every day as passive as the white clouds or the green hills or the tranquil stars. So will you put new strength into your work, that will make every stroke and stitch of it more interesting and more beautiful.—Julia A. Wolf, The New Outlook.

An optimist takes the rocks that Fate throws at him and makes stepping-stones out of them.

## OUR LITTLE READERS

### THE CHARRED TREASURY NOTE

"Please, ma'am, Miss Lewis has called to see you and she won't come in."

"All right, Mary, I will come. And while I am out, ask Olive to come and empty my wastepaper basket and make up the fire," and Mrs. Paxton signed her name to a letter with a rather impatient dash. She was a busy secretary to an orphanage, and her papers lay scattered about everywhere.

Olive was an orphan, who had but recently left the Home. She wanted to please Mrs. Paxton in this, her first place, and also she tried to do everything for the Savior, whom she knew and loved as a real and ever-present friend.

Olive was still busy in the room when Mrs. Paxton returned. Her mistress was soon busy with her letters again, and in a little while Olive slipped out. An hour later she was called.

"Olive, I have lost a pound note! I can not find it anywhere. Have you seen it?" said Mrs. Paxton.

"No, ma'am," replied the girl, her face paling suddenly, as it always did when she was abruptly questioned.

"It was here on my table when I went to speak to Miss Lewis," said her mistress, looking at her fixedly, "and you were the only one in the room during the few minutes I was absent. It has to be found, Olive."

A search then began which resulted in no success. The treasury note was gone, and Olive was suspected of having taken it. It was a crushing blow, for the little maid knew well what it would mean to her to be sent back to the orphanage in disgrace.

She overheard the cook saying to Mrs. Paxton next day: "I have no use for any of these goody girls with their excellent

characters, ma'am. Try one next time as is no Christian and I am sure she will be a lot better."

"Indeed, I believe you are right, cook. Well, I must say, both the matron and I have been thoroughly deceived in Olive. I do not envy her going back to the Home on Friday. Mrs. Mason, though kind and just, can be very severe. The girl was so long in her charge, too, and came of nice, respectable people. It surely is a terrible disappointment."

For some days the weather had been unusually mild, so that a fire in Mrs. Paxton's sunny breakfast room had not been needed. On the Friday morning, on which Olive was to return to the orphanage, a cold spell set in and the girl was told to light the fire. She thought it had caught all right, but when Mrs. Paxton came down it was out.

"Really, Olive, can't you even set a fire yet?" asked her mistress angrily. "I can not think how you ever managed to deceive Mrs. Mason all around. I suppose you do not care to do anything right now."

With blinding tears the girl set about removing the half-charred sticks and burned paper. Suddenly, a cry broke from her lips. "Oh, ma'am. See! see!" she exclaimed. "Praise God! He always keeps his word and answers our prayers."

In Olive's hand she held a much-crumpled and charred treasury note. It had barely escaped the flames, but was most remarkably uninjured except around the edges.

Explanation gradually dawned! In closing the door, a draught must have caught the note lying on the table and whirled it into the wastepaper basket. Olive had emptied all the contents in the dark coal cellar and never noticed the note.

"What a mercy the fire refused to burn this morning," said Mrs. Paxton. "I have never known that grate to go out before. How glad I am for all our sakes, Olive! Your character has been cleared by a miracle."

"Oh, Ma'am, it isn't anything for God to answer prayer. I did not know how, but I was so sure he would."

"Really, Olive, how can you possibly think that the Almighty God, who controls and orders all things can concern himself about

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anything so trifling in his sight as the loss of a pound note?"

Olive pulled out her well-worn pocket Testament and read softly, "Are not five sparrows sold for two farthings? And not one of them is forgotten before God." "I'm just like one of those tiny, little, common birds, ma'am, and I'm so glad, because I know he remembers me."—Author Unknown.

## ANNOUNCEMENTS

### FOR SUPERANNUATED MINISTERS

Send all money for the Superannuated Ministers to Rev. G. L. Maus, Secretary of the Benevolence Board, Nappanee, Indiana. Be careful about this and avoid mistakes of getting money into the wrong hands as frequently occurred on previous years.

FRED C. VANATOR,  
President of Benevolence Board.

### SEND MONEY FOR BRETHREN HOME

Please send all money for the support of the Brethren Home to the Treasurer, Brother Lester V. King, Mexico, Indiana.

Sincerely,  
LESTER V. KING, Treasurer.

## THE TIE THAT BINDS

**ANDERSON-SAMPSON**—On Saturday afternoon, December 16, 1933, in the presence of a goodly company of relatives and friends, Mr. Lloyd Anderson and Miss Helen Sampson were united in marriage at the bride's home at Branchville, Maryland, a few miles out of Washington. The bride is a faithful member of the Washington church and the groom attends the same church though he belongs to another denomination. The happy couple will make their home in Hyattsville, Maryland, where both are regularly employed. The single ring ceremony was used by the undersigned at the wedding. A host of friends join the relatives in wishing the choicest of blessings to attend these young people in their wedded life. May the Heavenly Father smile upon them.

HOMER A. KENT, Pastor.

**SEWARD-PLATT**—In the Brethren church at Manteca, California on December 24th at about 9 P. M. there occurred the wedding of Mr. Wendell Bruce Seward and Enid Ruth Platt. There was a church full of friends and relatives of both families, to witness the happy event. Mr. Seward is an electrical engineer graduated from Iowa State University in the class of 1932, the son of Rev. Charles H. Seward, pastor of the Methodist Episcopal church of Laurens, Iowa. Miss Platt is the only daughter of Mr. and Mrs. J. Wesley Platt, pastor of the Brethren church of Manteca, California. The bride was attended by Mrs. Robert Fyfe, of Oakland, California, maid of honor; Mrs. Ernie Borges, of Stockton, Miss Estelle Reynolds, of Manteca as bridesmaids and Phyllis Sayre of Empire, California, as flower girl.

The groom was attended by Ted Crom, Herbert Pepper of Sacramento, was the ring bearer. The ceremony, a double ring ceremony, was performed by Rev. Earl S. Flora, of Palo Alto, California. Mrs. Erwin Mattson, of Saint Helena, California, played the wedding march from Mendelssohn. Mrs. Guss Schmiedt sang the Serenade from the Studen Prince. The young couple are at home in Manteca, California. The good wishes of many friends accompany them.

J. WESLEY PLATT, Pastor.

## IN THE SHADOW

**MINEAR**—At her home in Claypool, Indiana, funeral services were held for Mrs. Mary Minear, who passed away January 4, at the age of eighty-two years. She had been a member of the Claypool Brethren church until the disbanding of that congregation, when her membership was transferred to the Warsaw Brethren church. Her husband, three daughters and a son remain in the home. A daughter, Mrs. David Pfeiderer, also resides in Claypool, the mother of the Rev. Florizel P. Pfeiderer of Indianapolis. Another son also resides in Illinois. Funeral services were held January 6, by the undersigned. L. E. LINDOVER.

**HEEFNER**—Nellie Phillips Heefner departed to be with her Lord from the family home, in Lanark, Illinois, on Saturday, December 9, 1933, at the age of 54 years. She was united in marriage to Lloyd Heefner in 1903 and the union was blessed with three children, two of which, Esther and June, with the husband survive. Sister Heefner with the two daughters were very faithful and loyal members of the Brethren church. At the time of her going she was active in the Modern Marys' Bible Class, Financial Secretary of the W. M. S. and Superintendent of the Junior Department of the Bible school. Her place was seldom vacant in the house of God. She loved to be in the Master's service, and all

the ordinances and associations of God's people were precious to her. Truly her works abide. Her going was peaceful, almost without a moment's warning. May the Father of all mercy cheer and comfort every sorrowing heart, and raise up others to take her place. If we are faithful we shall meet her, "just inside the eastern gate".

Funeral services were held in the Brethren church in Lanark, December 11, 1933, conducted by the family pastor, the writer. C. C. GRISSO.

**HARBAUGH**—John B. Harbaugh, 73, of Waterloo, Iowa, died October 19, 1933, after a ten day illness. He was born in Maryland and at the age of 21 years came to Polo, Illinois. He was married to Mary Funderburgh in 1885, when they moved to Black Hawk County, Iowa. Only a few days before his death, he with his wife attended the District conference at Milledgeville, Illinois. He has been in the Brethren Faith for years, part of his life being lived in the Church of the Brethren. Besides his devoted wife, he leaves four daughters and one son, namely: Mrs. Cleve G. Miller, Mrs. Harvey Hoffman, and Mrs. J. H. Shaulis all living in and near Waterloo; Mrs. Thomas Grosh, Hagerstown, Maryland, and Ralph V. Harbaugh of Waterloo. Also five sisters and two brothers. Funeral services were conducted at the First Brethren church by the pastor, with Rev. W. H. Yoder, pastor of the Orange Township Church of the Brethren assisting. E. M. RIDDLE, Pastor.

**STRAYER**—Paul Strayer, 87, was a resident of Black Hawk County, Iowa for more than fifty years, died October 14, 1933, at the home of his daughter, Mrs. W. B. Armstrong at New Providence, Iowa. He was born in 1845, at Johnstown, Pennsylvania. He had been a member of the Waterloo church for many years. His wife preceded him by a few years in death. Besides the daughter, three sons survive.

His funeral services were conducted at the First Brethren church, with the pastor officiating. E. M. RIDDLE.

**BAYER**—On Wednesday morning, September 27, 1933, Mrs. Adam Bayer went to be with her Lord whom she loved so much. Five weeks later, her husband, Adam Bayer, went to join her, departing on Tuesday evening, October 31, 1933. They had lived long here, and during their last few years seemed to live only for each other, as much of the time they were confined to their home, where they were cared for by their children, one of whom, a registered nurse, gave her full time to their care.

Mrs. Bayer, Lucinda Rebecca Detrick, the daughter of Philip and Magdaline Detrick, was born December 22, 1858, in Harrison Township, Logan County, Ohio, where she lived the most of her life. Adam M. Bayer, son of John and Mary Bayer, was born near Hagerstown, in Washington County, Maryland, November 22, 1853. He came to Ohio about 1875, locating in Harrison Township, Logan County. He spent some time in the College at Lebanon, Ohio.

On December 25, 1879 they were united in marriage. To them were born ten children, two of whom preceded them in death. Those surviving are—Mrs. Harry English, of Sidney, Ohio; Earl of Glenrock, Wyoming; Wilbur, of Dayton, Ohio; Mrs. Roy Whitted and Mrs. Emory Hudson, of Bellefontaine, Ohio; Gladys, Margaret, and Max at home. Mr. Bayer was also survived by one sister, Miss Margaret Bayer, of Huntingdon, Pennsylvania; while Mrs. Bayer was survived by two brothers, Andrew and George Detrick, both of Bellefontaine. Besides these there are a host of other relatives and friends that shall always have a vacancy in their hearts because of

### NOTICE TO THE BROTHERHOOD

The Board of Trustees of the Brethren Home have asked me to issue once again the call to the Church for support.

THE LAST SUNDAY OF FEBRUARY IS BENEVOLENCE DAY IN OUR CHURCH.

On that day, or on the Sunday nearest to it that suits the convenience of the Church, an offering will be taken for the support of the Brethren Home and for the Superannuated Ministers' Fund.

This call comes with earnest hopes that all Brethren everywhere will do what they can in giving.

WE MUST NOT LET OUR INSTITUTIONS BE DESTROYED IN THESE DAYS OF DIFFICULTY EXPERIENCED BY ALL HUMAN ACTIVITIES.

They have cost us—THE CHURCH—too much.

Some months ago through a special appeal through the Evangelist and by letter enough responses came in to carry the HOME through its crisis. We now appeal for a gift, or pledges, large enough to carry us through the coming year. We believe the Church will rally to the support of the Home.

J. ALLEN MILLER.

the departure of Mr. and Mrs. Bayer, until united in Mr. and Mrs. Bayer were well thought of in the community, which fact was manifested by the many presents kindnesses they received when they celebrated their Golden Wedding anniversary, December 25, 1929. Also these thousands of the people were again put into visible form in the number of flowers in evidence at the funerals. They lived in an unflinching devotion to each other, and all endeavored to live that others might see Christ in them.

One of the first members of the Gretna Brethren church was Mrs. Bayer, who joined soon after it was founded, 1894. Mr. Bayer did not join until 1911, at which time also joined the Gretna Brethren church to worship the Christ with his wife. To their Lord and Church they remained faithful until called up higher. During the last years their health kept them from being as regular in attendance as they would liked to have been. But even they came at times to hear God's Word when those in health were made to marvel at their perseverance and desire for God's House. They were strong believers in Brethren ordinances. Because of this fact they were and by their pastor last spring, after which both greatly improved in health and were relieved of much suffering. Especially was this true of Mrs. Bayer who had been suffering mental trouble. Immediately after being anointed her cleared and remained so until her death.

The following poem was written after their death in memory of them by Mr. Harry English, a son-in-law:

They have crossed the bar; what joy awaits them there  
No sorrow, pain or tears forever more;  
Friends gone before shall greet them over there  
Amid the throng on that eternal shore.

In a mansion in our Father's House they dwell—  
With loved ones they'll join their voices sublime,  
And there, throughout eternity will tell  
Of Christ's eternal love and grace divine.

Then let us, who remain, weep not for them,  
But look beyond the veil with eyes undim:  
And in a vision, see the meeting there;  
Then strive at last to be at home with them.

The funeral services for both were conducted by their pastor, the writer, in the presence of many relatives and friends. May the grace and peace of Jesus Christ be with the mourning ones. CONARD SAND

**NEWCOMB**—A pall of sadness was cast over the Ash congregation on Sunday, January 14, when the announcement was made of the sudden passing of one of its respected members, Mr. John Fletcher Newcomb. On Friday evening, preceding he had been in attendance at the revival service the church, and at eleven o'clock on Saturday morning was suddenly stricken with heart failure and fell over on street before his companions could reach him. His death came as a shock to both his family and his friends, tears came to the eyes of many of the members of the congregation which received the news of his passing at the times on January 14.

John Newcomb was born in Kenton, Ohio, August 22, a son of Arthur and Emma Newcomb, and one of a family of four children, the other three of whom survive him. His parents preceded him in death. In his earthly pilgrimage he had passed his sixty-first mile-stone.

Brother Newcomb was married to Miss Hannah Hays Ashland, on October 15, 1900, and for thirty-three years has been a faithful and devoted husband. To this union children were born, all of whom survive, together with loving companion.

For eighteen years Brother Newcomb had been an officer in the Salvation Army, retiring from the Army because of ill health. For six years he has been identified with work of the Brethren church at Ashland, bringing with an intense and earnest zeal for the salvation of souls.

This zeal for service for the Lord was manifest in an eagerness to serve in any capacity which his church or people requested, and at the time of his demise he was serving as superintendent of the Home Department of our Bible school and from the members of that department of our school came some of the sincerest expressions of sorrow at his leaving.

Funeral services for our departed brother were held at First Brethren church on January 18, in the presence of one of the largest audiences which has met for a like occasion during the present pastorate. The services were in charge of the undersigned as pastor, with assistance being rendered by Dr. J. Allen Miller of the local congregation. Cay Fred S. Elliott of the local Salvation Army Corps, Major Eugene Mott of the Collinwood Salvation Army Corps of the Cleveland area. Beautiful musical setting for the service was provided by a quartette of young men from land College. Burial was made in the Ashland cemetery.

Very sincere and touching tribute to Brother Newcomb sincere and consistent Christian life was paid by Major J. with whom he had worked for a number of years in Salvation Army experience. The pastor gave him this tribute: "He was a chivalrous and devoted husband, a kindly helpful father, a charitable and thoughtful neighbor, a sistent and faithful Christian, an upright and exemplary citizen, whose chief concern for his family, his community, country was that all might come to know the Christ who he loved and served with sincerity and consistency." His fine Christian consistency spur us all to better and more consecration and service for Christ and the Church.

DYLOLL BELOTT

**MACLENNAN**—After an illness of several weeks, Brother MacLennan, beloved husband of Sadie MacLennan, departed to be with his Lord early on the morning of January 10. Brother MacLennan was a faithful member of the Brethren church of Washington, D. C., and lived a consistent Christian life in his home and among all of his associates. The funeral service was conducted by the writer at the home of the deceased on the afternoon of January 22nd, with a large company of relatives and friends present. Burial place in Congressional Cemetery. The deceased was 63 years of age, and leaves to mourn his passing, besides his wife, Sadie MacLennan, a sister who lives in Scotland, and daughter, Mrs. Zelda Saunders. May the God of all comfort sustain those who mourn. HOMER A. KENT, Pastor.



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# THE BRETHREN EVANGELIST



*The Chief of "Pioneer Preachers"*

PAUL

Speaking by  
Inspiration

said:

"Even so did the  
Lord ordain that  
they that proclaim  
the Gospel should  
live of the Gospel."

and

"If any provide  
not for his own,  
and especially  
those of his own  
house, he hath  
denied the faith  
and is worse  
than an infidel."

---

That means  
the care of the  
**Superannuated  
Ministers and  
the Brethren  
Home.**



## Signs of the Times

by  
Alva J. McClain

I wish to pursue last week's theme a bit further, for the wide-spread revival of Legalism in Protestantism is one of the "Signs of the Times".

### WHERE do "Good Works" Belong?

Often the truth of Salvation by Grace has been sadly misrepresented, both by friend and enemy. If you teach the doctrine of Grace, it will not be long before some one will come saying, "Evidently you do not believe in the importance of Good Works." Or else behind your back they will accuse you of belittling good works, thus revealing their own lack of Good Works.

Now the answer to this slander and caricature is very simple: Between those who teach salvation by Grace and those who teach salvation by works, there is no difference as to the importance of "Good Works". But the real difference concerns the **place** and **purpose** of Good Works. Legalism teaches that you must do good works in order to be saved. Grace tells you that you must be saved in order to do good works. Both Grace and Legalism believe in good works. But Grace puts them where they belong—**after salvation**, as its **evidence** and **result**. While Legalism puts good works **before salvation**, as its **procuring cause**, which destroys Grace altogether.

The truth of the matter, therefore, is that Legalism offers nothing but works, while Christianity has both Grace and Works in the right order.

### PREACH Both—But in the Right Order

Since you cannot save men by preaching works, no matter how good they are, the Biblical method is first to preach the Gospel of Grace alone for salvation. Then, when the hearers have been saved by Grace, tell them what they ought to do. And right here we ought to give them the whole "counsel of God", omitting nothing.

Preach first Ephesians 2:8-9, "For by Grace have ye been saved through faith; and that not of yourselves, it is the gift of God; not of works, that no man should glory." With this great truth men will be saved, and can be given assurance after they are saved. For the moment you bring in works, as a means of salvation, you rob the saved of all their assurance.

But after preaching verses 8 and 9, we ought not stop, but follow with the very next verse: "For we are his workmanship, created in Christ Jesus for good works, which God afore prepared that we should walk in them" (ARV). And notice how exact the Holy Spirit is in giving this verse. We do not get into Christ by good works, but we are put there "for good works". And since Grace saved us for good works, we ought to "walk in them".

The same order is preserved throughout the New Testament. See Titus 3:5-8 for another fine example: Verses 5-7 declare that we are saved by grace, not by works which we have done. But at once in verse 8 the Apostle writes, "These things I will that thou affirm constantly, that they which

have believed in God might be careful to maintain good works."

### IS Grace a Dangerous Doctrine?

I have had men say to me, "But if you preach and teach that salvation is by grace alone, then people will go on living as they please. The doctrine of Grace encourages men to go on in sin."

Now the remarkable thing is that the doctrine of Grace does just the very opposite. Instead of teaching men to go on sinning, Grace teaches them **not to sin**. Read Titus 2:11-12, "For the Grace of God that bringeth salvation hath appeared to all men; **teaching us** that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." In other words, Grace saves the sinner first, and afterward teaches him how to live.

If you ask, how does Grace teach us to light right? there is an answer: Grace not only saves my soul forever, but Grace takes me by the hand and leads me to the foot of the Cross, and there bids me look upon the spotless Son of God dying in my stead, for my sins, for my transgressions. And as I look upon his unutterable suffering, Grace tells me that, because he paid the penalty which I could not pay, for me, the doomed sinner, who deserves nothing, sin has been canceled and blotted out; that for me, who deserved condemnation, there is no condemnation; that for me, who had no life, there is now eternal life, free and without price. **ALL BECAUSE OF HIS BLESSED GRACE!** And as I behold his infinite Grace there is born in my heart a gratitude which is unspeakable. I can only cry, Lord, what wilt thou have me to do! Thou hast in Grace saved my life which was lost. Now let thy Will be done in that life. Since it was my sin that fixed thee to the Cross, Lord, I have learned to hate sin. Cleanse thou me from every spot, and let me live for thee, and thee alone.

No. The Grace of God is not a dangerous doctrine. But anything else is dangerous, for the simple reason that only Grace can break the power of sin.

### ONLY Grace can bring the Victory

The Apostle Paul dealt with this very thing in his great treatise in Romans. In chapters 1:18 to 3:20 he shows that all the world is lost and that by works of law no flesh can be saved. In 3:21 to 5:21 he reveals the way of salvation, by Grace through Faith in the finished Work of Christ. Then he comes to that age-old problem, What about sin in the Christian's life? The **penalty** has been paid for the believer on the Cross. Now how shall sin's **power** be conquered in the life of those who are justified? It is the problem of Sanctification. And he answers it fully in chapters 6 and 7. Yet the average Christian knows nothing about these chapters. In chapter 6, to encourage us, Paul gives the **right way**. In chapter 7, to warn us, he gives the **wrong way**—the way of legalism.

There is not space to give an exposition of these wonderful chapters, but I would like to ask the reader to turn to verse 14 of chapter 6. Here you have the basic power of sanctification, the secret of victory over sin. What is it? "**Sin shall not have dominion over you,**" declares the Apostle.

Why not? "For ye are not under law, but under **GRACE.**"

Only "under Grace" can the Christian find victory over sin. If you try to find victory by the method of legalism, you will only land where Paul landed once—in the gloomy experience of defeat recorded in Romans 7, where he cries, "O wretched man that I am! Who shall deliver me from the body of this death?"

The only way of victory is **Union with Christ by Grace**. In him by Grace we died to the law and are delivered from legalism forever. Read Romans 6:1 to 7:6, and claim the blessing by faith. "This is the victory which overcometh the world, even our faith".

One of the reasons why so many members of the Church are meeting defeat in their lives is because, after being saved by Grace, they are taught to go back to law as a way of holiness. They must learn not only that they **have been** saved by Grace, but that they **are kept** saved by Grace. When they do this, they will find victory over sin, and begin to bear the fruit of "good works" for which they were saved.

### UNDER the Curse

We must keep everlastingly preaching "good works" to our converts, not in order to save them, but to instruct them how to live and serve the living God. That is always necessary. But let us beware of offering a wrong motive. The moment we believe that we must perform good works in order to keep ourselves saved, that moment we put ourselves back under law, and to be under law is to be under the curse; "As many as are of the works of the law are under the curse" (Gal. 3:10).

### DESPAIR of Self-Righteousness

The preaching of "works" as a means of salvation can only do two possible things: it will either bring men to despair or else make Pharisees out of them. Those who perceive the real meaning and content of God's Law, and make a genuine attempt to keep it, as a way of salvation, will finally

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## Benevolence Offering Includes Brethren Home Also

Two weeks ago we stressed the very urgent need and inescapable responsibility of giving to the support of the Superannuated Ministers. One of our very good friends wrote: "I endorse every word you wrote in 'An Obligation We Cannot Avoid'; it is true, but I am wondering if the Benevolence Offering includes the Brethren Home also. We are within two weeks of the time for the offering and not a word has been said about the obligation of the church at large to the Brethren Home at Flora." Our correspondent is correct, something ought to have been said about this matter sooner. Possibly both the editor and the Brethren Home Board might well have brought this offering to the attention of the brotherhood earlier than was done. However when we wrote the editorial we were conscious of the fact that much had been said about the Brethren Home needs through the year (though not too much), while nothing at all had been said about the needs of the Superannuated Ministers. We were made aware of the fact that this need had been a neglected note and we proceeded to sound it at the earliest opportunity after the time pre-empted by the Publication Interests had passed. Plans were under way at the same time, however, for making appeal to the churches for the support of the Brethren Home as well as the Superannuated Ministers. And those plans have been and are being carried out, as will be seen in this issue.

### Both Appeals Rest on the Same Grounds

The two causes are so inter-related that when we promote the one we are building sentiment for the other. If we can get the churches keen about their responsibility to the one, it will not be difficult to get them to accept the other. Both are inescapable Christian obligations, resting on much the same grounds. Some of the things we said in our previous editorial are decidedly applicable here. With regard to all who are in need, we are enjoined "to do good and to communicate (that is, share with, or give to) especially unto them who are of the household of faith" (Heb. 13:16; 6:10). It is required of Christians that they distribute "to the necessity of saints," and be "given to hospitality." So strong and binding is the obligation that Paul says to Timothy, "If any provide not for his own, and especially for those of his own house (his own household of faith, also), he hath denied the faith and is worse than an infidel" (1 Tim. 5:8).

### Caring for Those of Our Own House

And shall we not see in this latter scripture a strong injunction to a very definite type of support, namely, that of our denominational house or home established for the care of the aged of our brotherhood? We are convinced that such an interpretation is not at all in disagreement with the primary meaning of the words. And after having built a home for the care of the aged and infirm of our faith, it may with perfect propriety be said of us, "If any church (such as ours) provide not for its own, and especially for those of its own house (those who have taken up quarters in our Home), such a church hath denied the faith and is worse than an infidel (or an unbeliever). The unbeliever (that is to say in this case) the non-religious public institution, does care for its poor and aged. So the church that neglects this duty is worse at this point than the non-Christian benevolent forces, we are to conclude. That is a harsh thing to say, but is it not deserved by any church that will undertake such a noble work as we have at Flora, Indiana, and then carelessly or indifferently let it go without the needed support? We believe much better things of our church, however. The fine way in which many people came to the support of the institution during the past summer and fall is evidence that we are not disposed deliberately to turn a deaf ear to the needs of those who have taken up residence in that Home

and have entrusted their latter days to our care. And we shall be greatly disappointed if this Benevolence Day offering does not furnish new proof that the hearts of our people are essentially loyal and faithful in this matter.

### Honor of the Church Is at Stake

In addition to this consideration, the church has voluntarily taken upon itself an obligation to care for certain individuals in return for gifts of money which they made—in some cases all the worldly possessions which they had—when they entered the institution and agreed to make it their home for the rest of their lives. Such obligations are sacred and the church at large has its honor at stake in meeting those pledges. If it fails to provide these aged people with the necessities of life—home, food, clothing, warm rooms, medical care—, after having taken their money and given them a pledge of honor to furnish such things, what honor remains? And also if the church through its representatives, the Brethren Home Board, has received large sums of money on agreement to pay the donors a certain interest (a very reasonable amount) while they live, and then after the money has been turned over to the church and invested, the church fails to pay the annuities, wherein does the church have any honor left? The good name of the church is certainly at stake in this need. And more; not only the church's honor, but its vested interests are at stake; it must meet its obligations or lose what it has. It is indeed an obligation that cannot be avoided. Remember that when Benevolence Day offering is lifted in your church.

### Forget Not the Aged Ministers

And forget not the aged ministers and their dependents, many of whom have not enough of this world's goods to get into the Flora Home, if their situation and connections were such as to make this desirable on their part. In addition to the general obligation resting upon the church for the care of the poor, there is this special obligation resting upon it in relation to those aged under-shepherds of God's people,—an obligation both Scriptural and moral—because of the sacrifices they have made, and their now inability to care for themselves in the sunset days of their lives. Some of the worldly institutions set us an example in this regard also. Their care for those who are incapacitated after long service is commendable. Our church is not financially able to pension its aged ministers, which is the best method of caring for them, but it is able to make a contribution that will materially assist them in securing the things that are necessary for their physical comfort and health, and this it is under high obligation of doing. Let us remember this when we make our offering on Benevolence Day, the last Sunday in February.

## Imitation and a National Hero

We are imitators, all of us. Some may not admit it, but it is true, nevertheless. Everybody has some one whom he admires, some one who constitutes an ideal for him. It is good that it is so, for we grow thereby. This is justified from the Christian standpoint, for Paul admonishes the brethren at Philippi to "be followers together (joint imitators) of me" (Phil. 3:17). He writes to the church at Corinth: "Be ye followers (imitators) of me, even as I also am of Christ" (1 Cor. 11:1). That very response had been found to actually take place on the part of the Thessalonians, for Paul says: "And ye became followers (the same word meaning 'imitators') of us, and of the Lord" (1 Thess. 1:6). Of course, in all these and other instances that might be cited, the imitator is supposed to see beyond the one imitated to the great Inspirer and Exemplar of all men, and also it is to be borne in



mind that for the Christian there is something necessary besides imitation. But Imitation is a perfectly good and proper thing to seek.

Aside from this conscious imitation, there is an unconscious imitation. That is, we all are inclined to unconsciously grow into the likeness, or take on the characteristics of those we have much in mind. The more we know about an individual and the more we think and talk about him, the more does he influence our lives by his spirit and qualities. That fact makes it really important that we become well acquainted with noble people and that the truly great shall have large place in our minds. That fact also gives value to the widespread custom of setting aside certain days to the memory of the world's outstanding characters, when their heroism, their service and their estimable qualities are passed in review. And the more ideal and distinguished the characters, the greater is the benefit to be derived from efforts to keep fresh the memory of the qualities of their greatness, and at the same time the more important is it that we shall seek to keep the memory of these distinguished persons inspiring and ennobling, and expound their virtues when occasions arise. For if we are going to imitate, we ought to seek the noblest persons and their finest characteristics to imitate. We should be satisfied with nothing less.

For example, George Washington is much in the people's minds at this season—the approaching anniversary of his birth. Certainly he is an ideal worthy of perpetuating in our land and in the world, and perpetuating in its highest and most challenging aspect. And surely our day is as sorely in need of the inspiration of such idealism as he exemplified as any day since he lived. Our national life in its every phase is sadly in need of a tonic and our men in high place, as well as in every other station in life, are in need of a new devotion to the principles of honor, integrity and fidelity. They need that and much more, and they would have much more, if they had all that Washington had. They would have new life as well as new standards; they would have new and nobler character as well as new ideals. And it is good to take a look into such a life occasionally to see that such new life and new standards are both possible and practicable; that a man can really live nobly and succeed to the highest degree.

Washington's life is a demonstration of the supreme worth and practicability of a fine inner quality as over against outward show, popularity-seeking and superficiality, such as are so common in public life today.

His life shows the beauty and value of constructiveness as over against destructiveness. Everywhere he was a builder and not a

(Continued on page 14)

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## EDITORIAL REVIEW

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Brother Paul Bauman was in our office recently and reported that the work was progressing splendidly at Sterling, Ohio, where he is the student pastor. Two confessions were recently received. The Sunday school attendance is hovering around ninety.

Don't fail to note the proper persons and addresses when sending in your offerings taken on Benevolence Day. The money for the Superannuated Ministers' Fund goes to Rev. G. L. Maus, Napanee, Indiana, and for the Brethren Home support to Rev. L. V. King, Mexico, Indiana.

The church at Elkhart, Indiana, recently closed a meeting under the evangelistic leadership of their pastor, Brother H. F. Stuckman, and while we are not told the number of converts, our correspondent does say, "We received several most splendid families by letter and a number by confession." However, it was considered a time of seed-sowing, rather than reaping. Also the church membership was strengthened in faith and its spiritual pulse quickened by the strong gospel sermons.

The Gretna Brethren, near Bellefontaine, Ohio, enjoyed a revival under the evangelistic leadership of Dr. K. M. Monroe during the Christmas holiday season. Two confessions were received and await baptism. This is one of the country churches that has been suffering from the forces that usually work against the country churches in these days, but among the small membership that re-

mains they have some true Brethren people and they are determined to press on under the faithful leadership of their pastor, Brother Conard Sandy.

Two student preachers labored together in a revival effort at Williamstown, Ohio, during the Christmas holiday, or rather the two were together during the second week of the meeting. Brother Norman Uphouse, the evangelist, was alone during the first week, after which Brother Conard Sandy, the pastor, came upon the field. There were eight confessions, seven of which have been added to the church and the other awaits baptism. Fourteen others had been added to the church during Brother Sandy's pastorate, bringing the total number of additions to twenty-one.

One of the correspondents takes advantage of our department devoted to "Opinions of our Readers" to make some pertinent remarks about the manner in which many Americans recently celebrated the President's birthday. A birthday celebration was entirely proper, and the desire to help an institution devoted to infantile paralysis sufferers was good, but the dance with all its accompaniments, scattered from one end of the country to the other was not a thing for Christian people to be proud of. And besides the influence from such a widespread staging of revelry will not soon disappear.

We regret to learn of the passing of Elder George A. Copp, member of the Maurertown, Virginia, congregation where Brother E. L. Miller is pastor, and who pays tribute to his memory, as well as to that of one of his valued laymen in this issue. We have met Brother Copp on several occasions and had some correspondence with him through the years. He impressed us with his love for his church and his loyalty to Brethren teachings and ideals. Though a business man, he gave much service to his church, especially by serving on the district mission board and by preaching at needy places. Thus another of the older preachers has passed and many will miss him. We extend sympathy to his family.

Our correspondent from the Third church of Johnstown, Pennsylvania, reports a successful revival under the leadership of their pastor, Brother J. L. Gingrich. The visible results were twenty-nine received into the church by baptism and four reconsecrations, making a total of thirty-three. Both the church and the community received a spiritual impact from the splendid messages. It is worthy of note that the Christian Endeavorers of the church are given credit for leadership in preparing for the evangelistic campaign by visitation and prayer services. It is not the first time we have heard of Endeavorers being thus instrumental in the promotion of evangelism. That is the outstanding aim of the Brethren national organization this year. It is good to see them accomplishing things along this line in many places.

Brother Leslie Lindower, pastor of the church at Warsaw, Indiana, reports some excellent Sunday school attendance records attained by some of his faithful people. The Robert Raikes method of awards was launched eleven years ago and one sister has made a perfect record every year since, while another has a ten year record. A perfect attendance according to this method is fifty Sundays a year, and a Sunday school of the size of the Warsaw school that can produce at least forty-seven attendants meriting awards deserves special honor. One significant feature is that they are beginning with the cradle roll, bringing them up in the habit of regular attendance. We congratulate the pastor and his Sunday school leaders, and especially all those who have proven so faithful in attendance.

The Business Manager is in his "Corner" this week and he writes about Evangelist subscriptions. He has been pretty busy taking care of renewals and putting new subscribers on the mailing list, and we are all well pleased with the splendid spirit of cooperation and support that is being given. We are grateful to those who have been so kind as to write us of their appreciation of The Evangelist. Dr. Teeter mentions the "Honor Roll" and some churches that have maintained their place of honor through many years. We congratulate them for their wisdom and faithfulness. We join in giving a special word of commendation to the Washington, D. C. congregation, of which Brother Homer A. Kent is pastor, for being the banner church to date in number of subscriptions. The Berne, Indiana, church deserves a good word for sending in the largest percentage of increase in subscriptions.



# FOR THE AGED MINISTERS AND THE BRETHREN HOME

## Make a Generous Offering on February 25th

### A PLEA FOR THE POOR SAINTS

By L. V. King, Treasurer  
of the Benevolence Boards

1. "Now concerning the collection of the saints, as I have given order to the Churches of Galatia, EVEN SO DO YE.

2. "Upon the first day of the week, let every one of you lay by him in store as God hath prospered him, that there be no gathering when I come." 1 Cor. 16:1, 2.

"Moreover, brethren, we do you to wit of the grace of God bestowed on the Churches of Macedonia;

2. How that in great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality.

3. For to their power, I bear record, yea, and beyond their power they were willing of themselves;

4. Praying us with much intreaty that we would receive the gift, and take upon us the fellowship of the ministering to the saints.

5. And this they did, not as we hoped, but first gave their own selves to the Lord, and unto us by the will of God.

6. Insomuch that we desired Titus, that as he had begun, so he would also finish in you the same grace also.

7. Therefore as ye abound in everything, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also." 2 Cor. 8:1-7.

There are some very timely suggestions one might gather from these passages of Paul relative to our Christian duty to those who are in need. Paul was appealing for the support of the poor saints in Jerusalem. This too is our appeal. But we would not emphasize so much the fact that these are poor, as we would the fact that they are saints.

This is especially true, and will be more true in the year ahead relative to our support of the Superannuated Ministers' Fund: It is the purpose the Board to use the gifts you send us for those who are most in need and especially those who have served the Church through many years in faithfulness and with great sacrifice.

And we are hoping this will be more and more true relative to those who shall be admitted into our Brethren Home. In many of our county homes, supported by our taxes, there are many whose former lives have been anything but a credit to them. Yet we must support them and care for them in their helplessness. But we have a double duty to those whom we are supporting through our churches, these saints of Israel, these of the household of faith.

If, as we claim for ourselves, we believe in the whole Bible, and practise it, then we have been laying up in store as the Lord has prospered us for this Benevolent offering. Through the Tithe we support the work of the church and the work of the ministry. But we support the poor saints by laying up in store upon the first day of the week as the Lord has prospered us. And we shall have plenty IF we follow the scriptural injunction.

Yea, our pastors will not even have to urge upon us to give, for we will give because we have first given ourselves to the Lord. Not "of ourselves" but "ourselves". And we shall give so that in our poverty we may abound unto the richness of our liberality. And as we have abounded in other virtues so we shall abound in this also, namely, the grace of giving.

And so by our giving we shall prove the sincerity of our love. May we take upon ourselves the fellowship of the ministering to the saints. Knowing that our Lord, though he was rich, yet became poor, that we through his poverty might become rich. Let us therefore perform the doing of it that there may be equality.

Mexico, Indiana.

### The Second Commandment

By Dr. Martin Shively

"The Second is like unto it, Thou shalt love thy neighbor as thyself."

I am sure that the reader will rightly associate the words above, remembering that they grew out of a question which was propounded to the Master, concerning the first and greatest of all the commandments. The querist was told that the first of the two great commandments had to do with the soul's attitude toward God, and required that man shall love him with all his heart and mind and strength. But, while this duty stands first in its relation to man, the second is equally binding,—“Thou shalt love thy neighbor as thyself.” It will be recalled also that the questioner pressed the matter a bit further, asking, “Who then is my neighbor?” Then our Lord told him the story of the Good Samaritan, in which it was unmistakably emphasized that the man or woman who is in need of such help as we can give, is our neighbor, and that he who responds to that need, at least in so far as does respond, is fulfilling the requirement of that second great commandment. It is freely admitted that there is more involved than the mere effort to satisfy a physical need, but at least that is required.

And if the giving of only a cup of water, in the name of a disciple assures the giver of a reward at the hands of the Dispenser of all good gifts, then surely the modern Good Samaritan will not be forgotten. Of course the particular service the writer is stressing, is that of coming to the help of your Board of Directors, to whom you have delegated the responsibility of managing the Brethren's Home at Flora, Indiana. I am sure that if every member of the church could see that Home, and meet the good people to whom it is the only home they know, and the equally good people who represent the Board and the church as managers and care-takers of its inmates and



equipment, no appeal for help to sustain it need ever be made, for every one would almost instinctively make his contribution,—a contribution sanctified by his prayers. But since it is hardly possible for every one to visit the place, we are trying from time to time, to give you such word pictures of it as our feeble pens are able to offer, trusting that the reader may see between the lines what we fail to get into them, and motivated by the desire to serve, will make his contribution to this cause, which is the outgrowth of this second of the two great commandments, which were reemphasized by our Lord.

The general conference of the church, by action of which The Brethren's Home was established, graciously set aside the fourth Sunday of February, at which time the needs of the Home are to be presented, and all our people be given an opportunity to make such contributions as the Lord shall suggest to them. "Hitherto hath the Lord led us", and we look to him for continued leading. The reader will no doubt remember what the Savior said by way of describing the great judgment, at which the righteous will say, when the unspeakable reward is bestowed, "When saw we thee an hungered, or naked, or a stranger, or in prison, and ministered unto thee, and then will the King say, 'Inasmuch as ye did it unto one of the least of these, my brethren, ye did it unto me.'" If you believe the Word and trust the precious promises it contains, here is an opportunity for service offered, and an opportunity to claim the blessing which is bestowed for such service, rendered in his name. Ashland, Ohio.

## The Brethren Home

By Dr. J. Allen Miller  
President Brethren's Home Board

Since the Church is now being asked for an offering for the support of The Brethren Home it is fitting that a few words be addressed to all as to this Institution. The following is a succinct statement of the Home, its purposes, its control and its support.

First then, let it be known by all that The HOME is an institution under the direction and control of the General Conference of the Brethren Church. Its affairs are conducted by a Board of Trustees composed of nine members who are elected by the General Conference. This Board is vested with administrative powers and is responsible to the Conference for the management of the Home.

From this it follows that the ownership of the Home is vested in the entire Church through the Conference. As a legal institution The Brethren Home is an incorporation under the Laws of Ohio.

The Home itself, as every reader doubtless knows, is located at Flora, Indiana. This came about by action of Conference in accepting the generous offer by Brother Henry Rinehart to make a contribution toward establishing such an institution. This he did after Conference approved the project. We now have a splendid modern property and some farm lands connected with it. Altogether the Home grew out of numerous gifts from many persons. There should probably be mentioned among these in special recognition the gifts of John Early and his sister Lydia Fox, of Miamisburg, Ohio. These gifts made a fine beginning toward such a Home. Then Brother Rinehart's magnificent benefactions at the beginning and since have made the establishment possible.

The purpose is the maintenance of a Home, and that in the fullest sense possible, for elderly men and women of the Church, for ministers and missionaries and Church workers who may become dependent or incapacitated for further service. The Home has in the past and is now giving just such service to well-deserving members of it.

The money needed for support of this work grows out of three special needs. First, the interests and annuities which are payable during the lifetime of the annuitants must be paid. But we must remember that the money of these people built and equipped the Home. We are paying a small rate of interest on these gifts which in themselves constitute our property holdings now. Second, we need money for the salary of the Superintendent and the Matron. It is only just to say here that Brother and Sister Myers are doing this work and carrying this great responsibility at a very low cost to the Board. The labor, the upkeep of the property, insurance and maintenance make an additional need to be met.

Here I want to mention two things and so will set them out in the open space of a new paragraph. The first is—Brother Myers is doing his best to make the farm aid in supporting the Home. We are under obligations to him. Sister Myers is doing a fine piece of management of the internal affairs of the Home and we are indebted to her.

The second point is this—Expenses have been reduced to the minimum. The Board is determined, by the help the Church will give, to carry this work through to a successful issue. We depend upon prayer and the support of the Church. No debt will be contracted hereafter above twenty-five dollars except by the approval of the Executive Committee.

Brethren, on the basis of the above facts we appeal for your liberal support in the offering February 25th. For any information, write me.

Ashland, Ohio.

## The Need of a Liberal Offering for the Benevolence Fund

By Willis E. Ronk

The writer might sum up in one brief, crisp sentence his message for this article. It is "OUR NEED IS GREAT." Yet, if the paper closed here, I would not have fulfilled my trust, for the same statement might be made with reference to every special interest of the Church and every Board. They all unite in truthfully saying, "Our Need is Great." The writer is not a member of the Benevolence Board, but he desires to raise his voice in behalf of a LIBERAL OFFERING for this most neglected cause. It is the purpose of this paper to show in what respects the need IS great.

### A Scapegoat

It seems to me that it is well to face the issue frankly, and to say, that the Policies of this Board (and most others for that matter) have not always in every respect pleased me. And that is by no means saying, (as we often think) that those policies have not been the best under the circumstances. It is another way of saying two things. First, where there are many minds there is certain to be a difference of opinion, and second, it is merely to say that, I do not have all the facts in the case. I have discovered that it is one thing to criticise a Board

(Continued on page 8)



# THE FORGOTTEN MAN

A Note that Preceded Roosevelt's "Forgotten Man"

By Dr. A. D. Gnagey

Digest of an Address before a Pennsylvania Conference held at Meyersdale in 1929 and an earlier National Conference. After repeated requests, Dr. Gnagey has finally consented to its publication, which is now most timely. (Part 2)

Reference has been made to the provision the Government makes for its employees. But it is not alone in its provision for its servants. There were, twenty years ago, twenty railway systems in this country that spent from \$5,000 a year on the smallest of them, to \$600,000 by the Pennsylvania lines east of Pittsburgh in provision for their aged and infirm employees, affecting upward of 500,000 people. Mr. Carnegie gave \$10,000,000 to provide for the superannuated professors and teachers of our colleges and schools. Mr. Louis Elkins left \$1,750,000 for the school teachers of Philadelphia. Cornell has a fund of millions to provide for its retiring professors; 6,000 of the employees of the Standard Oil Company in the Atlantic Refining Company alone are on the eligible list for pension. Scores and hundreds of business firms and industrial corporations now make provision for their aged employees? Why? Why is the heart of a man like Andrew Carnegie or Louis Elkins touched to make provision for professors and school teachers? There are two reasons:

**First, it is right.** It is no more than right, just, fair, and decent, that those who spend their lives in any service, on a salary which renders it impossible to make provision for their future, should be decently cared for in their old age. It would be a blot on the honor of a nation or institution if men who have served it faithfully during the years of their strength should be thrown out in the time of old age and infirmity to suffer want, or to become the object of charity. Is not this true? If so, where does this put the church? If it be right and just and fair for the government, the railroad, the business corporation to make reasonable provision for its employees, is it not wrong, unjust, unfair, to say nothing of unchristian for the church to neglect to do so? The church has largely the public and social conscience in its keeping to guide, to uplift, to inspire, to reinforce; and the moral atmosphere of the community is largely the impression produced by the church on the life of the people. What if the church instead of being an impulse, an inspiration, an uplift to the public conscience needs to have its own conscience awakened and lifted to the level of the public conscience? What if the church, in a matter of simple justice and common humanity like this, is behind the state, the railroad, the corporation? What if the church, instead of setting an example to the world, has to look up to the world as an example? How can the church preach Christian love, if it fails to practice simple justice? How can it teach human brotherhood if it neglects ordinary humanity? What right has the church to preach Christian love and brotherhood and charity, when she fails to practice ordinary humanity?

**Second, it is wise.** It is not only just and right, and kind and decent, it is wise, good business economy, because the highest efficiency of the service demands it. There is a time in a man's life when the highest efficiency is reached. For this reason the Government retires its judges, its military and naval officers, that the work may be kept up to the mark. The same applies to colleges and universities, and to the public schools. The great corporations are making provision for their old and faithful em-

ployees, not as an act of mercy, and kindness, not even as a matter of justice, but as an aid to efficiency, as a business proposition. It **PAYS**. If the plan is a good one for the state, the government, corporations, schools, colleges and universities,—why not for the church? For, is it not a fact that the work of the church today, more than ever before, demands the highest, the best, the most efficient service, physically, mentally, spiritually, that a man is capable of? It calls into exercise every gift, faculty and power that man has.

The march of progress is so rapid and bewildering that many a man advanced in years, after long and faithful service, finds himself so out of touch with current thought and development of his day as to be no longer at his best usefulness. What is to be done? Either he must be got rid of, to his own injury and loss, or retained to the injury and loss of the church. Either he must suffer or the work must suffer. Multitudes of churches are suffering from inefficient pastoral service and spiritual ministration, on account of old age, men who are out of tune and sympathy with the inevitable progress of a world that refuses to be static. To make ample provision for such cases in the church would be economic efficiency. So the army, the navy, the judiciary, the great corporations, a large part of the collegiate and public school system would say to such a man, "Well done, good and faithful servant, you have earned your rest," and promptly relieve him of his work, provide for his modest wants, and put a more active and efficient man in his place. This would not only be common justice, but common business wisdom and economy.

But there is another way in which the church suffers from this evil more than any other organization or institution or corporation. Who has not heard of the dead line in the ministry? The young man may smile at it as unreal and fanciful, the product of an exaggerated imagination. But it is as real and grim as the dead line about Andersonville prison used to be. In other professions the dead line is no nightmare. A man is regarded as capable of good, if not his best work, until he is perhaps seventy years old. It is not unusual for a physician to enjoy a large and lucrative practice at seventy or seventy-five. In the legal profession a man's mind is clear, his judgment good, his advice valuable to the full three score years and ten, often twenty. Lyman Abbott was active at eighty-five. In the ministry the dead line is at sixty, or sixty-five, with some at fifty. (The writer congratulates himself that he succeeded in making a congregation believe he was efficient at seventy-five, so he stuck to the job until he had reached seventy-seven). The dead line in the ministry does not mean that the minister at sixty is not capable of his best work, but **because the difficulty of his old age is foreseen and anticipated**. In a few years he may become a burden to the church or have to be turned adrift; and so the effort is quietly made to shuffle him off before it is too late. **Fear, not inefficiency**, fixes the dead line in the Christian ministry.

It is estimated that in one church alone with about a million members there were, twenty years ago, a thousand



men in the ministry suffering from this sort of affairs,—a thousand men between the ages of fifty and sixty-five, whose lives were burdened with anxiety, their usefulness impaired and independence gone. What is the cause of this utterly inadequate provision on the part of the church for its aged servants? Surely, it is not hard-heartedness, cold indifference, cruel unkindness. It is a lack of knowledge; people do not know the facts; they do not understand the situation. Here lies the difficulty: getting the facts before the people. Who shall do it? The clergy will not speak on this subject. They will suffer, they will starve, they will struggle along, eking out an existence,—**they will not beg.** Behind this printed word, unuttered thought, are voices that are silent for shame's sake. Every other cause has the clergy to plead for it, the cause of missions, home and foreign, of benevolence, of charity, every interest of humanity, the poor, the sick, the burdened, the sorrowing, the suffering, the cause of the church, of religion, has the clergy to plead for it, but the aged and infirm clergyman,—who pleads his cause? Not he—who then? Ought we not to be **human** before we are **charitable**? to be Christian before we are **missionary**? Who will plead the cause of the **silent** man?

## The Need of a Liberal Offering

(Continued from page 6)

from afar, and quite another matter to sit on that Board and better conditions, at least to the extent of pleasing everyone. We need to face the issue with respect to all of the Boards, yes, and we need frankly to face ourselves. If our offerings are not what they ought to be, we hastily look for a scapegoat to bear the responsibility.

### The Benevolence Board

The Benevolence Board is composed of three ministers who would much prefer to pass the responsibilities on to others, and they are serving at the “**virtual insistence**” of General Conference. They are as fine a group of men as can be found anywhere,—in the Church or out. They will care for the funds intrusted to them in as fair and impartial manner as is possible. We have insisted that they “**carry on**”, now we must make “**carrying on**” possible by our generous gifts.

### Last Year's Offering

Last year's offering presents a challenge for the IMMEDIATE FUTURE. If you were present at General Conference when the report of the Board was read for last year, your heart must have burned within you. If you were not there, turn to page eight of the Annual and read it. I could scarcely believe my ears as I heard that report. The total amount received was so small that I am ashamed to mention it. It was so small that for the Board to continue to function on such a small amount IS IMPOSSIBLE. Gifts for this cause have never been large; but last year they dropped about 58 per cent from the previous year. The drop for the Pennsylvania District was about 82 per cent, (Look up your own District). and of that amount Meyersdale gave almost 25 per cent. I am sure that no one in the Church will even suggest that last year's offering was adequate.

### A Great Need and the Depression

We would as well admit, that the chief cause of so small an offering was the depression. All of the Boards have suffered to a great extent, and that applies not only to our own Boards; but to the Boards of all denominations. Incomes have been cut, and most people have lost part or all of their savings, and consequently they have cut all Church pledges. With this fact we are all familiar, and

we need not dwell upon it. The great cut in gifts has necessitated radical readjustments of all the activities of the Boards. Yet the fact remains that “cuts” in pledges to the Church have in many cases been far greater than conditions warrant. Church people are still spending money for autos, gas, cosmetics, and alas, movies! But the Brethren church gave but a little over five cents per member for Benevolences last year. May I repeat? No one will even suggest that last year's offering was adequate. Even the most radical readjustment will not enable this Board to carry on, unless we are more liberal THIS YEAR.

### A Great Need—None Greater

It is only natural that our greatest interest should be in the particular thing which we are trying to do. That is because we know more about that special field of endeavor, and because natural interest has led us into that field. And yet, we ought to be very careful in cataloguing the various appeals of the Church in rank of importance. Well, which is the most important? Kindly tell me! Is it the preaching of the Gospel to the whole world? There can be no greater mission than that contained in the Master's last command. But how can the Church send missionaries, unless she builds up the home base both to secure missionaries and funds? From another angle there can be no greater task than “Home Missions.” But how can missionaries go unless they are prepared? And in that preparation the college and seminary are imperative. From this angle there can be no greater task. But what will happen to a Church without a Church literature? We know the answer. Then from this angle there can be no greater task. BUT WHAT OF A CHURCH WHICH REFUSES TO CARE FOR HER AGED MINISTERS? From this angle there is no greater task. We have no right to say either by words or by OUR ACTS that this call is important and this call is not.

What I am trying to say is that, ALL OF THE VARIOUS CHURCH APPEALS ARE IMPORTANT and the BENEVOLENCE BOARD has a right to expect EVERY CHURCH to do her VERY BEST and send in a LIBERAL OFFERING. Let every church be represented in this offering. Will YOU DO YOUR BEST?

Meyersdale, Pennsylvania.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### The Revelation

The best wine comes last. At least that is what the writer is prompted to say to the readers who have been following the studies which have been appearing for many weeks on the Bible Study page of The Evangelist. The Revelation of St. John, the Divine, we may say with confidence, “yields a thousand sacred sweets.”

If some modern Nero-like monster were to inform the Christian church that its Divine Library was to be destroyed, and that six books from its writings could be chosen as keep-sakes from the entire Canon, the writer should choose three from the Old and three from the New Testament writings respectively. Genesis would head the list. The Psalms and Isaiah the Gospel of John, the Epistle to the Romans, and, finally, the Revelation would conclude the sextette. These six would be sufficient to erect a new Golden Age upon the tottering ruins of a godless society.

Those pessimistic souls who feel that the Golden Age of the world's history has forever passed, should read the inspired lines



of the seer John. They will find neither the gloomy outlook of modern thinking nor the ennui of those who are completely paralyzed by present day secularism, but a Conquering Hero coming into a Millennial Kingdom to rule with justice, equity, and peace.

Moreover, they will find the Creator of Genesis, the Jehovah of the Psalms, the Wonderful Counsellor of Isaiah, the Good Shepherd of the Fourth Gospel, the Righteousness of Romans, and the Consummator of the Revelator in the glorious person of "Jesus Christ, the same yesterday, today, and forever." What a King of kings! What a Lord of lords! Jesus of Nazareth is the Alpha and the Omega of history and eternity.

#### Genesis and Revelation

(Rev. Archibald Brown)

The book of Genesis begins the grand symphony of creation and the book of the Revelation closes the opera of existence with a heavenly flourish of triumph. The God of the first book is veritably the God of the last book. The Christ of the initial writing is also the Christ of the final writing. The Spirit of God in Genesis is the self-same Spirit who says "Come" in the Revelation.

Dr. Archibald G. Brown strikingly sets forth the contrasts between the first and the last book of the Scriptures. "In Genesis I see earth created; in Revelation I see it passing away. In Genesis Sun and Moon appear; in Revelation I read they have no need of the Sun or Moon. In Genesis there is a garden, which is the home for man; in Revelation there is a city, the home for the nations. In Genesis there is the marriage of the first Adam; in Revelation there is the marriage of the second Adam. In Genesis there is the first grim appearance of that great enemy Satan; in Revelation here is his final doom. In Genesis there is the inauguration of sorrow and suffering, you hear the first sob, you see the first tear; in Revelation there is no more sorrow, and no more pain, and all tears are wiped away. In Genesis we hear the mutter of the curse, which falls because of sin; in Revelation we read 'there shall be no more curse.' In Genesis we see man driven out from the garden with the tree of life; in Revelation we see him welcomed back, with the tree of life at his disposal."

#### Dr. Gloag On John's Style

"An author who writes a history employs a different style in writing a poem or a philosophical dissertation. The Apocalypse is a prophecy, the prevision of the future; the Gospel is a history, the recollection of the past. The Apocalypse is, as regards its form, a series of visions communicated to the Apostle. The Gospel is chiefly a record of the discourses of the Lord with his familiar disciples. In the one the imagination is elevated; in the other the memory is exercised. The spirit in which these works were written is very different. In writing the Apocalypse, the author was in a state of ecstasy; he was, like Paul, caught up to the third heavens; a prophetic fire burned within him; visions and revelations from God were imparted to him; his enthusiasm was kindled. In writing the Gospel and the Epistle, on the other hand, the author was calm and collected; the inspiration imparted to him although of a most elevating nature, was not ecstatic; he wrote in full self-consciousness. As Guericke well expresses it, the Gospel of John was conceived and written in the understanding; the Apocalypse, on the other hand, in the spirit."

#### The Revelation Outlined

- I. The Past Unveiling of Jesus Christ in His Person. I ("Things Which Thou Hast Seen.")
- II. The Present Unveiling of Jesus Christ in His Church. II-III ("Things Which Are")
- III. The Future Unveiling of Jesus Christ in His Kingdom. IV-XXII ("Things Which Shall Be").

Any outline which calls attention to the Person of Jesus Christ as the glorious One of the ages, will be true to the vision of St. John. Contrariwise, any outline which features "special interests" of the interpreter in preference to the Lord and Saviour of the book, may be counted at least somewhat, and, in some cases, strangely inadequate. Christ is the figure who is unveiled. Let us keep our eyes on him more and more, and perhaps some of the difficult spots for the interpreter will vanish away under the guidance of the teaching Spirit. Let him who has eyes to see see, and him who has ears to hear hear.

However, there is one outline which outshines many attempts

to analyze the Revelation on the part of many expositors. It is that of Dr. W. J. Erdman. His is a stellar analysis evincing the symmetry, unity, and perfection of John's vision. It should be very, very useful to the Bible student, and for that reason it is being printed here.

#### An Analysis of the Apocalypse

(W. J. Erdman, D.D.)

##### I The Seven Churches

- 1:1-8. The Prologue.
- 1:9-20. The Son of Man.
- 2:1-3:22. The Seven Churches.

##### II The Seven Seals

- 4:1-5:14. Introduction. The Throne, the Lamb and the Book.
- 6:1-17. Progression. The Six Seals.
- 7:1-17. Episode. The Sealed and the Saved.
- 8:1. Consummation. The Seventh Seal.

##### III The Seven Trumpets

- 8:2-5. Introduction. The Angel and the Incense.
- 8:6-9:21. Progression. The Six Trumpets.
- 10:1-11:14. Episode. The Angel, the little Book, the Two Witnesses.
- 11:15-19. Consummation. The Seventh Trumpet.

##### IV The Seven Personages

- 12:1-13:1a. Introduction. The Two Signs in Heaven.
- 13:1b-18. Progression. The Great Tribulation.
- 14:1-13. Episode. The First Fruits and the Three Angels.
- 14:14-20. Consummation. The Harvest and the Vintage.

##### V The Seven Vials

- 15:1-8. Introduction. The Overcomers and the Seven Angels.
- 16:1-12. Progression. The Six Vials.
- 16:13-16. Episode. The Gathering of the Kings.
- 16:17-21. Consummation. The Seventh Vial.

##### VI The Seven Dooms

- 17:1-18. Introduction. The Babylon and the Beast.
- 18:1-24. Progression. The Doom of Babylon.
- 19:1-10. Episode. The Four Hallel's.
- 19:11-20:15. Consummation. The Six Dooms.

##### VII The Seven New Things

- 21:1-8. Introduction. New Heaven, Earth, Peoples.
- 21:9-22:5. The New Jerusalem City, Temple.
- 22:6-21. The Epilogue. Luminary, Paradise.

#### Dr. Moorehead's Concluding Remarks

(From the Catholic Epistles and Revelation)

"The Prologue is chap. i:1-8, eight verses; the Epilogue contains sixteen verses, twice as many. The Coming of the Lord is the pre-eminent theme of both. In the Prologue we have these majestic words: 'Behold, he cometh with clouds, and every eye shall see him, and they which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen.' But this, sublime as it is, is surpassed by the threefold testimony of the Advent in the Epilogue. 'Behold, I come quickly; blessed is he that keepeth the sayings of the prophecy of the books,' xxii:7. 'And behold, I come quickly; and my reward is with me to give to every man as his work shall be,' xxii:12. 'He that testifieth these things saith, Surely I come quickly; Amen. Even so, come, Lord Jesus,' xxii:20.

There are seven "blessings" pronounced on those who do or suffer certain things. They are:

1. i:3; blessing on him who reads and they who hear the words of the prophecy of this book.
2. xiv:13; blessing on the dead who die in the Lord from henceforth, for the Lord is speedily coming, they shall be raised up in the power of an endless life.
3. xvi:15; blessing on him who watches and keeps his garments, for the Lord is coming as a thief, swiftly, suddenly.
4. xix:9; blessing on him who is called to the marriage supper of the Lamb.
5. xx:6; blessing on him who has part in the first resurrection.
6. xxii:7; blessing on him who keeps the sayings of this book, the Lord is at hand.
7. xxii:14; blessing on him who has washed his robes that he may enter into the Holy City, R. V.

(Continued on page 14)



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

MAGAZINE SECTION

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# Will These Plans Help to Improve Your School?

Superintendents: You may find among these successful methods the answers to problems in your own Sunday school.

## Enterprising Home Departments

Plans compiled by Elizabeth Williams Sudlow

### Using Christmas Cards

We gathered a quantity of beautiful Christmas cards from our members and sent them to a missionary in Korea who used them in her kindergarten work. Before sending them, plain white paper was pasted over the written message so as to leave a space for the teacher to use. Our own members did all this work of trimming the cards and pasting on the plain paper; we enjoyed it, and had some happy times together while thus engaged.

### Addressing Letters

We helped our school secretary by addressing and mailing a series of letters being sent the scholars. Several of our members volunteered to do the work at their own homes, and thus we were able to perform a real service for the school.

### Repairing Clothing

Members of the Home Department, that is, some of them, agreed to repair the clothing which was brought to the church for distribution among the needy. A special Visitor distributed the work and called for the finished clothing. It was a help to the busy committee who had charge of this welfare work to have this mending done for them.

### A Quilting Party

We made a number of good, warm quilts last winter and sent them to families where they would be appreciated. A pattern would be decided upon and the size block to be used. Then such of the members as were willing would make up as many of these blocks from their own material as they felt like doing. One of the Visitors put the blocks together, and as many as cared to met at my home where we tied the quilt. For people who have not much to give in the way of money, such a service provides an outlet for their desires.

### Exchanging Magazines

We have a magazine exchange in connection with our department. The Visitors make monthly calls instead of going only once a quarter to the home. This gives us a better opportunity to keep in close touch with each home. Then if the member has some magazines which he or she has read and wishes to exchange for something else, the Visitor is prepared to serve. Our Visitors all drive their own cars and carry the papers about with them. We try to collect magazines from other members of the church as well as from our own members, and thus have a greater variety to pass along.

## Birthday Greetings

Every member of our Home Department is given the name, address, and birthday of every other member. We encourage the idea of having every birthday remembered by every member. Some of our Visitors aim to carry a supply of birthday cards with them and offer to sell these at their cost price to such of the members as may not be able to get to the stationer's for what they want. We find this birthday shower idea is a strong tie binding our members together.

## Week Day Bible Study

A group of our members who reside in the same neighborhood met together one afternoon each week for several months to study the Bible. A splendid teacher was secured for the class, and the Bible became a living book to those who studied with her.

## Purple and White

It's only a little thing, yet I believe our members like it. I write many notes and cards in the course of a year and always use white stationery and purple ink. Why? Because purple and white are Home Department colors. And now that we have the lovely purple three-cent stamps,—why it's just too nice for anything to have Uncle Sam cooperate in carrying out our color scheme!

Coral Gables, Florida.

## How Juniors Entertained their Parents

By E. W. Rowat

The boys and girls of our Junior Department gave a reception for their parents a few weeks ago in the Sunday school rooms. The Juniors had complete charge. The teachers who did the planning kept themselves in the background. The Juniors introduced their parents to their teachers and to each other. After an informal hour a short program was given with a Junior in

## "UNTIL I FOUND"

*"O tender Shepherd, climbing rugged mountains,*

*And wading waters deep,*

*How long wouldst thou be willing to go homeless*

*To find the straying sheep?*

*"I count no time," the Shepherd gently answered,*

*As thou dost count and bind*

*The days in weeks, the weeks in months;*

*My counting is just until I find.*

*"And that would be the limit of my journey.*

*I'd cross the waters deep,*

*And climb the hillsides with unfailing patience*

*Until I found my sheep."*

charge, and only Juniors taking part. Our group gave a portion of the Bible memory work. A Bible-telling contest was an interesting feature. The best story-teller from each class had been previously chosen to participate in the contest at the party, and the parents were allowed the privilege of voting for the winner. Simple refreshments were prepared and served by the boys and girls themselves.

There was a splendid attendance of parents, and all enjoyed it to the utmost, and plans are already under way for another such gathering in the near future.

Kansas City, Missouri.

## When the Teacher Must Be Absent

By Alice Crowley

At times the most faithful and efficient of teachers find it necessary to be absent from their classes. And unless the substitute teacher is familiar with the procedure of the class or department, and knows the course of the lessons, the value of the Sunday school period for the children is likely to be small—even speaking optimistically!

However, if the teacher knows of her absence in time, she can, with little effort, take measures for making the Sunday school period a valuable experience for both substitute and pupils.

First of all, the substitute teacher should be told as fully as possible of the characteristics of the various members of the class. This may avoid embarrassing situations. For instance, a hard-working and persevering child may be rather slow, and no substitute should make such a child feel inferior by seeming to expect too much of him. Or perhaps there is a mischief-loving child who needs constant, constructive occupation for mind or body if the class is not to be distracted. So, in justice to both substitute and children the characteristics of the children should be explained by the regular teacher. Then, too, the substitute should know something of the previous lessons and how they have been presented and how the children have responded to them. Though this may seem a rather comprehensive resume of the class life, it may easily be imparted in five or ten minutes.

Besides preparing the substitute, the regular teacher should prepare the children for her absence, if that is possible. The children seem to appreciate the consideration of being told that the teacher will be absent the following Sunday, but that Miss Blank will teach the class. Then, too, it makes the class routine go more smoothly if the teacher asks one child to make himself responsible for explaining to the substitute the method of keeping records and the places where the supplies are kept. Naturally enough, such a duty should be given to one of the brighter and more dependable pupils. Children take this bit of responsibility seriously and appreciate the confidence the teacher has placed in them. If this arrangement with the child cannot be made personally a letter or telephone call will serve the purpose.

A little time and effort spent in this way before a contemplated absence will pay substantial dividends in peace of mind for regular teacher, substitute, and pupils.

Swarthmore, Pennsylvania.

"To the man who loves money, every dollar is inflated. It is not worth half what he imagines it is."



## Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

### THE TWELVE SENT FORTH

(Lesson for February 25, 1934)

Lesson Text: Matt. 9:35 to 10:8. Golden  
Text: Matt. 9:37, 38

#### MONDAY

**The Twelve Sent Forth.** Mt. 9:35-10:8. How dependent the work of the Church is upon God! Jesus said: "Pray ye the LORD of the harvest, that he will send forth laborers into his harvest!" "He gave them power...to heal!" "These twelve Jesus sent forth!" And the soul-winner needs to be given of Jesus' compassion for the lost for when he saw the multitudes he was moved with compassion! Too often, we are moved with disgust, mistrust, misanthropy. Here probably the world's most important roster of names—the nucleus of the Christian church. Note that: "Not many wise men after the flesh, not many mighty, not many noble are called!" (1 Cor. 1:26). Note also that these twelve men are representatives of many and varied types of personality and ministry. Nevertheless, they need training, experience. This they received on their initial preaching tour "to Jews only".

#### TUESDAY

**The Twelve Encouraged.** Mt. 10:24-33. Thank God for the candor of his Word. "If they have persecuted ME they will persecute you." "Rejoice and be exceedingly glad, for great is your reward in heaven!" (Mt. 10:11, 12). Jesus calls to a fellowship with heroic spirits with the counsel: "Fear them not!" The Heavenly Father who notes the sparrow's fall, also knoweth all about his children—for are we not of much more value than sparrows? And too, the ultimate responsibility for the salvation of their hearers was placed specifically at the teacher's soul: "Whosoever shall confess me before men, I will confess him before my Father who is in heaven." Verily, the sword of the Spirit is two-edged—it cuts both ways. "He that believeth and is baptized shall be saved. He that believeth not shall be damned!" (Mk. 16:16).

#### WEDNESDAY

**A Prophet's Call.** Jer. 1:1-10. Jeremiah was profoundly conscious of God's "call" in his life, of his special ordination and endowment. Would that men today who presume to speak for Jehovah were equally sincere—and ordained! The heralds of the gospel today, as they go forth, must be convinced that they have a message from God to proclaim—that they are ambassadors of God. And likewise, their hearers should heed the message as coming from God. Preaching to ears that require tickling was no part of Jeremiah's ministry. His commission read: "Behold, I have put my words in thy mouth... I have set thee to root out, and to pull down, and to destroy, and to throw down—and to build up and to plant!" The prophet's mission today is likewise two-fold—to tear down and to uproot error, and to plant the "seed" and to build up the Church.

#### THURSDAY

**The Missionary Spirit.** Isa. 42:1-9. Had it not been for this world view and pur-

pose of Jehovah in commissioning his Son, possibly the Gospel would have been preached only "to the lost sheep of the house of Israel". God commanded: "Bring forth judgment to the Gentiles... for a light of the Gentiles." And likewise, God's Spirit gives those who receives him a world view, a mission as comprehensive as humanity's need. Jesus came to "give his life a ransom for many" (Mt. 20:28), and "we trust in the living God who is the Savior of all men—especially of those that believe!" (1 Tim. 4:10). Jesus' commission to his Church is: "Go ye therefore and teach all nations." How the Church has suffered because she has so often lost sight of the plenteous harvest, and busied herself with the status of the would-be reapers!

#### FRIDAY

**Progress Through Persecution.** Acts 8:1-8. "The blood of the martyrs was the seed of the Church" wrote the historian. "Therefore, they that were scattered abroad went everywhere preaching the Word!" No clergy and laity here—no professional evangelist working by proxy for those who also belong! "The word of the Lord was alive in every breast!" Little wonder the New Testament church glowed with enthusiasm. Persecution fanned the embers and scattered them into new fields. The glowing heart of the woman of Sychar enkindled her entire city. Oh, for more believers with glowing hearts. Was not the Holy Spirit symbolized by fire? "There appeared unto them tongues parting asunder, like as of fire, and it sat upon each one of them, and they were all filled with the Holy Spirit." (Acts 2:3, 4, A. R. V.) The Holy Spirit is poured out upon "all flesh" not just upon the preachers, evangelists and missionaries! Do you burn brighter under persecution?

#### SATURDAY

**The Need of Laborers.** John 4:31-38. The fields are white unto the harvest only after they had been sown. "Many of the Samaritans believed on him for the saying of the woman which testified!" Verily, there is no harvest without first a seedtime. In most cases, the field of the world is not only not white unto harvest, but for the most part, the fields have not even been sown with the "seed"—the Word. Jesus is calling for laborers, not only to harvest, but also to sow. Truly, "both he that soweth and he that reapeth may rejoice together" for "He that goeth forth and weeping, bearing precious seed, shall doubtless come again, bringing his sheaves with him!" (Ps. 126:6). Let us redouble our efforts in the Church school, rebuild the family altars that have fallen down, and subsidize the sowers.

#### SUNDAY

**The Missionary Challenge.** Rom. 10:8-15. Here, the Holy Spirit, by the pen of the Apostle Paul traces the missionary program from the hearer right back to the sender. The world evangelization program rests ultimately, not with the missionary himself, as many seem to think, but with the laymen who are responsible for sending the missionaries—for subsidizing the missionary program. "How shall they preach except they be sent!" The measure of missionary activity is the measure of stewardship on the part of the rank and file of the Church membership. Empty and silent pulpits are not an indictment of the ministry nearly so much as of the stewardship of those who should occupy the pews! The individual church member must hear and heed the "call" just as truly as the missionary himself! Remember, Foreign Missions Sunday is but a month hence!

<b>E. M. RIDDLE,</b> President Waterloo, Iowa	<b>CHRISTIAN ENDEAVOR AT WORK</b>	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	<b>C. D. WHITMER, Editor,</b> South Bend, Ind.	2301 13th St., N. E., Canton, Ohio
<b>BRETHREN BRINGING</b>	<b>CHRISTIAN CHURCH</b>	<b>ENDEAVOR EXTENSION VANGELISM</b>

## Helpful Suggestions for Junior Committees

(We publish no paper devoted definitely to Junior work and programs, but we offer what help we can on this page and on the Junior page of the *Angelus*. We want our Junior folks to read these pages and make use of the material therein set forth. But we are also glad to recommend the use of the *Junior Christian Endeavor World*, published specially for Juniors. We are passing on to our little readers this week some of the good committee suggestions found in this splendid little paper.—Editor).

### THE COMMITTEES IN THE JUNIOR SOCIETY

There are five committees which seem indispensable in a Junior society: the prayer-meeting, lookout, missionary, social, and sunshine committees. These should be organized as soon as possible. Of course, other committees may be organized too, care being taken that every Junior, including preparatory members, is placed in some committee.

Committee meetings may be held Saturday afternoons or at any other convenient

time. The superintendent and the assistants will attend and will coach the chairmen beforehand. It is a good plan to appoint for each committee a secretary who will keep minutes of the committee meetings and also will keep a scrap-book in which committee plans may be pasted or written.

It is well to draw out for each committee a program of work for the whole season. This should define the things the committee hopes to do.

### THE WORK OF THE LOOKOUT COMMITTEE

The lookout committee has many duties. The first is to secure new members for the society and to plan campaigns toward this end. It is a membership committee.

Sometimes membership contests are carried out in the society, which divides its members, under the leadership of the lookout committee, into two sides, called Reds and Blues, or some other names, to see which side can secure the larger number of members in a given time. Each side will be led by a captain who will guide



his side and tell them what to do. When such a campaign is conducted, it should be understood that all newcomers must sign as preparatory members, not as active members. As preparatory members they will attend the meeting for some time before they can be received as active members.

Another form of campaign the lookout committee may conduct is an attendance campaign, points being given to each Junior for attending the meeting himself and more points being given for his bringing a guest. It helps to give to each Junior two chairs in the meeting, placed side by side, the one chair for himself and the other for his guest. This is a spur to all Juniors to bring guests who may be won to membership.

Such campaigns are educational. The Juniors are taught through them to plan for results. Thus the sides will make a survey of the Sunday school, writing down the names and addresses of children of Junior age who are not in the society. Names of children of proper age in the community will also be listed. The captain of each side will give to each of those under him one or two names and ask them to visit those named and invite these to the meeting. Sometimes special cards of invitation will be used; at other times letters will be written.

But apart from special campaigns a live lookout committee will keep a permanent list of names of children in the Sunday school who are approaching Junior age. When they are old enough, the committee

will invite them to the meeting and keep inviting them until they come. A good way to keep in touch with these children is to have the birthday committee send them cards on their birthdays, to show that the society is interested in them.

The committee should be busy at socials. The social committee should use the lookout committee's list of names and invite these children to the socials. Then the lookout committee should give them a hearty invitation to attend the regular meeting.

This committee may get out special posters advertising the meeting. Watch the Christian Endeavor publications for new plans, and do not be afraid to try them.

The superintendent will decide upon the fitness of any candidate for membership. Most children may become preparatory members, but only those that show interest should be taken as active members. When application for membership is made, the name of the applicant should be presented by the chairman of the lookout committee at a regular meeting of the society and be voted upon the following meeting night.

It is as essential to keep the members we have as it is to get new ones. This is the lookout committee's duty too. When a member is absent from several meetings, the committee should visit him and report the reason to the superintendent.

The lookout committee will also explain the pledge to prospective members. All the work of the committee should be done under the guidance of the superintendent.

started to unpack, when two policemen came to the door. The priest had sent the woman to refuse hospitality to the Protestants, and she must comply. They started to pack up again, while the rain poured down on the red-tile roofs. Suddenly the woman came to their room and said, "You can stay. After all, the priest has never done anything for me. I owe him nothing. My house is my own. I may rule on the street, but here I am boss. Hardly was the big door shut and barred than the policemen came to inquire why the two heretics had not left. The woman replied: "I dare you to come in. This house is private property. You have no authority here."

The police went away, and the colporteurs were left in peace. They were, however, unable to sell Bibles in that town, and they slipped away at half-past four in the morning, trudging through the cold mist away on in the misty mountain road.

The explanation? The galloping horseman, a bigoted church man, had caught the colporteurs with guile, and discovered the plans. He wanted to merit the praise of the priest the next time they drank wine together so he had warned the people of Cumani not to buy Bibles. But as Cumani is a liberal town, and they had heard the priest condemn the Bible, he only stimulated their curiosity, and they resolved to buy.

San Luis was different. It was fanatical, ignorant, priest-dominated, and there the galloping horseman found everyone ready to defend the Holy Virgin and Mother Church against the Biblemen.

Towns so different in spirit exist side by side in Colombia because a state of constant feud exists between liberals and conservatives. Liberals cannot sell goods easily in fanatical towns, and conservatives are not happy in a liberal town, so each gravitates, mainly for economical and social reasons, to a town where life is most agreeable. Both towns are Catholic, but one is tolerant and the other is persecuting. In the first, the priest has to walk warily, or he may find himself a *persona non grata*; in the second, he wields a rod of iron. Both towns need the Gospel.—Alexander M. Allan, Bogota, Colombia, in the "Missionary Review of the World."

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
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1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

# Missionary Experiences in Colombia, S. A.

## I. A Regular Heretic and the Church Bell

The missionary had arrived at Santa Ana and invited people to the evening service. At night he was preaching to a crowd, some of whom were inside the big dark room, but most of whom were on the street. The curious, the antagonistic, the interested, all were there, but nearly all were men. The women, such of them as would listen, would hear later what had been said, and might ask the Virgin to protect them after having heard such forbidden things.

Suddenly, the big Roman Catholic church bell began to ring. It kept on ringing, and meant to keep on until the voice of the heretic should be drowned.

The preacher shouted, and exhorted until he was hoarse. The people crowded closer to catch part of what he was saying. Suddenly the bell ceased and there was a great calm. People marvelled. The preacher rejoiced and went on to finish his sermon in peace.

Everyone understood why the priest had ordered the bell to be rung, but no one understood why it had so suddenly stopped. Next day it was learned that a youth of about sixteen, indignant at the treatment meted out to a stranger, had climbed into the belfry, cut the rope, and shut down the wooden trap door. In vain the bell ringer

climbed up and demanded that he open that trap door; the little heretic was adamant; he sat on it to make quite sure and the bell ringer below was powerless. Thus the Gospel message was heard in Santa Ana.

## II. The Galloping Horseman and the Heretics

Abel and Manuel were selling Bibles in the saddle-making town of Choconta, on the high road north of Bogota. A well dressed man affably enquired about the route they intended to follow and learned their plans for the following day. It was good to see the interest such a man took in Bible work.

Next morning, the well dressed general mounted a spirited horse, and galloped away. About mid-day the two colporteurs arrived at the town of Cumani, hours later than the general, and were astonished to find a great demand for the Scriptures wherever they went. Sales were rapid.

Next day they pushed on to San Luis, hoping for a good reception there also. What was their surprise to find that they were rejected at several little inns. The priest had given strict orders that no one should give lodging to the heretics with the corrupt Lutheran Bibles. It was cold and wet and late in the afternoon, and no door would open to them. Finally, a woman received them but hardly had they

## LORD IRWIN ON MISSIONS

It is a common thing to hear the work of Christian missions disparaged. Generally the work of disparagement is done by those who have no knowledge of the facts, who probably never read a book on missionary work, never contributed a cent to the support of missions nor breathed a prayer for the extension of Christ's Kingdom throughout the world. It is those who are most vitally in contact with the work of missionaries who are the greatest supporters of them. They see the work of the Lord in heathen hearts, they see his arm bare in saving and redeeming power, they see lives changed, redeemed and sanctified, and souls saved for time and eternity. These facts are apparent to every one who cares to take the trouble to investigate. It is the stay-at-home arm-chair critic who shuts his eyes blindly to the blessed results of the Gospel preaching around the world who "does not believe in missions."

Recently Lord Irwin, former Viceroy of India, addressed a gathering in London and paid a striking tribute to the work of the



ssionary in that great land. He said  
ong other things—

"While I was Viceroy I was able to see  
good deal of their work, and appreciate  
t only its moral and social results, but the  
irit in which it was conducted. Among  
tcasts and lepers, among criminal tribes,  
aboriginal dwellers in jungle tracts, in  
dowed cities and remote places in the

hills, I have seen men and women slaving  
devotedly to translate the message of  
Christ into the practical language of him  
who went about doing good. In spite of the  
tragedy of disunity within the Christian  
ranks, they are doing work of quite incal-  
culable value to India, and their most pow-  
erful sermons are in their lives."—Evangel-  
ical Christian.



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### THIRD CHURCH, JOHNSTOWN, PENN- SYLVANIA

ear Brethren:  
The Third Brethren Church of Johnstown,  
Pennsylvania, has just concluded what is be-  
lieved among us to be one of the finest ses-  
sions of evangelistic services ever held in our  
church.

It is often the illusion that it takes an  
outside man in the pulpit to make any great  
impression on the people of the church and  
community; this theory has been proven  
false during our recent services. Rev. Jo-  
seph Gingrich, our own pastor for many  
years past, occupied the central place as  
speaker. We who hear him regularly, had  
our spirits quickened by his very spiritual,  
powerful sermons. People from the commu-  
nity but not affiliated with our particular  
church showed considerable interest by their  
attendance and comments.

Visible results are as follows: 29 persons  
made confession and letter and 4 reconsecra-  
tions. Total 33. The significant item to  
be noted in the number of 29 is that every-  
one has been baptized and taken into the  
church at this writing.

The revival started on January 14 and  
closed the night of February 4. Wednes-  
day evening, February 7, the church spon-  
sored a fellowship night for the purpose of  
meeting the new members; 150 people were  
in attendance and enjoyed a varied program  
and light refreshments.

The Senior Christian Endeavor Society,  
three weeks before the opening of the cam-  
paign, organized itself into gospel teams  
and visited in the homes of prospective ap-  
licants and held prayer services. This  
proved the way for one of the most intense  
prayer campaigns we have seen.

While there has been a good ingathering  
of souls for his kingdom, there are still  
many who have not as yet made the good  
confession but are "Almost Persuaded." In  
view of this fact "Easter Decision Day" will  
be observed in our church.

Knowing that the Lord answers prayer,  
this church hopes to continue to go forward  
in the name of King Immanuel.

FLOYD BENSHOFF,  
Recording Secretary.

### GRETNA, OHIO

It was my pleasure to respond to an in-  
itation of our Gretna, Ohio brethren to be  
their evangelist for two weeks' special ser-  
vices, December 26, 1933 to January 7, 1934.  
The attendance was limited by the sub-  
zero temperature and limited membership.  
In addition, most of the people of the Gre-  
tna community attend some church, and  
therefore, the field was not very extensive.

I was entertained in the home of Mr. and  
Mrs. Bayer, brother and sister, and was en-  
tertained in homes of the members for din-  
ner and supper. Sufficient to say, relative  
to entertainment, that several pounds were  
added to my weight, which was something  
that seldom happens.

The interest and faithful attendance of  
the members of the Gretna church is to be  
commended, and we appreciated knowing  
them better through our special efforts to-  
gether. Two young girls of families who  
were members, made confession of Christ,  
and we believe a number of others were  
brought to recognize the proper relation  
that should exist between man and his Lord.

May the work begun be continued under  
the pastor, Brother C. Sandy in the weeks  
to come.

K. M. MONROE.

### GRETNAL ITEMS

We want to take this public way of ac-  
knowledging the grace and mercy of God  
as experienced by this church. We are not  
many, but we are truly Brethren. We are  
enjoying rich spiritual blessings which are  
coming to us in our effort to glorify the  
Lord. We praise his name for his constant  
care over us and his daily guidance in his  
work.

The Gretna church is one of our smaller  
churches of the brotherhood, having but  
fifty-five names upon the roll. The roll has  
been revised several times in the past few  
years, as we try to carry on God's work to  
his honor and glory. During the same pe-  
riod, which is now more than five years in  
length, only one addition has been made to  
the church. As the result of our recent  
evangelistic services, two are now wait-  
ing baptism and membership in the church  
at this place.

It was our privilege to have for almost  
two weeks during the Christmas vacation  
Dr. Kenneth M. Monroe of our Seminary  
with us. He acted in the double capacity  
of evangelist and Bible teacher while in our  
midst. Our National Program on Evange-  
lism calls for an evangelistic service and  
a Bible Institute of some kind. Because of  
our location making it impossible to fellow-  
ship with other churches in Bible study and  
because of the small membership of the  
church being unable to support both in one  
year, we had both Evangelism and Bible  
study at the same time under the leadership  
of Dr. Monroe.

Brother Monroe is known throughout the  
brotherhood, hence we need not say more  
about him and his work. He did his part  
very well in the limited field which the  
Gretna community presents. The commu-  
nity is entirely rural and fairly "well-

churched". Yet we had hoped that a few  
more would make the great confession, and  
pray that they will before it is too late.

As many already know, Gretna has only  
part-time preaching and ministerial services.  
That is a handicap to the greatest good  
that might be done. Yet it has been our  
privilege to serve them as a student-pastor  
from our Seminary for more than five years.  
We are now well into our sixth year, and  
we pray that God will make this a greater  
year than the other five added together.

During this time we have had our trials  
and problems as every church. Yet through  
it all we have enjoyed sweet fellowship.  
Every week-end as we drive out from Ash-  
land the homes are always open to receive  
us. The hospitality of the Brethren seems  
to be unlimited. Many times foodstuffs  
have been placed in our car for our physical  
welfare. For it all we are very thankful.

Our prayer is that God will continue to  
use us together to glorify the Christ,  
"whose we are and whom we serve."

CONARD SANDY.

### ELDER GEO. A. COPP

Within two days there were called from  
the Brethren fold in this community, two  
of its leading men. Brother Frank Hock-  
man whose obituary is included in this issue  
and then Brother Geo. A. Copp, the one  
whom we honor in this write-up. Brother  
Copp was born the son of John and Arlena  
Glaze Copp, on November first, 1858, and  
departed this life, December first, 1933, at  
the ripe age of seventy-five years and one  
month. Married in 1882, he was privileged  
to enjoy fifty-one years of married happi-  
ness with the woman of his choice. Brother  
Copp was the father of three children,  
two of whom with the mother survive, one  
daughter having preceded the father into  
the spirit world thirteen years. There are  
also surviving one brother, the Rev. Zed  
H. Copp of Philadelphia, and one sister,  
Mrs. Joe Baker of Kernstown, Virginia.  
One sister, Mrs. Wm. H. Spiggle, departed  
this life exactly two months before the call  
of our brother. Three grandchildren and a  
host of friends also remain to mourn the  
passing of a real friend and kindly associate.

Shortly after his marriage Brother Copp  
united with the Brethren church along with  
his wife. They were charter members of  
the Maurertown church, the mother church  
of this district. About forty years ago the  
departed brother was called to the ministry  
of the church and he served faithfully all  
the way. He preached the Gospel in many  
of the churches of the district and continued  
active up until a few weeks before his de-  
parture. Brother Copp attended the con-  
ferences of the church, district and nation-  
al, and served the local church and the dis-  
trict in many capacities. He was always  
found faithful in the discharge of his du-  
ties to the causes supported by the church.

The departed brother had other interests  
to which he showed the same kind of loy-  
alty as that shown the church. For many  
years he was a member of the County com-  
missioners, or supervisors as they are called  
in Virginia. Some twenty-five years ago he  
was one of the founders and organizers of  
the Strasburg People's Bank, now the First  
National Bank of Strasburg. From the time  
of organization until his death he was pres-  
ident of this sound financial institution. The  
great concourse of folks attending the fu-  
neral services on a very inclement day  
showed to some extent the regard in which



he was held by his fellow townsmen and citizens of the valley.

Services were held in the Strasburg Christian church. The undersigned was assisted in the services by Revs. Wake, Wyand and Lingle of local Strasburg churches and Mr. Fred Maphis, cashier of the bank of which Brother Copp had so long been president. Mr. Maphis told of twenty-five years of fellowship in business with Brother Copp and it surely was a fine appreciation of the departed. So another of the elder elders of this district has gone from us. Since our coming on this field, eight of our ministering brethren have been called home, seven of whom had reached ripe years in age. Nearly all of these brethren had much to do with the early work of Brethrenism in this district and no one will be able to figure up how much the church is indebted to them, the ones who bore the brunt in pioneering, often without remuneration of any kind. May God make us all appreciative of the efforts these put forth. Our prayers are especially for Sister Copp and the son and daughter who will meet but miss the loved one called home.

E. L. MILLER.

### WILLIAMSTOWN NEWS

During our pastorate of four and one-half years at this place we have made no public report of our work. It is now our duty and privilege to do so. The free blessings of God have been given to us during this time. God has not failed us but we have not always done our part. Every day we are learning new lessons, and as a result we are making progress in the name of the Lord, for which we praise his name.

The church is gradually going forth, and is building a stronger wall against the works of Satan. As a result of a recent evangelistic campaign under the leadership of Brother Norman Uphouse, student-pastor of the Middlebranch, Ohio, church, seven have been added to the church membership. The other one of the eight that made the great confession is waiting to be baptized and to affiliate with the church. A holiday meeting of a few nights during the Thanksgiving vacation held by a Men's Gospel Team of Ashland College and Seminary resulted in two confessions. And as a result of our work during our pastorate in honoring God's Word, we received thirteen other confessions, twelve of which meant additions to the church. In other words there have been twenty-one names added to the church roll and one is waiting the rite of

baptism. Sixteen of these confessions were made in the last ten months.

The work of Brother Uphouse as an evangelist is of very high calibre. He preached the Word in the power of the Holy Spirit and with no fear of the enemy. He believes the Word, he preaches it, and above all, he lives it. That combination of qualities made him a man of power in our midst. He worked hard. He brought each one of us to a clearer vision of our relationship to our Christ. Sinners were saved and Christians revived to a more spiritual life. We want to thank Brother Uphouse for coming to our aid, and also the Middlebranch church for loaning us their pastor for two weeks.

Our Sunday school attendance is on the increase. A Christian Endeavor Society has just been formed and is going forward nicely. A Teachers' Training Class has just been organized and is studying "Major Bible Themes" by Dr. Chafer. And of all the auxiliary organizations the most active perhaps is the Sisterhood of Mary and Martha under the patronage of Mrs. Sandy. They study, worship, and work like such a society ought to do.

The main handicap to the work is that the church is unable to support a pastor for full time work. The church, however, has been considering the possibility of a pastor for full time, but the financial situation prevents such action at the present. The people of this congregation take good care of the pastor and his wife, as we can very well testify, yet cannot at this time assume full responsibility for a pastor's care.

We ask your prayers for our work here, and we in turn will pray for you.

CONARD SANDY, Ashland, Ohio.

### REVIVAL AT WILLIAMSTOWN

In the midst of snow flurries and a penetrating west wind, the writer made his way to Williamstown, Ohio, at which place a special evangelistic service was started. The meetings continued from December 26th until January 7th.

This was my first visit to the Brethren church there. The people may remember as well as I that, I not only came in a storm but left in a storm. I mention this because more than a few families were suddenly caught "off guard" and cars froze "stiff." During the early part of the meeting it was apparently impossible to start the model "T's."

Brother Conard Sandy, who is their able and efficient student pastor, was with Dr. Monroe at the Gretna church during the first week. The second week he came to

Williamstown and assisted there. Both meetings were in progress at the same time.

There were eight accessions to the church seven making the confession for the first time. The interest in church work was greatly stimulated, at least it was so indicated to the evangelist. Several visiting pastors were present throughout the meetings. Brother Mark Spacht, who lives nearby, was among them.

A voluntary choir was used each evening and the members were ready to contribute their special music. The singing was good. To assist in chorus singing, mimeograph copies of favorite choruses were used. Of course eventually we came to rely upon the memory.

Another feature was the use of the large wall charts. The Spirit World, The Dispensations and Revelation and Daniel. Those attending were able to see as well as to hear.

I believe we had a successful revival, the New Year began with a record attendance in the Sunday school. It was a good start for the New Year.

NORMAN H. UPHOUSE.

### WARSAW, INDIANA

The Warsaw Sunday school, of which Mr. Condict Smith is the new Superintendent, gave awards for faithful Sunday school attendance, Sunday, February 4. F. E. Robbins, who has been Superintendent for the last ten years, gave the awards. They were made on the basis of attendance in Sunday school fifty Sundays of each consecutive year, by the Robert Raikes method. This practice has been followed for eleven years.

For the year of 1933 twelve received diplomas for their first year, nine received second year seals to be attached to the first-year diplomas, one received a seal for the third year, three for the fourth year, two for the fifth year, five for the sixth year, and seven for the seventh year. Six received Alumni Diplomas for eight years of attendance. Mrs. Lulu Snellenberger received a seal for ten years of attendance and Mrs. Sarah Whitehead for her eleventh year. Seals may be attached to the Alumni Diplomas for as high as twenty years of Sunday school attendance.

We want to throw out a challenge for a better record than that of Mary Louise Vanator. She was six, December 19, and completed her sixth year of attendance for these awards, January 1.

More than one hundred have received their first-year diplomas during the last ten years.

L. E. LINDOWER.

## Imitation and a National Hero

(Continued from page 4)

destroyer, a helpful councillor and not a critic and knocker. That is worthy of imitation today.

His life was an example of unselfishness and devotion to service. No one in his day sacrificed more than he for his country. The popular thing today is to steal from the public treasury rather than to sacrifice for the common good.

Washington showed marked ability to suffer from the jealousies and criticisms of others without himself becoming small and vengeful. It takes character to do that.

More important and exemplary than all, he lived on a high moral and spiritual plane. He was sincerely religious and both his public and private acts were affected thereby. Some men divorce religion and morality; he did not. They were vitally related, in fact

he declared, "Morality cannot be maintained without religion. Such a life and faith are worthy of imitation."

## Miniature Studies in the Divine Library

(Continued from page 9)

A special woe is denounced against him who shall tamper with the book's contents, xxii:18, 19. Words such as these are not attached to any other book of Scripture (cf. Deut. iv:2; xii:32), and they guard with jealous urgency its integrity, and solemnly warn against any mutilation of it; for the Apocalypse is God's divine, perfect, closed, certified and signed by not only the apostolic name, "John," but by the far greater name, "I Jesus." It is attested as no other is in all the Bible. How reverently and honestly and earnestly it should be read and studied."



## ELKHART, INDIANA

We just closed our revival with a consciousness that each service was a source of ritual uplift. We have experienced that service of song, praise and prayer ever since without blessing all who assemble themselves in worship. So our meetings are sources of spiritual blessings.

Brother Stuckman preached the Truth in gospel simplicity and with a power that one was left in doubt as to his duty toward God and man.

Our ingathering was not as large as in other years. However, the success of a meeting is not always measured by numbers but by the seed that is sown. We have the promise of a harvest in due season.

We received several most splendid families by letter and a number by confession. We pray the seed sown during this effort will yield a bountiful harvest in due season. The work in general is being carried on by the various organizations with an energy that has always urged them on in service.  
EDNA NICHOLAS.

## SIGNS OF THE TIMES

(Continued from page 2)

And into the depths of despair, for no man has ever been able to keep it, save one, the Christ Jesus. On the other hand, those legalists who only pick out the "easiest" commandments, and miss the inward character of even these, become at last like the Pharisees of old, full of religious pride and self-righteousness, thinking that by their works they have put the eternal God under an obligation to save their souls. Of all men, these were the worst in the sight of our Lord. Even "the publicans and harlots" enter the Kingdom before them. Why? Because the publicans and harlots found no hope in themselves, and were therefore willing to accept the Grace of God in Christ. And only Grace can save.

## OPINIONS OF OUR READERS

## THE NATIONAL BIRTHDAY PARTY

Several days ago every American citizen was urged to help celebrate the birthday of our President as well as contributing to a great fund, which I understand was near two million dollars. This fund is to be used for the maintenance of the Warm Springs Sanitarium, which does a great work for infantile paralysis sufferers.

All this was well worth while and every citizen wishes the President God-speed in such times as we are now facing, but the writer was thinking how much more of a moral success this great effort would have been if its sponsors would have used a different kind of entertainment for its people, other than the dance and hilarious parties. The man whose name this dance party was honoring and the cause for which it was held is worthy of a cleaner and more uplifting entertainment than the dance and all the other evils that go with it. God pity a people that must resort to such antics in celebrating its President's birthday.

The writer is aware of the fact that opposition will say that it is all for a most worthy cause. To that we all agree, but we want to ask such persons the question: Where is God taken into consideration in

this Great Birthday party? I am very much afraid our people are trying to get along without God, as indicated in our last wet and dry election. He surely was not considered in this vote and had no place in the national birthday party. I believe it is time for people to look to God for help in this great effort to restore prosperity, rather than try all of these man-made ideas first. I wonder how many Senators and Congressmen today are really praying men. I wonder how many judges today are looking to the Lord for spiritual guidance in their decisions. I wonder if things would not move a whole lot smoother if our people today would only let God have his share in this great recovery campaign. Let us remind our law-makers that there is still a God in the heavens that will rule this entire universe and the sooner we get back to his way, the sooner prosperity will be restored.

EMMETT E. MILLER,  
New Paris, Indiana.

## ANNOUNCEMENTS

## SEND MONEY FOR BRETHREN HOME

Please send all money for the support of the Brethren Home to the Treasurer, Brother Lester V. King, Mexico, Indiana.

LESTER V. KING, Treasurer.

## FOR SUPERANNUATED MINISTERS

Send all money for the Superannuated Ministers to Rev. G. L. Maus, Secretary of the Benevolence Board, Nappanee, Indiana. Be careful about this and avoid mistakes of getting money into the wrong hands as frequently occurred on previous years.

FRED C. VANATOR,  
President of Benevolence Board.

## IN THE SHADOW

**HOCKMAN**—Franklin Wesley Hockman was born the son of John Wesley Hockman, deceased, and Mary Jane Rickard Hockman on the third day of April, 1870, and departed this life, November 29, 1933, at the age of sixty-three years, seven months and twenty-six days. He departed was one of a family of eleven children, four of whom, with the mother, survive. He is also survived by his wife, one son and two daughters, and one granddaughter. One daughter preceded the father into the spirit world. Brother Hockman was privileged to enjoy over forty years of happy married life, and will be sadly missed in the home circle and among the many friends of the community. For thirty-eight years, Brother Frank, as he was known to us here, has been a member of the Mauretown Brethren church. He has served in the capacity of Sunday school superintendent, deacon and trustee for many years. He will be sorely missed in the councils of the church where he always showed keen appreciation of all that was being done or required. His interest, prayers and gifts of substance, as well as gifts of time, were highly appreciated by pastor and people. It is our prayer that the dear Lord and Master will raise up many with the same kind of loyalty to the things of home and the Kingdom.

The passing of a good man from our midst is a grievous thing indeed. But our respect for the departed will best be shown by a deeper loyalty to the God Whom he so well served. The Lord does bury workers for us, but folks, the work must go on. Brother Frank would urge us to nobler deeds were he here to advise us. Let us remember the loved ones in our prayers and honor the departed with more earnest works. Services were held in the Mauretown church by the undersigned, assisted by Rev. D. H. Rhodes of the Christian church.  
E. I. MILLER.

## Business Manager's Corner

## HARD AT WORK

The fact that there has been no Business Manager's Corner in the paper for a couple of months is no indication there has been no business to manage. Rather it implies we have been so busy managing it that it has not been convenient to write about it.

The holiday season is always a busy

season for the Publishing House, and the past holidays were no exception to the rule. One of the things requiring a great deal of time at this season of the year is looking after the expiring subscriptions to The Brethren Evangelist, and this has required the usual attention the past few months. It seems to us this matter of securing renewals is a bit more encouraging than it was a year ago. A number of people have reported their success in securing employment that enables them, not only to pay up on their old accounts, but to pay some in advance as well. This affords an encouraging outlook.

## The Honor Roll

The Evangelist Honor Roll is not dead, nor is it exactly asleep, though it does not show as great activity as it did a few years ago, when times were more prosperous. And when there was a general forward movement in the church that was attracting and holding the attention of the people. Yet a number of our best and most wide-awake churches still hold their places as Honor Roll churches.

Among the number that have renewed their lists since our last report are such churches as Ashland, which we believe now holds the record for the longest continued place on the Honor Roll. Then comes Long Beach, which we believe now occupies second place in length of time, and this is followed by Washington, D. C., and a special honor comes to Washington this year, as it has stepped forward to first place in the number of subscriptions, ranking eleven subscriptions above Long Beach which held first place last year. At the present time Long Beach has one hundred eleven subscribers, while Washington has one hundred twenty-two. Last year the First church of Philadelphia held second place, but we have not yet received their list for 1934, so we are not able to indicate their standing.

Waterloo is another of our larger churches that has been on the Honor Roll for many years, and which has recently renewed its list. Perhaps the finest achievement of the month was that of the Bethel congregation at Berne, Indiana. A special effort was made to conduct a thorough canvass, and their subscription list was practically doubled, bringing it up to a very creditable number in comparison with our membership. We might add there are many other congregations that might put on such an intensive campaign to their own profit as well as to the profit of the Publishing House. In addition to the above list of our larger churches we are glad to report that three of our smaller congregations, including Smithville, Sterling and Danville have also renewed their Honor Roll lists.

Almost every mail brings words of commendation as to the increasing quality and value of The Evangelist from faithful and consistent brethren and sisters who have the real cause of the Brethren church and the Lord's work at heart. This, very naturally, gives pleasure and satisfaction to both the editor and business manager.

## Sunday School Publications

An awakened interest in our own publications dealing with the Sunday school lessons seems to be the result of a query and letter sent out to all our schools by our Sunday school editor, which we trust will result in a larger use of our own Brethren publications by Brethren schools.

R. R. TEETER, Business Manager.



# BENEVOLENCE DAY OFFERING

To be lifted February 25th



A GIFT FROM

**Every Church and Every Church Member  
For the Superannuated Ministers  
And the Brethren's Home**



**This is the Unavoidable Obligation on four counts**

- |                          |                         |
|--------------------------|-------------------------|
| 1. Scripture Enjoins it. | 3. Honor Demands it.    |
| 2. Gratitude Imposes it. | 4. Loyalty Requires it. |



Here's a view of the Brethren's Home at Flora, Indiana published for the special benefit of our New Readers

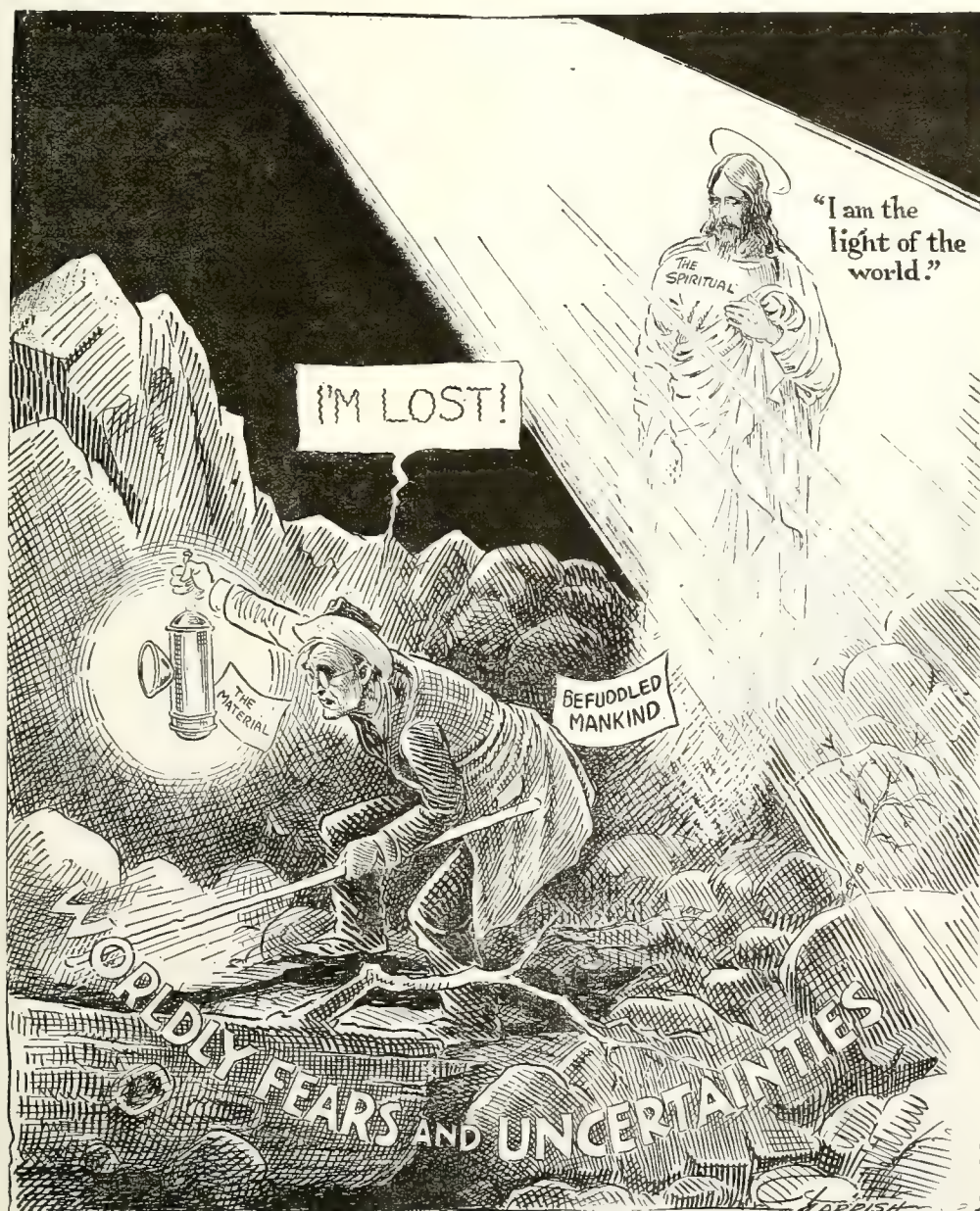


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THE

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1934

# BRETHREN EVANGELIST



MAYBE  
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Courtesy  
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## New Publication Board Gives an Announcement

During the recent 1933 General Conference, in response to a growing sentiment for the consolidation of the Church's publications, and with the feeling that some such step was essential for the solution of its financial problems, the Publication Board proposed the following plan of procedure which was accepted by the cooperating Boards and adopted by the General Conference:

1. That a merger into one publication of the Brethren Evangelist, the Brethren Witness, the Brethren Missionary, and probably the Woman's Outlook, be undertaken to be effective on May 1, 1934.

2. That a new Publication Board be constituted, composed as follows: five members to be elected from among the membership of the present Publication Board, two to be elected from among the membership of the Foreign Mission Board, two to be elected from among the membership of the Home Mission Board, and two from the Executive Board of the Woman's Missionary Society, providing the last enter the merger. (Note: the last named Society later voted to enter.)

3. That the present Publication Board shall terminate its work and automatically cease to exist on May 1, 1934, at which time the newly constituted board shall take charge of the publication affairs. (See page 17 of the Conference Minutes.)

It became immediately the duty and difficult task of this newly constituted Board to work out the many details involved in such a merger, in accord with the instructions of Conference. It has not been easy. The different interests represented, the natural caution with which such a radical change should be approached, the very difficult economic situation prevailing in every business enterprise—all this had to be taken into account. However, the new Board has made a sincere attempt to serve the Church. And it is only after many hours of prayer and conference that this first and partial announcement of the Board's progress is made to the Church.

On behalf of the three cooperating organizations it is only fair to say that they agreed to enter the merger with some hesitation, since it means first, the surrender of those individual publications which have contributed so largely to the success of their respective tasks; second, the commitment of their vital interests to a venture yet untried; and third, it raises problems of distribution upon which the Boards are still working. However, in spite of these difficulties, they believe that with patience, prayers and support of all concerned the venture can be made a success.

In working out plans for the proposed merger, the new Board has been limited by two necessary objectives: First, to produce a publication which will command the widest possible support among all the churches and also among the constituencies of those cooperating organizations which must subsidize it financially to some extent; and second, to effect every possible economy which may be required to ensure the success of the new publication.

As an initial step toward the latter objective, the following plan of organization was adopted: First, a Managing Editor to

edit the new merged Evangelist and have general supervision of the publishing plant and its activities. Second, a Sunday School Editor to handle all Sunday School literature including the Angelus. Third, an Assistant to the Managing Editor to handle details of business. By this plan it will be possible to effect an immediate economy of at least a thousand dollars per year. Some of this will be expended, if possible, to improve the typographical appearance of the new magazine.

To the above mentioned places, the following men have been called: Brother Charles W. Mayes to the office of Managing Editor; Brother Charles A. Bame to the office of Sunday School Editor; and Brother Tom Hammers to the office of Assistant to the Managing Editor. Brother Bame needs no introduction to the Church. Brother Mayes is not a stranger to Ashland, as he grew up a few miles from here and received his education at Ashland College. He has served in pastorates at Lanark, Illinois, and Des Moines, Iowa, and is now pastor of one of our most successful churches at Whittier, California. This church very reluctantly surrenders his services to the larger interests of the brotherhood. Brother Tom Hammers is one of our younger men, well known in Ashland where he has spent six years pursuing studies in College and Seminary. In order to prepare for service in the Church he left a business career in Johnstown, Pennsylvania.

According to the Conference Resolution, the New Board was instructed to work out necessary details and place the merger into effect on May 1, 1934. However, in the course of our work toward this end, a problem has recently arisen which may be stated as follows:

The Old Publication Board, both in its original proposals and later representations, gave the cooperating organizations to understand that in terminating its own work on May 1, 1934, all offices held under its jurisdiction would also terminate on that date, leaving the New Board free to effect whatever organization might seem best suited to the needs, financial and otherwise, of the merger.

It now appears that, on the part of a few, the authority of the Old Board is questioned as to their right to terminate this phase of their control.

Obviously, the New Board hesitates to launch the new magazine under the shadow of any possible misunderstanding. The financial task involved is sufficiently difficult without any added handicap. For one thing it would be unfair to the men whom the New Board has called in good faith. Furthermore, the cooperating Boards are being asked to commit a most vital interest, their own publications, to the new venture.

Under these circumstances, the New Board deems it inadvisable to assume any further responsibility until the General Conference has defined specifically the authority of the Old Board in the termination of its control. We desire, therefore, to refer this entire matter to the General Conference for report, full discussion and settlement.

(Note:—Brother Mayes and Brother Hammers have notified the New Board that

they are withdrawing their acceptance of the call extended to them, voluntarily releasing the Board from all the obligations involved.)

### MEMBERS OF THE NEW PUBLICATION BOARD.

### TEN COMMANDMENTS FOR PARENTS

Paul M. Pittman has given the following suggestions for parents in a recent issue of The Parents' Magazine;

1. Thou shalt love thy child with all thy heart, with all thy soul, and with all thy strength, but wisely, and with all thy mind.
2. Thou shalt think of thy child not as something belonging to thee, but as a person.
3. Thou shalt regard his respect and love, not as something to be demanded but something worth earning.
4. Every time thou art out of patience with thy child's immaturity and blundering, thou shalt call to mind some of the childish adventures and mistakes which attended thine own coming of age.
5. Remember that it is thy child's privilege to make a hero out of thee, and take thou thought to be a proper one.
6. Remember that thy example is more eloquent than thy fault-finding and moralizing.
7. Thou shalt strive to be a signpost on the highway of life rather than a rut out of which the wheel cannot turn.
8. Thou shalt teach thy child to stand on his own feet and fight his own battles.
9. Thou shalt help thy child see beauty, practice kindness, love truth, and live in friendship.
10. Thou shalt make of the place wherein thou dwellest a real home—a haven of happiness for thyself, thy children, thy friends, and thy children's friends.

What a pity to make rough paths for other feet by the pebbles of our discontent, our uncertain tempers, our complainings, and our gloomy outlook!

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## Three Things We Should Do

A world crisis is impending and there is serious question whether it can be averted. Every daily is talking about the possibilities of war and great news agencies have high-powered press writers scouring Europe for disturbing conditions that may be magnified and heralded to the ends of the earth. Or, maybe it's the munition makers who have these men out on this hunt. If the truth were really known, perhaps we should find that much of the disturbance has been fomented by those who stand to profit by war. But whether worked up by the ignoble greed of manufacturers of arms, or whether a natural development of the terrible mess of injustice, fear and intrigue having prevailed in Europe since the World War, or both, the fact is that war is imminent and no one can tell how soon the world may again be experiencing its awful destructiveness. What can we do about it? Three things.

First, we can pray that God will somehow over-rule in the affairs of men and bring their evil intentions to naught, and save humanity from the unspeakable horror of another world war, which promises to so far eclipse the last war that it will seem like a sham-battle. Many informed people doubt if civilization can endure such a catastrophe, so destructive beyond human imagination will it be! God is mightier than all the forces of evil. And if men will pray and repent of their sins and turn again to God—so-called Christian men, I mean—it may be that he will hear them and turn back the storm that threatens so ominously with destruction. There ought to be united prayer; wide spread prayer; persevering prayer. Some one in position to get the ear of Christian people in great numbers ought to issue a call to prayer.

Second, we ought to be doing what we can to stiffen our government's resistance against war, not only against any participation in war, but against giving any aid in any way to those nations which might make war. If the Christian people of our land could and would become vocal to this end, there would be less attention given to a mammoth naval program and more to a peace program, less preparation and thought to challenging the world with our mailed fist and more to a threatening of a withdrawal of our moneyed fist. If the United States should make very positive its determination not to be drawn into war and not to lend money or sell arms to other nations for the purpose of carrying on war, it would have a mighty influence. But the government will not take such a stand unless a mighty avalanche of protest against war or any aiding or abetting of war is made.

Third, we can and ought to be teaching the young people the actual sin as well as the destructiveness and futility of war, and build up a strong conscience against participation in war. There is nothing we can do that will be more effective than that. If the Christian young manhood of our land could be convinced that war is always wrong and never right, and that a man can never have Christ with him as he goes forth to mass murder with hatred in his heart any more than he can when he is about to murder an individual, and that he will be held accountable before God for exercising his conscience against such wickedness, there would be such a demonstration of Christian pacifism as would not only call a halt to all compulsory military training in our schools and colleges, but would cause the militarists to cease rattling their sabers and the government to discard dollar diplomacy and to resort to every possible means of keeping the peace. It would then dawn upon those in authority that there is more reasonableness in spending money to promote peace than in preparing for war. School houses would bulk larger than battleships and religious congregations would furnish more confidence than armed camps. That ought to be our aim. We cannot bring all Christian young men to see that truth, but we ought to touch as many lives as possible

with the message. We ought to sow the seed on every hand that the harvest may steadily increase. And surely we have no excuse for neglecting those of our own house. We ought to seek to build into the minds and hearts of our own young people a conscience that will resist war, that will refuse to bear arms. There must be a real conviction against it, founded upon the Word of God. That is the only thing that will hold them steady and keep them firm when the call "to arms" is sounded and their fellows fall into line.

## No Federal Loans for Churches

That is our opinion right off the reel concerning the proposed relief of the churches by means of federal loans. The Ludlow bill now before Congress proposes to authorize the Reconstruction Finance Corporation to make federal loans to churches at four per cent "to aid in financing the operation and maintenance of institutions for religious instruction and worship." We oppose it as a citizen and also, and still more strongly, as a churchman. We do not want the government to become involved in the task of financing the church; it has too many possible entangling alliances with powerful religious organizations. We fear what it may lead to, once the precedent is set for putting government funds into parochial schools, extravagant church edifices and great cathedrals and their maintenance. We have too many institutions now plundering the public treasury, let us save ourselves from the avaricious grab of religious leaders; some brands of which will seek the financial advantage of their church without regard to Christian standards.

It would be unfortunate for the government if it should be placed in a position where it could be accused of unfair discrimination between churches, which might easily grow out of the placing of loans. And such discrimination would very likely be actually exercised, either from unworthy motives or from proper ones. Conditions would have to be met, and it is conceivable that those churches in a particular community able to meet the conditions might not be rendering as valuable a service to the community and the cause of Christ as those unable to secure a loan. Or there might be too many churches in a particular community, and the government might not wish to encourage a continuance of the over-churched condition by lending money to all, even though they all might be able to meet the loan requirements. Which would be selected to continue and which would be denied and told to struggle alone or die?

But the principle objection is to be registered from the church's angle. We cannot afford to allow the church to become in debt to the government. There is too much danger of its message being compromised and of the state eventually extending its influence into the affairs of the church. The life and power of the church depends on its being kept free and unhampered in its spiritual ministry. If the church becomes obligated to the government in a financial way the temptation will be strong to tone down its message when it should be crying aloud against sin in high places, or to close its eyes to corruption and injustice and immorality and vice when it ought to be exposing and denouncing iniquity as did Amos of old. It would be a bad thing for the church to be subsidized by the government and they who are able to envision the best interests of the church and are really concerned about its future will oppose such a move. Even if such public funds should be made available, the church could well refuse to take advantage of it. That is what it ought to do.



## Our Cover Page

We are delighted not only to give credit to "Nashville Tennessean" but to recognize the service it has rendered by giving front page space to the striking cartoon which we are kindly permitted to reprint on our cover page. Its gifted artist is Joe Parrish and the cartoon appeared in its issue of January 21, 1934. In the words of *The Presbyterian Advance*, published also in Nashville, Tennessee, and on whose page the cartoon was brought to our attention, "This clearly indicates how a newspaper can help forward the cause of religion and civic righteousness—and, incidentally, please its readers, for more favorable comments on this 'sermon in picture' were received than on any one thing issued in recent months by this daily."

Mr. Parrish has hit upon a vital truth, one that needs to be pressed home to the hearts of the people with the utmost force and persistence. People have forgotten God and are depending on their own wisdom and resources. It is true in Christian America as well as in other parts of the world, and we shall not find our way out of the slough of dark despond and financial confusion until we face our problems in the light of the Sun of Righteousness.

### THE BIBLE FOR ALL PEOPLES

We are informed that representatives of the New York Bible Society have handed some part or all of the Bible in 79 different languages in the city and harbor of New York during the past year to persons of all these varied nationalities. It may be still more surprising to know that the Holy Scriptures around the world have been translated into 924 different languages and dialects.

## EDITORIAL REVIEW

Christ did not come to destroy the law, but to make it possible for the law to be fulfilled by his grace.

The announcement of the New Publishing Board on page two speaks for itself. But in this connection it is proper for us to say that the present editor and business manager have been requested to continue their services until October 1st.

The church at Harrah, Washington, reports two received by baptism and one awaiting baptism. This young church has had some discouraging experiences but it seems that God has been helping them through and is rewarding the patience and forbearance of the faithful with a brighter prospect. Brother Fred V. Kinzie and his good wife have worked sacrificially and earnestly for five years, and are leaving this field.

When Jesus said that those whose righteousness was formal and insincere should not enter into the kingdom of heaven, he was not setting up an arbitrary exclusion, but one based on the very necessity of the case; it is simply impossible for those of such character to belong to the Kingdom, even though they should be thrust in bodily, just as it is impossible for those who cannot sing to belong to a choir, or for those who cannot play an instrument to belong to an orchestra.

The church at Hamlin, Kansas, is cooperating with the Baptist church in that town under the pastoral care of a Brethren minister, Brother J. G. Dodds. A revival was held under the leadership of a Baptist evangelist. Our church at this place was hit hard by the depression, but it is encouraging to see that in spite of their hardships they are determined to carry on as best they can. Such perseverance will yet be honored with a brighter day if they remain true to the Word.

A very successful evangelistic meeting was recently held at Cumberland, Maryland, under the leadership of Brother W. H. Clough, who reports in this issue. Brother C. H. Wakeman is the capable pastor of this field and under his leadership the church is going forward from victory to victory. This meeting resulted in forty-five confessions and it was the second campaign held in this church within a few months. Brother Clough sees the promise of a strong church at this place, but they are handicapped by reason of their

lack of a church building of their own. It is encouraging to learn of a city that has gone back to work in full force. That condition is an advantage to our church at that place.

Brother C. A. Stewart, pastor of the church at Bryan, Ohio, writes that substantial gains have been realized in all departments of the work. The Sunday school has experienced a steady growth and the young people's class, which is taught by the pastor, is deserving of special mention because of its size and activity. The church's outlook at this place has taken on a bright prospect under Brother Stewart's leadership, even though the community is over-churched, but it is at present handicapped by lack of adequate Sunday school space.

We have reports this week from both the pastor, Brother W. S. Crick and the evangelist, Brother H. M. Oberholtzer, concerning the successful revival held at Fremont, Ohio. Thirty-eight persons took their stand for Christ, twenty-two to make the good confession and sixteen for reconsecration. Eighteen have been baptized. It is needless to say that the pastor and people are greatly encouraged after such a manifestation of God's power and blessing. The future of Fremont is much brighter and the churches of the Ohio district may take courage in the fact that the financial assistance which they have been giving to Fremont for several years is now shown to have been justified. Brother Crick has been faithfully tilling the soil and at last he and Brother Oberholtzer were permitted to reap a splendid harvest.

The First church of Johnstown, Pennsylvania, has enjoyed another successful revival, which is the fourth consecutive annual campaign under the leadership of its pastor, Brother Charles H. Ashman. It was called a "joyful revival", which means doubtless that they (laymen and pastor alike) entered into the campaign of saving souls with a joy at having so glorious a privilege. And it was a joy in the results also, as there were thirty-nine confessions, six of which were renewals and twenty-four new members added to the church. Brother Ashman mentions the exchange of preachers in the campaign on "guest preacher" night, as agreed upon by other nearby Brethren churches. A financial victory at the wind-up of the calendar year was achieved by means of what is called "grace cups", which proved to be an easy way of doing in a perfectly biblical way a task that might otherwise have been difficult. Other evidences of cooperation and aggressiveness in the Lord's work are reported.

There has come into our hands through the kindness of Dr. Bame a copy of a Spiritual Life Institute and Young People's conference program, held under the auspices of Bridgewater College, at Bridgewater, Virginia, February 6-11, 1934. One feature of special significance to our readers was "Dunker Day", when Brother John F. Locke was one of the guest speakers and spoke on the subject, "Dunkerism and the New Liberalism." Other speakers on that day were Dr. C. C. Ellis, president of Juniata College, who gave a number of addresses during the conference, and Dr. J. M. Henry, professor of history in Bridgewater College, who spoke on the "History of the Church." The fact that the leaders of this annual event set aside one day devoted to the promotion of Dunker ideals and the cultivation of a fraternal spirit between the Church of the Brethren and the Brethren Church is prophetic of a day when a united Brethrenism will hold sway in that thickly populated Dunker district. Brother Locke, pastor of our Bethlehem and Mount Olive churches, is highly respected and widely known in that section because of his work in the Virginia State Sunday School Association, and was well fitted to hold up the Brethren standard with credit to himself and our church.

### PRAYER REQUESTS THIS WEEK—

For a revival at Bryan, Ohio, beginning Feb. 25th, with Dr. W. H. Beachler as evangelist and Brother C. A. Stewart as pastor.

For the Harrah, Washington, church, whose pastor, Brother Fred V. Kinzie, is leaving this field.

For the church at Hamlin, Kansas, where Brother J. G. Dodds is the non-resident pastor.

For the continuation of God's blessing on the Fremont, Ohio, church, where Brother W. S. Crick is pastor.



# The FAITHFUL of the Cross Whose Service We APPRECIATE

By Dr. Robert Fowler Porte

It would be impossible in a short message to even attempt to name the people or evaluate the services of our faithful men and women who have labored in the Lord's vineyard in other days. Our enthusiasm might center too much in those whom we have personally known to the neglect of other worthy people. It is God who builds the spiritual house, and so, it is very possible that there are many who labored without ostentation whose labors have been invaluable to the work of the Kingdom of God on earth. How often we human-sighted creatures are often impressed by "the boast of heraldry and the pomp of power" and forget "the pilgrim toiling in the night." But God sees and knows those who labor because of love rather than the applause of men. It is therefore important that in our appraisal of duty to the veterans of the cross and their dependents that we be guided by the Holy Spirit lest we commit sacrilege by trying to evaluate spiritual labor by material standards.

The Psalmist said, "I have never seen the righteous forsaken." God would not permit this to be. The fellowship of the righteous is one fellowship to which we all belong who are born into the family of God. It is common in heathen lands to find the aged, infirm, and helpless, abandoned by those who are strong and able to help them. The human being without God is an abandoned individual. He has a sort of fellowship so long as he is able to contribute to his tribe or clan. When he fails to keep step with his comrades because of infirmity, he is no longer a member of the group because heathen people do not live the life of the Spirit of God. The God who sees the sparrow's fall and who knows the number of the stars and who gave his Son to redeem lost men and women of every tribe and nation on earth, is not forgetful of any of his people. The Spirit of God in the church will not let us forget our duty to the weak and needy.

One of the cardinal Christian virtues is thankfulness. We who are now in reasonable strength and health came into a spiritual inheritance when we were born into the world. This spiritual inheritance cost the sacrifice of life in the cause of the Gospel. Pioneer preachers endured dangers and inconveniences because they loved people and desired them to live under Christian influences. Somebody planted churches; we enjoy the blessings these churches bring. Are we today worthy sons and daughters of these great fathers and mothers if we refuse to remember their sacrifices and refuse them a portion of that which God has blessed us with?

A Christian is not a temporal person. His hopes are not confined to space and time. The work

of a Christian is not confined to time. A Christian is related to God's eternal program. "We are fellow-citizens with the saints and of the household of God" and so are the saints who have preceded us in the labors of the Gospel. The Church invisible is one congregation of the redeemed of every century since the Apostles. The glory of the triumph of the church is reflected in all the redeemed, not in this generation alone. Would God will to deprive those who labored for him in former years of the necessities of life? Through whom will God minister this grace but through us who are strong and active in his service? Let us not forget.

Every true Christian service is a sacrifice to God. We first receive before we give. If we have not received the riches of Divine grace we are unsaved and hopeless; if we have received this grace we want to do no less than others have done for us in the labors of the Gospel. It is for the church today to remember that we have been recipients of God's grace through the church and having received this grace to minister the same as good stewards one to another. It is God that justifieth; it is God that rewards. The undergirding of the Christian faith being sacrifice we therefore should remember the need of God's servants and so doing minister to our Lord and Master who said, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me."

Surely God cannot be pleased if we his people do not provide for those who are needy. We ourselves are most needy even though we feel our strength. God feeds us daily and it is part of our duty to minister to others whom God would bless. The neglect of the aged and needy borders on heathenism rather than Christianity. Our people are going to accept with joy the privilege of sharing with our older brethren and sisters the material things which belong to life in this world. We are not going to say, "It is mine," but "it is the Lord's and we are his stewards." "Freely ye have received, freely give." Our faithful ministers and their wives were thinking of the coming generations when they unselfishly spent their lives in preaching the Gospel. The church will not forget them nor their

labor of love. Let every man and woman, boy and girl, make a gift to the Ministers' Aid Fund of the Brethren Church.

South Bend, Indiana.

## Our Pioneer Preachers

I doubt if we have ever produced other men as great as our pioneer preachers. . . . They dealt so directly with the fundamental emotions of men and with some of the great facts of the spiritual life, and they almost ranged themselves with the giants.

## GROWING OLD

*"Softly, oh, softly the years have swept by thee,  
Touching thee lightly with tenderest care;  
Sorrow and death they have often brought nigh thee,  
Yet have they left thee but beauty to wear,  
Growing old gracefully,  
Gracefully fair.*

*"Far from the storms that are lashing the ocean,  
Nearer each day to that pleasant home light;  
Far from the waves that are big with commotion,  
Under full sail and the harbor in sight,  
Growing old cheerfully,  
Cheerful and bright."*



## WORSE AND WORSE

By Dr. C. F. Yoder

Missionary to Argentina

In his second letter to Timothy Paul tells us that in the last days evil men and seducers shall wax worse and worse. The fact that history moves forward in spirals which repeat the birth, growth and decay of civilizations, makes it possible to cite the fulfillment of these words at the close of each period, for each period has its "last days". It makes it possible also to know the general sequence of movements that are repeated in each period.

Thus, wholly apart from the prophecies of the Bible, we may know that whatsoever nations sow that shall they also reap. We know too what they have been sowing in our generation and know what they are going to reap. The materialism and atheism that has been sown in the public schools, the doubts and criticisms and false doctrines that are being taught in many seminaries, the seeds of every kind of vice and crime, the abandonment of the old paths of virtue and reverence and respect for God and government that is being inculcated by the moving picture shows, the low moral standards that are reflected in the novels and popular books of the day, all indicate that there will soon come the harvest as a whirlwind of desolation.

It is natural for everyone to think that his own country is all right and will never come to its downfall but the Bible teaches that the greater the light that a nation has received the greater is its responsibility. The United States of America has been favored above all nations in the light and liberty that it has known, and especially in the experience of outlawing the liquor traffic. Now that the nation has surrendered again to the lawless gang that is willing to blast the homes of millions to enrich themselves, the harvest of drunkards and criminals and idiots will soon appear.

The daily papers in this country tell of contracts with

the other nations to exchange the good fruits of America for the poison drinks of other countries. Argentina is to ship half a million gallons of wine in exchange for apples. If the poor fools who are going to let their families suffer in order that they may drink that wine could know what stuff they are drinking they would not be so thirsty. A man who worked for years in the wineries of this country told me that if the public knew the amount of poison that goes into the wines no one would touch them. Some years ago a crowd of men were having a carousal and emptied a barrel of wine. As they tipped the empty barrel they felt something heavy move inside, and opening it out of curiosity they found the rotten corpse of a man. Later another one was discovered in another town and it was learned that two men who had been murdered in a winery had been disposed of in this way.

All the restoration plans that can be made will not restore blessing to a nation that abandons God and his Word and the righteousness which alone exalteth a nation.

Rio Cuarto, Argentina.

## INTERESTING OUR BOYS in the Word of God

By Dr. R. R. Haun

Whatever else might be expected of the Sunday school, nothing takes precedence over that of teaching the Word of God. With boys this is not always the easiest thing to do. It is much easier to discuss the past or future football, basketball or baseball game, or some present popular hero in the realm of sports or adventure. These are the things that seem to interest the boy most, but in the understanding of that interest lies the key to the problem at hand.

While he undoubtedly does not realize it himself, this is the age when the boy begins to become aware of himself as an individual in society and of the necessity of his establishing a place for himself in that society. Subconsciously he seeks recognition and admiration and honor from those around him both of the same and opposite sex. The opportunity for distinction, especially in any form of physical contest appeals to him. Naturally he looks up to and admires others who have achieved honor and recognition. This is often called the age of hero worship.

This appeal to the heroic serves many times as a basis for interesting our boys in the Bible. This great physical prowess and achievement is the basis for the interest that the boy always has in the stories of the boy David, but the heroic character of others such as Noah, Abraham, Moses, Peter, Paul and a host of others as well as of the Master himself can be easily portrayed to the boy, if they are presented from that standpoint. Once the boy recognizes the character as a real hero who has achieved greatness above others around him, his interest is aroused. The practical application then follows in discovering the real causes and characteristics that make for that greatness and how they are attained by the Christian way of living.

Ashland, Ohio.

Lord, never was a magnet so powerful to draw to itself the hard steel, as thou, the Lord, lifted up, on the cross, art powerful to draw unto thee the hearts of men.  
—Henry Suso.

### I COULD NOT LIVE WITHOUT HIM

By E. R. Mathers

*I could not live without Him,  
This Christ, for sinners slain,  
Whose life He freely gave me,  
That I might live again;  
Who, from His throne descended,  
And counted not the cost  
Too great—His blood on Calvary—  
When shed for me, the lost.*

*While wandering sin's wild desert,  
Beset on every side,  
He sought—to safety led me,  
My Shepherd and my Guide;  
Though rough the path and dreary,  
And dark the valley way,  
In trials, sore, I find Him  
My Comfort and my Stay.*

*Great joy and peace aboundeth,  
Rich tables for me spread,  
And blessings without measure,  
When by my Shepherd led;  
So, all to Him I offer,  
Myself to Him I bring,  
For I could not live without Him,  
My Savior, Lord and King.  
—Lincoln, Neb.*



# Munition-Makers as War-Makers

By Miriam M. Bird  
of Ashland College

This searching analysis of the war problem was prepared by the writer as a class paper under the direction of Dr. L. L. Garber.

Since the beginning of time, war has been known as one of the most terrible curses of civilization. The centuries have rolled by, but war remains. However, the factors causing war have changed. Today a new menace faces us. We are reminded, as we read our daily newspapers, that "the venerable practise of arming public passion for public profit," is a constant menace to the cause of peace.

The charges against the munition-makers are many, and have been proved true. Following are some of the charges: Hitler's campaign funds were furnished in part by the German armament maker Thyssen and by the directors of Skoda, the French-owned armament company of Czechoslovakia. British aircraft makers accepted an order for sixty of the latest British military planes—among the best in the world—from the Hitler government, and delivery was prevented only because the British government intervened. Sixty British tanks were delivered to the Russian Soviet Government at the very time that diplomatic relations between Great Britain and Russia were severely strained. American airplane makers have annexed the Chinese as their customers, and together with planes, have sent to China a group of fliers to train the Chinese in aerial warfare.

In the Dardanelles, Turkish soldiers killed Australians with English guns; German soldiers were trapped in barbed wire sold to France by German firms, and shot by guns, German-made, sold to Russia. French soldiers suffered from Zeppelins made from French materials, and were gassed by materials sold by French firms to Germany. Indirect shipment through Switzerland and Denmark helped this business. An English town displays now a captured gun carrying on one side a statement of its capture by British and on the other side a plate showing that a British firm made it.

Now let us consider the case of the munition-maker on neutral grounds. The indictment of the arms industry for its international sales assumes that the greed and the business expansion of the arms makers is the basis of their international sales. **This is only partially true.** It requires great industrial skill and equipment and natural resources of a specialized kind to produce modern armaments. Only the leading industrial countries command these qualifications. For the less favored nations it is far cheaper and much more efficient to buy armaments abroad than to make them at home. Only about ten countries in the world manufacture armaments sufficient to sell to other nations, and about three of these account for 75% of all exports. More than that, every country today is compelled to import some arms which another country produces more readily and at less expense.

Consider with me another argument—that of the non-producing countries. They see the situation clearly, and nothing recurs more persistently in international conferences and treaties on armaments than the demand of these nations that **their right to buy armaments abroad must not be restricted.** In 1925 the League of Nations called a conference for the supervision of the international trade in arms. The dominant note of the entire confer-

ence was that "the right to buy" of the non-producing countries must not be restricted.

It might be easy to conclude that the question of armaments is only a minor factor in international affairs. **This is not so.** Arms makers, with few exceptions, know no political considerations. They sell to "all men who have the price." In this case, Brutus is not "an honorable man." He will sell to Nihilist, Fascist, Monarchy, or democracy. The impartiality of the arms makers frequently creates the situation in war whereby an armament company has provided munitions to the enemy as well as its own country.

Many sales are made during the friction of impending war. War might frequently be prevented, if neither side could obtain arms. Arms being plentiful and procurable, war results.

The greatest importance of the international sale of arms, however, is attained in times of war. No great modern war has been waged without extensive international buying. How long would the World War have lasted without international sales? How long could Bolivia and Paraguay carry on war, without importing arms? The traffic in arms has made possible the perennial civil war in China. Ordinary peace-time exports of arms dwindle to insignificance in comparison.

However, the arms maker is merely using the corrupt practises of the business man. They bribe government officials, raise war scares, lobby against disarmament, control or subsidize the press, have government officials as stockholders, work hand-in-hand with the bankers, etc. In the language of gangdom, we are literally "taken for a ride". Let me cite a few instances.

The 1909 dreadnaught panic in England was caused by a false report that the German fleet would in three years exceed the British by 9 dreadnaughts; Lord Balfour innocently told Parliament this report came from a secret source; it later proved to be an armament firm.

In 1913 a member of the German Reichstag published a letter from the Waffen-und-Munition Fabrik to its Paris agent requesting him to have the following item inserted in French newspapers: "The French War Office has decided considerably to hasten the re-arming of the army with machine guns, and to order twice the number that was at first intended." Again I say, they were only following the approved methods of business men. Have we forgotten the Teapot Dome Scandal, or the more recent investigation of some of our leading bankers before the Senate? Or even how the great American fortunes were built?

Many remedies have been suggested to eliminate this terrible war racket. Foremost among them are **Nationalization and international control.** Nationalization would eliminate the arms salesman with his corrupt business methods, but what new evil would result? What would take the place of international sales in a world which demands arms? Possibly the creation of a national arms industry in every country. That would be 50 or 70 countries producing arms, instead of ten or twelve. Would that be a gain? Another result might be for the non-pro-



ducing countries to buy raw materials or parts, and then manufacture or assemble them in their own country. **War could go on unchanged with this arrangement.** This plan is not new—it has been Japan's plan from her beginning as a nation.

Today the international sale of arms is so firmly established that an embargo on arms is practically a cause of war, or at least an unfriendly act, while international sale of arms, even in war, is a normal and accepted fact. Under nationalization, governments might sell to any and all customers in time of peace, but in times of war such sale would be a violation of international law and an unneutral act. Thus we see that nationalization with international sale would mean that most countries could not wage war at all, because their national arms industry would soon be unable to supply them with arms and ammunition. **Great wars would be impossible because they always depend on enormous imports of war material.**

Nationalization with international sale in peace and war would mean nothing; nationalization without these factors is equal to disarming all but ten or twelve arms-producing countries.

(Continued on page 15)

## SIGNIFICANT NEWS AND VIEWS

### WHO GOT TWISTED?

Testifying before a committee of the Senate, the incomparable Father Coughlin, of Detroit, declared that President Roosevelt could make no mistake, for the Lord himself is guiding him.

A writer in the *Christian Herald* speaks glowingly of the President's simple faith and declares that Mr. Roosevelt thinks that Jesus Christ himself is hovering over the White House, directing all his decisions.

The zealous priest will have to pardon us that, even despite his Roman imprimatur, we have seasons when we think it might be well for some one to run a critical eye over the President's plans. There is something about that matter of glorifying beer by serving it to youth in the White House that does not quite accord with our idea of the Lord. Then there have been one or two occasions when the President himself has back-tracked in a manner rather suggesting possibility of mistake.

Even Father Coughlin himself seems to have his plans of divine inspiration somewhat twisted, for on another occasion he is reported to have said he thought the Congress ought to go slow about surrendering to the Executive its power over money. Why should there be any hesitation about turning over such power to a divinity-guided one? Could the Lord have made a mistake in asking for it? Or would the Lord make a mistake in using it?

Indeed, nothing could as certainly imperil the cause of recovery as the disposition, all too apparent, to erect the President into a demi-god, a divinely-inspired ruler. Nothing could so certainly prepare the way for a dangerous reaction. There is yet need that we all use our best human judgment and ask the Lord's blessing upon us all.—*Christian Standard*.

### IT DOESN'T WORK

The *Methodist Protestant-Recorder* carries this comment:

"Premier Mussolini's race stimulation campaign does not seem to be succeeding very well. A Ministry of Interior report shows that the death rate declined in 1933, but so did the births. Births last year, in spite of the large amount of money poured out in prizes for newlyweds, young mothers and parents of large families, totaled only 824,756, or 11,532 less than the previous year. The population of Italy, as of November 30, 1933, is given as 42,667,000, an increase of 548,165 over the figures of April, 1931. With some yelling for birth control, and others demanding an increase in population, Mother Nature must be wondering what it is all about."

Maybe if the country were a little less freed from the ideals of militarism and imperialism, and a little more actuated by Christian idealism, race stimulation might be a little more appealing. It is hardly to be expected that mothers will become enthused about

bearing sons for "cannon fodder." But after all no artificial scheme or materialist motive will likely have very much influence on so vital a life function as child-bearing. Only the building up of a desire to fulfil a God-given function and a divinely imposed responsibility will really be effective. Divorced from God's word and Christian standards, birth rate in modern civilization will continue to decline.

### WILL THE UNITED STATES APPOINT A REPRESENTATIVE AT THE VATICAN?

There is said to be a strong effort being made to have an official representative sent from the United States to the Vatican. Mr. Farley, who is the chief appointing power in the nation at the moment, would doubtless not be unwilling to see such a move. He is quoted as saying that he traced his family back many generations, and the only thing he was ashamed of was the presence of one Protestant ancestor. Official recognition is something which the Roman Church delights to receive. But we believe that the President is too wise to throw such a monkey wrench as this into his recovery plans at this time. Were such a step to be seriously proposed, there would be a storm all over the land. While there are many Protestants who are ready to acknowledge the Roman Catholic Church as a Church, there are few, other than Roman Catholics, who are ready to acknowledge it as a state.—*The Presbyterian*.

### THE NAZI DRIFT TOWARDS PAGANISM

With the appointment of Alfred Rosenberg as "philosophical chief" of about two and a half million Nazi storm troopers, mostly young men, a very definite tendency towards paganism becomes prominent. Professor Rosenberg is author of a book on "Mythology in the Twentieth Century." His thesis seems to be to unseat the Lord Jesus Christ and enthrone the old Norse gods. Karl Barth has definitely broken from the Hitler program, even at the cost of separating from some of his colleagues. Bishop Mueller has proven inept and vacillating and is discredited. He was Herr Hitler's choice. Evangelicals in Germany see in all this a dark future for the Faith. Bonds and imprisonment evidently await many faithful souls who will elect to stand true to the Gospel in the days to come.—*The Presbyterian*.

### EASTERN ORTHODOX CHURCH AND CALENDAR REFORM

According to the *Journal of Calendar Reform*, the Eastern Orthodox Church, with a membership of more than 140,000,000 Christians, is definitely in favor of an immediate revision which will establish a permanent calendar of equalized quarters, but is equally definitely opposed to the adoption of any thirteen-month calendar.

The new calendar which is favored by the Eastern Church, as indicated in a statement by Archbishop Germanos, is the type which is known in this country as the "World Calendar." The distinctive features of this calendar are that the year is divided into four quarters of three months each; that the first month in each quarter has thirty-one days and the other two months thirty days; that an additional day each year between December 30 and January 1 is designated December Y and is considered an extra Saturday; that the additional day each leap year is designated June L and is inserted between June 30 and July 1, and is also considered an extra Saturday.—*The Christian-Evangelist*.

## OUR BIBLE STUDY DEPARTMENT

### Miniature Studies in the Divine Library

By Prof. M. A. Stuckey

#### A WORD OF APPRECIATION

We have gone through the entire Bible with Prof. Stuckey. From week to week he has outlined the books of the "Divine Library" and has brought to our attention their high points, characteristics, primary lessons and purposes. It has been a stupendous task that he has completed, and he did it all freely, for the love of service.



Readers and editor alike are greatly indebted to him. And the debt of the brotherhood would be much increased if he could be persuaded eventually and could find it financially possible to put such a Bible outline into book form. But the service already rendered is invaluable and has extended over many months—almost two years. We thank you, Brother Stuckey, for your painstaking and unselfish service.—THE EDITOR.

### Finale

#### I The Editor's Request

The Editor of The Evangelist has asked me to write one final summary article to the materials which have appeared weekly under the above caption for some time past. The writer is glad to respond to this request by writing a brief retrospective article.

#### II Reasons for Writing

There are several reasons why the task of studying the Divine Library with our readers was undertaken.

First, there was an earnest invitation. Brother Baer has often urged me to make contributions to the pages of our church paper. Those invitations have been received as a call from the Church for service on the firing line. Nothing but a sincere love on the part of the writer for the Church and the Editor, has led him to prosecute his task from time to time. It will be sufficient for him to say that the invitation has been sincerely appreciated. Brother Baer is a righteous, earnest, and lovable man, and work under his jurisdiction has been an ever-increasing delight.

Second, there is an incumbent duty upon all the ministers of the Church to write for our official organ. The Evangelist can only be as successful as we want it to be. We must make it a worthwhile magazine by contributing to its pages. Others will not do the writing which Brethren people ought to do. We must get busy ourselves and help the Brethren Publishing House to market the best goods we are capable of producing. Only by so doing, do we measure up to the possibilities of the printed page in our communion.

Third, writing is an excellent discipline. It requires regular and exacting study. It is equal to that of the classroom and the pulpit. And such discipline helps no one so much as he who submits to it. It is not a burdensome yoke, a galling thing, to be cast off with a sigh, but a task which rather makes for self-education and self-improvement. It blesses him who gives more perhaps than he who takes.

Fourth, it is an inestimable privilege to follow in the footsteps of the writers of the Bible. Many men of the secular world would be glad to have a religious experience sufficient to interpret the Scriptures—an experience which is becoming more and more common in our fraternity. But do we not owe an incalculable debt to the fathers who took their pens in hand and preserved for us the joys and sorrows, defeats and triumphs, of the Christian heroes and heroines of their day? Pray tell me how unsaved men and women shall know how great and good a thing the Christian life is, unless we take advantage of the privilege of writing?

#### III A Backward Look

Were the writer again asked to consider anew the various books of the Bible, he should be constrained to ask for more time, more equipment, and more knowledge before the work was begun. The arduous duties of the classroom militate against extended Bible study. Books in a small institution are always too few and our knowledge is ever and anon too small to meet the crying needs of our age for moral and spiritual help. Where is the man who knows

too much about the Bible? Those who know too little about its contents abound everywhere.

A retrospective glance over the past weeks of joyful and refreshing study also reveals the fact that there is no study quite equal to that of Bible study. The Bible is God's revelation and not man's discovery. Take for instance, the wondrous truth of the little masterpiece of St. Paul in the writing Philemon. That study afforded the writer more pleasure than that of any other book in the Old or New Testaments. Perhaps it was because he first saw new truths in it, but it is a gem showing how the thirteenth chapter of First Corinthians could be applied to the life of a runaway slave, and how Onesimus became "a brother beloved." Yes, the world is yearning for a little bit of love in action.

#### IV \*The Student's Library

The Editor has requested a bibliography from which Brethren people may choose suitable volumes for study purposes. It is gladly appended here. The list is not exhaustive, it is only suggestive.

##### General

Green—The Unity of the Book of Genesis.  
Orr—The Problem of the Old Testament.  
Moller—Are the Critics Right?  
Raven—Old Testament Introduction.  
Pusey—The Minor Prophets.  
Kyle—The Problem of the Pentateuch.  
Blaikie—A Manual of Bible History.  
Wright—Scientific Confirmations of Old Testament History.  
Dawson—Modern Science in Bible Lands.  
Pierson—Many Infallible Proofs.  
Linton—A Lawyer and the Bible.  
Massie—The Gospel in the Ten Commandments.  
Sampey—Syllabus for Old Testament Study.  
Habershon—The Study of the Parables.  
Mackie—Bible Customs and Manners.  
Lyttleton—Godet's Biblical Studies (2 Vols.)  
Gray—Synthetic Bible Studies.  
Urquhart—New Biblical Guide (8 Vols.)  
Morgan—Living Messages: O. T. and N. T.  
Hilprecht—Recent Researches in Bible Lands.  
Price—The Monuments of the Old Testament.  
Kirkpatrick—The Doctrine of the Prophets.  
Beecher—The Prophets and the Promise.  
Phelps—Human Nature in the Bible.  
Spurgeon—Treasury of David (Several Volumes).  
Bernard—The Progress of Doctrine in the New Testament.  
Scroggie—Ruling Lives of Progressive Revelation.  
Scroggie—The Fascination of the Old Testament Story.  
Edersheim—In the Days of Christ, The Temple, etc.  
Hodgkin—Christ in All the Scriptures.  
Short—The Bible and Modern Research.  
Urquhart—The Inspiration and Accuracy of the Holy Scriptures.

##### Commentaries

Jamieson, Faussett and Brown—(1 Vol.) Bible Commentary.  
Henry—Matthew Henry's Commentary (6 vols.)  
Gray—Christian Workers' Commentary (1 Vol.)  
Moorehead—O. T. (1 Vol.); N. T. (4 Vols.)  
Morgan—Analyzed Bible (3 Vols.)

##### Dictionaries

Davis—A Dictionary of the Bible (1 Vol.)  
Kyle & Mullins—International Standard Bible Dictionary (5 Vols.)  
Smith—Dictionary of the Bible (1 Vol.)

##### Concordances

Young—Analytical Concordance to the Bible.  
Cruden—Cruden's Concordance.

##### Geographies

Hurlbut—Bible Atlas (Historical and Descriptive).  
Calkins—Historical Geography of Bible Lands.

(\*Recently the writer completed a list of books on the various books of the Bible—in some cases like the Song of Solomon and Philemon, a few are given, while in others like John and Romans, many are listed. In all probability this bibliography on the books of the Scriptures will be published within a reasonable length of time. Those interested persons may secure a copy by addressing their requests to me at Ashland, Ohio.)



Prof. M. A. Stuckey



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

MAGAZINE SECTION

M. A. STUCKEY, EDITOR,  
ASHLAND, OHIO

N. V. LEATHERMAN,  
General Secretary  
Berlin, Pennsylvania

K. M. MONROE,  
Treasurer  
Ashland, Ohio

# What I Should Like My Superintendent to Be

By a Pastor

A composite picture of the best qualities of all the many Sunday school executives with whom I have had the privilege of working sets forth my ideal superintendent.

He is an ardent soul-winner. He knows the anxiety that comes from having a member of his school a stranger to his own Savior. He has interceded "day and night" for a friend that he might be surrendered to Jesus Christ. He has experienced the joy of seeing a life come out from the shadow of sin into the full light and freedom through Christ's sacrifice. He has helped to guide that life into the full-grown stature of a well-rounded Christian.

He strives to make the school a continual harvest-field for Christ, having the children taught carefully the full need and meaning of becoming a Christian and making earnest appeals to the older members of the school for an immediate surrender. Each teacher and officer will be urged to labor for the salvation of the unsaved members of the various classes and of the homes represented.

He is a man of prayer. He realizes that Sunday school work is a vital part of God's program, so he goes often into private consultation with the divine Superintendent. He urges all the helpers and the pupils to develop their prayer life. Prayer groups meet regularly each Sunday morning before the opening of the Sunday school service. He urges all the teachers and officers to follow his personal example in attending regularly the mid-week prayer service of the church.

He is a growing Bible student. He is so familiar with the teachings of the Bible that he makes it a living Book. He is always reaching out for more information and inspiration from the Bible. He insists that the teachers in the school hold closely to the Bible and its teachings as the basis for all lessons or discussions in the various classes.

He is a "man" in the community. He need not be a prominent and successful business or professional man—although that is in his favor. He is such a man that those who work close to him, or have ever had business dealings with him, do not hesitate to testify that he is a true Christian in every way. No apologies have to be made for his life. He does not become involved in troublesome situations in the community. He recognizes that he is a living representation of his Sunday school to our community.

He is an active church worker. He recognizes that the Sunday school is not an independent organization in itself, but is one of the departments of the church work. He attends the church services because he sees the need for them in his own life and work. He urges the teachers and officers to set the example before their classes by regular church attendance and activity. He works in the church as a member or officer

of the church and not merely as the superintendent of the Sunday school.

My ideal superintendent cooperates with others. He is in close touch with the plans of the church and of any of the other departments of the church. Wherever possible, the Sunday school and its various departments help to carry out the desired plans. He yields graciously when the majority desires plans different from his own personal ideas, and becomes a supporter of these, so that they may be given a fair test. He looks upon himself as merely one of a group of sincere Christian workers, and insists upon no special personal consideration.

He supports his pastor and his plans. He need not be a mere "publicity agent" for his pastor, trying to conceal any evident shortcomings in his pastor. He recognizes that the pastor has his larger problems and much larger field of work. He does not countenance any petty criticism or gossip about his pastor. He urges all with whom he comes in personal contact to support the pastor and his plans, so that they may be given a fair opportunity to show their real worth to the church. Without being a tale-bearer, he helps to keep his pastor informed as to the response of the membership and the community toward the church plans and activities.

He is a good "mixer." This is not in the popular sense of being a hale-fellow-well-met without having any depth of life. He is able to adapt himself to the age, the problems and interests of the boys and girls, the young people, and the adults in the school. He recognizes no class distinction in the social, industrial, or financial phase of the community's life. He leaves every group with which he comes into contact—no matter how informally—better and happier because of his quiet influence.

He boosts his helpers. He appreciates their problems and ambitions. He offers his own personal assistance and also that of any other department of the school to any particular worker who has an immediate problem or task ahead too great to be handled alone. He stays in the background and gladly passes the praise for the results to his willing helpers. He is training others to take his own place as superintendent should he leave the community or should the school desire to have a change in their leader.

He has patience, persistence. He recognizes that each person has different problems, abilities, temperaments, and desires. He tries to arrange these so that the most work may be done with the least amount of friction. He can see his favorite plan set aside or meet defeat, and then enter into further plans to be tried. He sees the distant goal and is willing to try various means to reach that goal. No matter how trying the circumstances, he desires to try

again, hoping for better results in the future. He does not become frantic when the tide seems to turn against him or his plans.

My ideal superintendent has a vision of the future. He desires to profit from the past and make the most of the present to prepare for a better future. He senses that better Christian characters among the members of his school are more important than the fine details of a mechanical organization. He sees the Sunday school of the future in the right perspective in relation to the church, and its other departments, to the life of the immediate community, and to the work of the invisible church of Christ.

## THE TRAINING OF TEACHERS

The training of teachers is a problem of far-reaching importance to the Nation. Whether democracy, which has had in our own Republic the most striking opportunity of all time, shall be permanently successful depends in large measure on the success of our public schools.

The effectiveness of our schools in turn depends chiefly on the nearly 1,000,000 teachers who preside over them.

When we consider that two persons out of every seven are concerned as students or teachers with our educational system and that we are spending \$3,000,000,000 annually on education, it is as once evident that public education is our greatest national enterprise. It is, even in this the greatest of commercial nations, our outstanding "big business," and the significant unit at the center and heart of it all is the individual teacher in the classroom. "As the teacher is, so is the school."

In order to teach, one first must know. The well-trained teacher will know more than her brightest pupil will draw from a large fund of knowledge in her chosen field. Beyond this she will possess a cultural background which only intimacy with science, history, literature, and the arts can give.

She will know not only what to teach but how to teach. She will be conversant with the best in method and the most approved in device amply tested in the laboratory school of practice while in training. She will know how to apply her psychology to vitalize her teaching and how to test her instruction by the application of modern tests and measurements.

Most important of all, the successful teacher will bring to her task a personality in which sympathy, sincerity, optimism, enthusiasm, fairness, and good appearance are happily compounded. She will love boys and girls and make of each classroom a training ground where the junior citizens of today may grow into worthy adult citizens of tomorrow.—Dr. Harry W. Rockwell.

Christ's chief interest has always seemed to me to be not in getting men to understand him, but to follow him. He certainly taught us to judge the value of a man first of all by what he does. Moreover, to be able to reduce the sometimes absolutely impossible barrier of intellectual acceptance of dogma to a mere matter of the will to do, as a prelude to understanding the real message of Christ, opens for thousands opportunities for carrying their share of the world's load.—Sir Wilfred Grenfell.



Studying the  
**SUNDAY SCHOOL LESSON**  
at the Family Altar  
By William S. Crick

**JESUS' TESTIMONY CONCERNING HIMSELF**

(Lesson for March 4, 1934)

Lesson Text: Matt. 11:2-6, 16-19, 25-30;  
Golden Text: Matt. 11:28

**MONDAY**

**Jesus' Testimony Concerning Himself.** Mt. 11:2-6. To John the Baptist, languishing in prison evidently came doubts as to Jesus' deity and mission. Jesus sent word back with the Baptist's embassy: "Go and show John again those things which ye do hear and see." Jesus pointed out to John that in his ministry of amelioration and preaching, he was fulfilling the prophetic specifications which were to characterize the Messiah! Jesus appealed to his "works" to prove that truly he was "The Coming One"! Later, he likewise answered Philip's inquiry: "Believe me for the very work's sake!" (John 14:11). After nineteen centuries, we have "the word of prophecy made more sure" (2 Pet. 1:19 A. V. Marg.) Let us serve and wait as we too look for the Coming One!

**TUESDAY**

**A Gracious Invitation.** Mt. 11:25-30. Rejected by his people, Israel, the Savior graciously directs his invitation to the individual, burdened with the guilt of sin. And what a paradox—inviting the weary to take upon them his yoke! But, what a blessed yoke! Feeble man cannot drag his burden of guilt alone. Hence, Jesus tenderly invites the weary to place his shoulders in the yoke alongside of Christ, in order that Christ Can Help Him! Paul learned the blessedness of teamwork with Christ, because he wrote: "I can do all things through Christ who strengtheneth me!" (Phil 4:13). How hesitant we are about getting into the harness with Christ, even when we profess to believe his ultimatum: "Without me ye can do nothing" (John 15:5). Reader, are you making progress pulling with Jesus, or are you toiling and trying to draw life's burdens alone?

**WEDNESDAY**

**The Lord of the Sabbath.** Mt. 12:1-8. Here Jesus' amplification of the commandments in connection with Sabbath observance, is given. In quoting "I will have mercy and not sacrifice (rather than sacrifice)". He declared that human sympathy is more blessed than ritualism; that doing good is more than the obeying of perfunctory ceremonies; that Being is more than doing! He who was greater than the temple, invites us to draw nigh unto him, not merely to align with the formalities of religion. Multitudes have "joined the church"—yes, even the Brethren Church—who apparently have never become joined to the Lord and Savior Jesus Christ! In such a case, temple, sacrifice, sabbath observance may actually prove a barrier to the realization of a vital, saving relationship with Jesus. Worship and ceremony are the expression of union with Christ, not a substitute for it—nor the cause of it!

**THURSDAY**

**A Withered Hand.** Mt. 12:9-21. Here again Jesus measures swords with his foes on the question of the spirit vs. the letter of the law. Are there not those in our churches today who are loyal in the matter of religious observances, but whose hands are withered—impotent when it comes to service? They are able to carry but little of the load, they are incapable of lending a helping hand, they find it difficult to reach into their pocket and get out their purse and share their substance, they cannot applaud those who are in the thick of the fray, they cannot wield effectually the sword of the spirit, nor bear a banner. How the Church could go forward if all withered hands were stretched forth and healed.

**FRIDAY**

**A House Divided.** Lk. 11:14-23. How many divided lives there are today, trying to show allegiance to two masters. Praise God: "Greater is he that is in you than he that is in the world!" (1 John 4:4). Little wonder that the Church suffers defeat when unborn-again-ones presume to lead against the foe. How costly to the Church has been her efforts to fight the "world, the flesh and the Devil" with worldly, fleshly and devilish means! "This is the victory that overcometh the world—Even Our Faith" (1 John 5:4). We may be certain we cannot conquer the foe by attempting to utilize his tactics, nor by welcoming him into our hearts or into the fellowship of the church. "He that is not with me is Against me!" Let us thank God that there is no compromise, no defeat, when we "walk not after the flesh but after the Spirit!"

**SATURDAY**

**A Man of Sorrows.** Isa. 53:1-6. Our many-sided Savior! The preceding devotional scripture passages represent him as being gracious, meek, decisive, vehement. He did not shrink from condemning hypocrisy, and he allowed his foes to cringe under the onus of his indictments. But here in Isaiah 53, he is a man of sorrows and acquainted with grief! How heavily the burden of humanity's sin and of the believers' sins rested upon him! Ordinary personalities crush under the weight of untoward burdens of a personal, family, or corporate nature. He above all other mere men knew the inevitable consequences of sin. Yet how eagerly those whom he came to seek and to save, went about to destroy him. They dubbed him a failure, and numbered him with the transgressors. Yet, "he carried our sorrows!"

**SUNDAY**

**The Living One.** Rev. 1:12-16. Here is the portrait of the Heavenly Bridegroom as he will appear "when we shall see him"—when he comes for his Bride, the Church! He that is "alive for evermore", besides imparting life to "as many as receive him", will also "quicken our mortal bodies". What reassurance to know that "he hath the keys of hell (hades, realm of the departed) and of death!" This signifies that not one of his loved ones can enter the doorway of death until he unlocks the door! Also it signifies that not a single one of those that sleep in him shall be holden of the grave when he comes to unlock the prison house of death when "he shall descend from heaven!" (1 Thess. 4:13-18). "Asleep in Jesus—blessed sleep!" Praise God: "He has tasted death for every man!" (Heb. 2:9).

<b>E. M. RIDDLE,</b> President Waterloo, Iowa	<b>CHRISTIAN ENDEAVOR AT WORK</b>	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio
<b>F. C. VANATOR,</b> Associate Peru, Indiana	<b>C. D. WHITMER, Editor,</b> South Bend, Ind.	
<b>B</b> RETHREN BRINGING	<b>C</b> HRISTIAN CHURCH CONSECRATED	<b>E</b> NDEAVOR EXTENSION EVANGELISM

**Christian Endeavor Suggestions**

One of our exchange Sunday school papers, *Girlhood Days*, carrying a brief Christian Endeavor department, issued a call sometime ago for some original ideas on Christian Endeavor and the following response came from Marie Daniels of Webster City, Iowa. Believing our young people will appreciate them we are passing them on. And as we do so, we repeat the offer previously made to give space to reports of work or suggestions regarding C. E. methods from some of our own Endeavorers.—Editor.

**First.** The officers should be consecrated, sincere, have leadership, business ability, enthusiasm, initiative, diligence, tact, energy, be willing to serve, be able to exercise self-control. And by all means do not have two social factions in your society.

**Second.** Here are some good slogans for the officers of a society.

1. Don't boss, but lead.
2. Don't hand out orders, but serve.
3. Don't walk over others, but with them.
4. Don't sit apart, but work with them.
5. Boost, don't criticize.

In Iowa this year we are working out a

plan known as the "county congress." The congress is composed of all the county officers and two representatives from each society that are members of the county union. The congress meets the first Sunday in each month, and makes plans for activities during that month.

There should be county rallies held as often as every three months. We find in Hamilton County that at least six a year work out fine. At least four should be planned, however.

In working out a "county congress" plan, it is necessary to elect at the annual district convention the president and secretary for each county in the district, together with the four district officers.

I think that is about enough on that subject, so here goes for new and original ideas. Perhaps, though, you could receive better idea of the meeting by writing to your State headquarters or to the national headquarters for the book of fifty-two varieties of meetings. It is very cheap and should be in the library of every society.

**Planning Your Programs**

**First.** In arranging your programs, use



publicity. Press announcements, announcements from the pulpit, announcements at school or other functions are very useful. Also a C. E. bulletin-board and posters.

**Second.** You should have worth-while speakers and worth-while programs. The best way to get your worth-while programs is to make out a calendar of the Sundays and list the names of the leaders for each Sunday. New members may be started by giving them some little thing to do. By all means, do not make a newcomer lead the first two or three Sundays he comes. Let him become adjusted first.

**Third.** A friendly atmosphere must prevail or the society will get no place. Here is where the lookout committee comes in handy. I will give the duties of the lookout committee later, so will take no further space concerning that here.

**Fourth.** You must have good music and interesting lessons. There are no lessons interesting unless they're worked up right. Use new and unique ideas and special music to retain the interest of the young people.

**Fifth.** It is also a good idea to let the young people take charge of the church services some Sunday evening. In our own society (pardon the personal reference) we usually have charge of one Sunday evening of every quarter. If our minister is ever gone, either, we usually take one Sunday service.

**Sixth.** You must also offer social activities—a social once a month, perhaps, to which every one is invited. We find that many will start coming through the fine spirit that is always maintained in our socials.

#### Unique Meetings

Now for the unique meetings. Perhaps some of you have done something similar to these or even better. If so, let's hear about it:

**First.** A Draft Meeting.—Invitations should read thus: "You are hereby notified to present yourself before the Christian Endeavor Exemption Board on Sunday evening at seven, for examination on the subject (topic used for that evening). If unable to come, file exemption papers with \_\_\_\_\_ (leader) before Friday."

**Second.** A Candle-lighting Ceremony—This may be used at the close of many different kinds of meetings. At least four people should be used as speakers. As the first one speaks, the leader lights his candle. Each succeeding speaker lights his from the one who has just finished. When all have spoken, they light the candles of the people seated at the end of each row. The inside people light theirs from the person next. When all the candles are lighted, every one sings "Let the Lower Lights Be Burning."

**Third.** A fisherman's meeting may be arranged, using the Scripture, "Come ye after me and I will make ye to become fishers of men." The thought should be carried out that this means "catching men alive," for the disciples caught with nets, thus the fish were caught alive.

**Fourth.** Every society should have a "Home-coming Meeting." That is just what the name implies. It may be held in connection with the church home-coming or separate. Most any topic may be used.

Some other suggestions are:

**Baseball Game.**—Firing questions at the other side.

**Non-stop Flight to Paris or Some Other City.**—Each question answered advances the plane a set distance.

**A Track Meet Meeting.**—Carrying out much the same idea of the two preceding plans.

**A Legacy Meeting.**—"What would you do with \$10,000 if it were left to you?"

I believe that this is sufficiently long, but I want to enclose just a little of my "poetry." It has no title and I fear it isn't very good, but it expresses my sentiments. Yes, I'm a wee bit old-fashioned, and I mean every word of this poem:

Oh, bring back my knight of old,  
With aspect and mien so bold;  
Who will like me today  
And will like me tomorrow.  
Life's friendships thus to unfold.

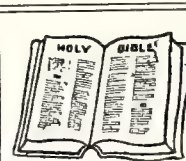
You ask for the old-fashioned girl,  
With maiden blush, hair in a curl;

But I tell you again,  
And this with a vim,  
You may have your old-fashioned girl.

Just ask for her, boys, that's all,  
I'm sure she will answer your call;  
And you'll see she can be  
As happy and as free  
In summer, spring or fall.

It matters not the dress,  
But more than that the stress  
That is put upon learning,  
And also upon earning,  
That women make in business.

So, bring back my knight of old,  
With aspect and mien so bold;  
Who will like me today  
And like me tomorrow.  
Life's friendships thus to unfold.



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### THE FIRST BRETHERN CHURCH BRYAN, OHIO

The church at Bryan is still on the job trying to do what they can in the service of the Lord. While we have not done anything spectacular, yet we have been able to accomplish some work for our Master.

At our business meeting on New Year's day the reports showed a substantial gain in all departments, even if we did have to take the count when the financial report was read. We do make an effort to observe all the special days and to do our best for every interest of the church. We join all the rest in saying that we feel badly that we are not able to do more. Our Sunday school has had a steady growth, and the last year there was a substantial gain over the year before. The leading class in the general average attendance was the young people's class, of the high school age. These are not all members of the church, but those that are not members are good prospects. This is the largest class of its kind in Bryan and we can expect something of them in the future. This church could be among our leading churches and could lead other churches in this community if we were financially able to remodel the church so that we could have class rooms.

The Sisterhood girls, both Senior and Junior, are doing good work under their leaders. Mrs. M. D. Kerr is the patroness of the Seniors, and Miss Hazel Keiser is the patroness of the Junior girls.

The boys' Fisherman's club is a mighty live organization and is under the direction of Mr. Howard Davis and the pastor. They meet regularly and are looking forward to spending some time at Shipshewana Lake, next summer. This is an organization that is helping to hold the attendance in the Sunday school.

Our prayer services are growing in interest. We meet for our prayer service and Bible study in the homes so that we can save fuel. Our greatest difficulty sometimes is finding seating capacity.

We are now planning and praying for our meetings which will begin February 25 under the leadership of Dr. Beachler. We were able to make this arrangement with

Brother Beachler at our State conference and the church was glad that he could secured, and from that time forward have been anxiously waiting. We held week's meeting in December in which sought to strengthen the spiritual life of the church. Now we are looking for a great meeting and believe the Lord will bless us abundantly to the saving of souls. We are asking that the brotherhood will put us on their prayer list. Bryan seems to be the garden spot for all kinds of spiritual religion and there is a certain class that will follow one until another comes town, then you will find them there. The need to be taught a common sense belief in the Word of God whereby they may become stable and know what they believe and why they believe it. This we are trying to do. Then there are those who are of more settled nature that can be won for the Lord. Will you pray that this might be done?  
C. A. STEWART.

### JOYFUL REVIVAL FIRST BRETHERN CHURCH, JOHNSTOWN, PENN- SYLVANIA

For the fourth consecutive year we were asked to lead the church as pastor-evangelist. Assured that the spiritual members of the church would be heart-and-soul in the revival, we accepted the responsibility. The year we heralded the revival as a "Joyful Revival". It proved one of the best in fellowship and unity we have ever enjoyed. All the music was "home talent" and all volunteer. It was wonderful revival music. Over 50 special selections were rendered in the three weeks and every one of our own folks. The prayer power in the meeting was marvelous. All was volunteer. Homes were offered, leaders offered the leadership, prayers were volunteer. The week preceding the opening was given entirely to prayer in the homes and in the church with a Sunday afternoon prayer meeting the first Sunday of the revival. Meetings for prayer were held in the homes at 6 o'clock in the forenoons during the revival and at seven o'clock every evening in the church. The attendance was good. Many members of other churches worshipped with



s. There was difficulty in securing the presence of the unsaved. There were 39 public confessions, among whom were 6 members renewed. There will be 24 new members added to our church family. Monday night was Guest Preacher night. An exchange was also made with the Cone-laugh Brethren and Morrellville Brethren churches which were engaged in a pastor-evangelist revival. Thus Rev. J. L. Gingrich, Rev. Wm. Schaffer, Rev. Robinson of the Church of the Brethren and Rev. Robert Ashman each delivered one sermon. These messages were deeply appreciated both by the church and the pastor. Next to the pulps won and reclaimed, this revival is counted by the church as the best in unity and fellowship we have held for years. An appreciation offering was given to the organist, choir director, sexton and pastor at its close.

A pronounced victory in finances was won at the close of the year 1933. The year was closed with every cent of current expenses paid in full. On December 1st, we faced considerable of a deficit. The church was challenged to meet this in full. The simple plan suggested was for each family to get an old cup to be put on the table at each meal. We called them "Grace Cups". After saying Grace, some member of the family put a gift in the cup. The coins thus collected more than made up the deficit when they were brought in on the last Sunday of the year. Early in the fall, the church was challenged to "pay in advance" for our fuel for the year. We use around 75 tons of coal a year. Individuals and organizations responded and our coal was paid for in advance. Some of the larger churches of the city have interviewed our financial officers relative to these victories in finances. God has demonstrated with us here in these most trying days of depression that outstanding Biblical giving wins. No money-making schemes are held in the church. Churches depending upon such are finding their worldly god is failing them in this hour. We praise the Lord and his Church here for these financial victories.

The full program of the church moves along. In the survey under the CWA which has just recently been made, we are listed among the first of the churches as to the number of unit hours and average attendance during which our church is being served. We stand high in "worship units", though not as high in the use of our "social rooms". This is as it ought to be. The Bible school under the "Unified Service Plan" is doing a noble work. The four Endeavor societies are prospering. The most recently organized one, the Adult, is growing by leaps. Missions are receiving added attention and emphasis. Our Thanksgiving offering was the largest in three years and we are pushing the Foreign Missionary Bibles and Coin Collectors. The Mission Study class, studying "Undaunted Hope", is a large one, meeting twice a month. Our Monday Night Class in Prophecy has just completed Chafer's book, "The Kingdom in History and Prophecy". The Pastor's Advisory Cabinet continues to unify and coordinate all the activities of the church monthly so that they work sympathetically and harmoniously toward the exalting of Christ and his Church. We are expectantly awaiting the return of our Blessed Lord and enthusiastically working for him till he come. "Even so, come, Lord Jesus." CHARLES H. ASHMAN, Pastor.

### HAMLIN, KANSAS

It has been a long time since there has been a report from the Hamlin Brethren church. And we wish to let the Brotherhood know that we are alive. But owing to deaths, removals and other hindrances, the church is not what it once was. Our membership is small, and very weak financially, owing to the times, as some of our number have lost their farms, and are in straitened circumstances. It is hard to raise money when the people do not have it. So far this year we have met all our offerings, although all have been small.

There is one other church in the town, the Baptist, and they are situated about as the Brethren financially, with perhaps more members. Last May, a joint official board meeting of the two churches decided to engage a pastor to serve both churches. Rev. J. G. Dodds, a Brethren minister living in Falls City, Nebraska, was employed for three months; before the three months expired, arrangements had been made for him to serve a full year. This has been a successful experiment. We have two services each Sunday, one Sunday in one church and the next in the other, each church having its own Sunday school. Brother Dodds is giving us fine soul-inspiring sermons, and is a loyal pastor to each church.

During August, the people of Hamlin and vicinity were pleased to have Brother Claud Studebaker and family make a short visit. It had been advertised that he could preach morning and evening on Sunday, and there was a capacity audience at both services, as all were glad to have the privilege of meeting these good people again, and hearing Brother Studebaker preach.

In the fall, Rev. Broderson, the pastor of the Baptist church in a neighboring town, came and held a two weeks' meeting. He and Brother Dodds worked hard, visiting every family in the town and many in the country. Brother Broderson preached splendid gospel sermons, and did everything in his power to make the meeting a success, but the ones that should have heard the sermons, were not there, and there were no confessions, but lasting good was done, and the faithful few in both churches were encouraged and now are working on with new hope.

Brother Dodds drives the twelve miles from Falls City, every Thursday night, to be with the people in the prayer and Bible study services. We all appreciate what he is doing for the people of Hamlin, and our prayer is that God will richly reward him for his faithful service, as the material reward is altogether too small.

We all appreciate what the Christian teachers of the Hamlin schools are doing for the churches, and our prayer is that God will richly bless them for this service.

There has been one confession of faith in Christ in each church since Rev. Dodds has been pastor.

We covet the prayers of all of God's people, that there may be a better day for the Hamlin churches spiritually.

N. P. EGLIN.

### FREMONT REVIVAL

In response to the call of the Brethren in Fremont, Ohio, I led them in a two weeks' revival and evangelistic campaign, beginning January 21. Mrs. Oberholtzer had been urgently invited to accompany me and help in the singing. We were very happy for the privilege of fellowshiping with these

dear people again in the Lord's work, because we had lived and labored with them five years between 1915 and 1920. Previous to that I had led them in three revival campaigns. These contacts had resulted in many warm and lasting friendships.

We were very cordially greeted by a large and eager congregation at the very beginning. Their zeal continued throughout the campaign. I have never found a church better prepared for revival and evangelistic endeavor, not so much with organization as with consecration and prayerful expectancy. The pastor, Brother W. S. Crick, and a small group of men had formed a "Fishermen's Club." For several weeks they had given themselves to earnest prayer and personal evangelism. A number of women also were faithful and prayerful. The weekly prayer meetings and other meetings also prepared the way. The pastor and the faithful laity were ready for action and hopeful for blessed results.

God regarded the faithfulness of these Brethren and heeded their prayers. The Holy Spirit was present from the beginning with power to convict and grace to restore. Early in the first week the gospel appeal was heeded and soon many had turned to the Lord. The response was surprising to many. Hallelujah! To God be all the glory. Besides more than a score of conversions there were a large number of earnest reconsecrations, some of them very notable, who will add much to the spiritual strength of the church, if they now remain faithful as we confidently hope.

Brother Crick is a faithful shepherd to his flock, earnest in prayer, diligent in all his labors and carefully teaching the Word of God. He took me with him to make many calls besides making calls with others. My fellowship with him in the work was very delightful.

My wife and I made our home with Mrs. John Barenger, who has been very faithful in the work for many years and whose life and labors have meant very much to the church in Fremont and also at large. We were very well taken care of, for which we are very grateful. The fellowship and hospitality was most enjoyable. We were also invited out for dinner and supper to many other homes where we were treated most cordially. Words fail us to express the deep joy we experienced in meeting again former friends and making new friends and in sharing with them in this blessed service and the fruits thereof.

The meetings closed with a joyful climax on Monday evening, February 5, when we observed the Lord's Supper, with the largest attendance in the history of the church. With these successes come added responsibilities, but God who worked so mightily with us during this campaign will continue to work with the church, if they remain faithful.

H. M. OBERHOLTZER,

### FREMONT, OHIO

Fremont Brethren rejoice in the victory with which the Lord blessed the two weeks' evangelistic campaign under the leadership of Brother H. M. Oberholtzer, which closed February 4th. Thirty-eight came forward during the campaign, twenty-two to make the good confession of faith in Jesus Christ, and sixteen to make reconsecration. Of the twenty-two confessions, eighteen have received baptism, and fellowship in this church. The reconsecrations also were not en masse, but impressed us as individual



purposeful re-dedications of life, in some instances by those who have been living far away from the Lord they once confessed.

Brother Oberholtzer is a much loved former pastor and evangelist, having served as pastor here in 1915-1920. He has held three evangelistic campaigns for this church, and was the homecoming day speaker a year ago. His voice trembled with emotion as he recounted his friendships and labors among this people. He preached the gospel with evident power and effectiveness, and stated that he was conscious from the first sermon of the campaign, of the enthusiastic and prayerful support he was to receive. He and Sister Oberholtzer also sang several special numbers.

On Wednesday night of the first week occurred the first demonstration of the Spirit's working when a young husband and father came forward and stated he desired to begin all over again, and receive baptism and fellowship in this church. His wife, already a member, came forward to re-dedicate her life. The following night the young people's class attended in a body, and all kneeled at the altar, along with several others who came forward, in confession and in reconsecration. On Friday night, the intermediate class was present, and several members of the class accepted the Lord as their personal Savior. Sunday morning and evening others came, until at the end of the first week, eighteen confessions had been received and nine reconsecrations. "So mightily grew the word of God and prevailed!"

During the second week, there were four more confessions, and seven more reconsecrations, bringing the total up to twenty-two confessions and sixteen reconsecrations. As pastor, we had the exceptional joy of baptizing a father and mother and their four children, aged from eleven to twenty-one, at the same time and receiving them into the church. Also four brothers were baptized at the same time, and their parents reconsecrated their lives to the Lord. In another family two sisters were baptized, in another a brother and a sister. We are greatly encouraged by these new contacts the church has been able to make.

Consistent, prayerful and purposeful preparation for the campaign had been made. A great amount of praise is due the teachers and personal workers in the church school for their zealous efforts. Besides definite pastoral visitation, great benefit also came through the work of members of The Fishermen's Club, a small group of men who have banded themselves together for fellowship and personal soul-winning. This group continues to meet and we believe it will become a powerful factor in the church's evangelistic activities.

A very inspiring Communion service was held on the Monday evening following the campaign, with Brother and Sister Oberholtzer also sharing in the occasion. Twenty-two under twenty years of age were among those present. We give all the praise and glory to the Lord, and thank all of you who upheld this effort in your prayers. Continue to pray for us that we may measure up to this greater challenge. Praise the Lord!

WM. S. CRICK.

#### UNIONTOWN, PENNSYLVANIA

Dear Brother Baer:

It was my privilege as Evangelist to assist Brother Charles H. Wakeman, pastor of the First Brethren church, Cumberland,

Maryland, in a three weeks' evangelistic meeting, January 22 to February 10. The meeting was mightily blessed of God. The church had made arrangements for but two weeks but the interest and the blessing received during the two weeks merited and called for the third week. We closed on Saturday night on account of having to return to my own church in Uniontown for Sunday.

The interest grew from the first night of the service. Before the first week closed there were overflowing crowds each night throughout the entire three weeks. Weather conditions were not the best by any means, but rain, snow, ice and the extreme cold did not keep the people from attending the services. The Gospel still continues to be the power of God unto salvation. Souls came to accept Jesus Christ as their personal Savior, ranging in age, from children to men and women above 60 years. Forty-five souls turned to God during the meeting. The most, if not all, of this number have already united with the church. The church itself enjoyed a great spiritual feast and blessing. The revival in Cumberland will no doubt continue for many weeks as the meeting opened up new homes, and new channels through which our Lord will be able to work.

The community in which the church is situated, learned of the Brethren Church and what the Brethren Church stands for and its message. And through the medium of the radio broadcasting station the entire city and county learned of the Brethren Church and its message. It is estimated that about 350,000 people hear the First Brethren church program Mondays, Wednesdays and Fridays. It was my first experience of speaking over the air, but really I enjoyed it. Truly there is a great field for the Brethren Church in Cumberland.

My home was with Brother and Sister Wakeman. It was a real home and I shall not soon forget the blessings they shared with me and the sweet Christian fellowship I enjoyed with them during the three weeks. We visited many homes and the hospitality shown me while there was wonderful indeed. I can say this for the Brethren in Cumberland. They have learned the truth of Jesus' words found in John 13:35—"By this shall all men know that ye are my disciples, if ye have love one to another." They are the most friendly and loving people I have ever met.

One thing might well be said. This was the second meeting for this church within a few months, Dr. W. S. Bell having closed a campaign in November resulting in a great blessing to the church with about 20 or more additions. The success of the two meetings and so close together certainly speaks for the fields that are white already unto the harvest. The prospects for the church are bright. With the worthy pastor, Brother Wakeman, who loves the Lord, and a strong preacher of the Word of God, who is faithful and zealous in his untiring efforts for God and the souls of men. This church will grow and soon be one of our strong churches. I can see great things in store for them. Brother Wakeman has a most wonderful field to work and many great opportunities for Jesus Christ. He has already done a fine piece of work there. Within two years he has more than two hundred members and with a Sunday school almost as large. Brother Wakeman has many friends in the city and county and is loved by them all. His people are filled with the

spirit of God; they love the Word. They are working with him and are all eager to win souls for the Master. Their field is limited. If finances were just a little better, there could be three other churches organized in nearby towns and communities where the people are asking for the Gospel.

The most of the people in this Maryland city of around 45,000 population are busy to work and rapidly getting on their feet. It certainly did my heart good to visit some of their great plants and there watching shifts of men and women coming off duty—thousands in number. It was the most pleasant sight I have seen in a number of years. The great Celanese Corporation of America is located here where the Celanese silk is made. At present there are something over 8,000 people working full time in this city. Most certainly this is going to help in a real way the Brethren church to go forth to victory where their people are employed.

One handicap to the progress of the work is, they have no church building of their own. They rent the church building belonging to another denomination and while they have full privileges, still it is not having our own church plant. Plans are being made however, to start a building program very soon. They own two beautiful lots which are just about paid for. So they expect to begin excavating for the erection of a basement unit. Personally I feel that our entire brotherhood should be interested in the erection of our own church edifice in this growing Maryland city. And any financial contribution that any member of our denomination might be able to make toward that work would be used to the glory of the Lord Jesus Christ.

God bless you, Brother Charlie in your work, and God bless your people, and may the Lord Jesus Christ return, you used in the winning of many more precious souls for the Master.

Awaiting his soon coming,  
WILLIAM H. CLOUGH

#### HARRAH, WASHINGTON

Although a report from the Harrah Brethren church is long overdue, we deem it a real pleasure to submit to our church paper the activities of this church and various auxiliaries.

We anticipate a spiritual growth during the coming year, with rich blessings, thus early in the year two have been baptized and received into church membership, with one boy awaiting baptism. We know that God rewards faithfulness in his children, but oftentimes only after a severe test of faith. The tempestuous gale, which seemingly, would sweep all away, has been weathered. The Master has rebuked the wind and his voice saying, "Peace be still" has been followed by a calm.

The Sunday school is again in the efficient hands of a former superintendent Brother Ernest Stover. He has entered into the work whole heartedly. He not only stresses promptness, but practices it by being at the church with his wife and children in time for the pre-prayer session before the opening of Sunday school. If all give their loyal support the goal which has set may soon be realized. Sister Emma Lichty has recently began giving short illustrated talks to the children immediately after the lesson. The seed sown in this way



will surely take root in some child's heart or "reaping by and by."

Our W. M. S. is striving toward reaching all goals. The meetings this winter have been for the entire day in the homes of different members. At one of these the extra time was spent re-binding and otherwise repairing the church hymn books which, after several years' service were fast being "sung" apart. In connection with this, four of the mission study classes covering Dr. Gribble's book have been held, one each month at night, with the husbands as guests (They have also been permitted to serve on the programs). These meetings have been worth while as it is an inspiration to any Christian to study "Undaunted Hope."

We have an active group of young people who are sincere and enthusiastic, and we notice many new faces appearing in their group. Their C. E. meetings are usually announced by posters in the hall, where some real talent has been manifested. Out of this group a Gospel Team has been organized who have been studying for some time. One Sunday in each month they visit some neighboring town or schoolhouse where they conduct a meeting which in every way brings honor and glory to the Lord, Jesus Christ.

Sister Kinzie is the leader of the Sisterhood Girls. They have been active this winter, sent a Christmas box to Kentucky, with each girl contributing some useful gift of her own handiwork. As Sunday is the one time all the girls are together it seems the most economical and opportune time for their meetings. Following the church service they are conveyed to one of the girl's home where a pot luck dinner is enjoyed before the meeting. They have been studying the Junior lessons on "Undaunted Hope", besides other Scriptural topics.

We do not feel that our report would be complete without mentioning the beautiful sacred cantata, "Silent Night", given on New Year's eve to an appreciative congregation. Much credit for this, the second cantata to be given in the church, is due the director, Brother Will Stover. We feel proud of the musical talent displayed in so small a membership as ours. A service of praise and prayer occupied the time after the church hour until the close of the old year.

At the mid-week prayer meetings held in the "upper room" of the church the study of the Book of Acts is nearing completion. This has been a profitable study as many have been able to trace and name, on the large maps prepared especially by the pastor for this study, the places visited by Paul in his missionary journeys.

The morning sermons are now from Hebrews and from 1 Cor. Up to this time a memory verse for each chapter, sometimes two, have been memorized. Memory work has been stressed so long that the children have become enthusiastic and eagerly await an opportunity to give the verse in the chapter from which the morning sermon is taken.

The pastor has recently completed in his evening discourses the last of the thirty some parables in the Gospels. These have been very interesting. During the month of January the evening sermons were more particularly on Brethren doctrines.

Bright as the future of this church may appear there is a blot which mars the picture, that is the fact that ere another report is sent in our present pastor, his wife and daughter will be gone to other fields.

We are trying to steel our hearts for this parting which we believe to be God's will, as we know these earthly separations must come; and yet the ties formed during the five years they have labored here, will not be easily broken. We will miss their faces, the Christian fellowship, but more than these we will miss their unselfish service at every turn and in every branch of the work.

We covet the prayers of Evangelist readers that we, as true soldiers of the cross, may have loving hearts, forgiving spirits and humble minds that God may be able to use us in his service.

MRS. IDA A. LYON,  
Evangelist Correspondent.

There are persons whose idea of putting "first things first" is always to put themselves in first place.

## Munition-Makers as War-Makers

(Continued from page 8)

International control is likewise difficult. Little would be gained by control by the League of Nations, unless the League should have the support of all the nations. Control in times of peace is relatively unimportant, because international sale is normally a minor item. Control in times of war by means of an embargo would be hard to achieve. In the recent case of Japan, when the world was unanimously against her, the League did not dare to recommend an embargo of arms against her. All nations feared that in times of war this weapon might be used against them and they knew that they could not fight a great war without importing arms.

After carefully considering the two plans to correct this evil system, we see that both of them have their defects. However, there is a plan which would entirely eliminate the problem of the munition maker. That plan is the promotion of world peace. My friends, we must wake up. We must destroy these lying "death racketeers", before they dupe us into another world conflict. You, yourself must get on the job. Remember, that if you cannot take "the profit out of war" in peace time, you surely can't in war time. Remember, that the munition-maker is getting profits today from the killing of the Japanese, the Chinese, of the Paraguayans, of the Bolivians, all of whom are dying for "National Defense", according to the press. Remember, that in 1914 a single match set the world on fire because the munition-makers had prepared the combustibles. In 1934 because of the same munition-makers, an insignificant incident might be just such a match. Remember, that if the United States and any other nation should blunder into war, American boys will be killed by American-made munitions.

We must preach peace. We must live peace. We must organize peace societies, and promote peace through the articles in the press. We must destroy the combustibles, for the temptation is very great, to ascertain just how nice a fire they could make. In every way we must build up sentiment against war. Above all we must bring men to become followers of the Prince of Peace and to adopt his attitude toward carnal warfare. By so doing shall we be able to put forth our greatest effort, in be-

half of peace, and make that dream of Ten-nyson's come true:

"When the war drums throb no longer,  
When the battle flag is furled,  
In the parliament of man,  
The Federation of the World."

Ashland, Ohio.

## OUR LITTLE READERS

### STUBBY NOSE

By Eva R. Baird

"I could carry a banner," said Stubby Nose. The man in charge of the procession looked him over.

"All right, Stub. We'll try you this time. Take this."

Stubby Nose really had no other name; he was just a little Chinese street boy. He had been trying to get into the processions for a year, and this was the first time anyone had given him a banner to carry. And how he wanted the job! There was a class to learn to read down at the mission, but you had to buy your books. Stubby Nose wanted to join the class.

The Big Official was leaving, and a hundred little boys were carrying banners in the parade. Stubby Nose had a banner firmly caught in his hand, and was ready to start. He wished that they would start, so that he could get his five cents for the morning's work. That would buy the primer.

Finally, the long procession started for the river, where the Big Official's boat was waiting for him. Stubby Nose trotted along with the rest, carrying his banner. The bamboo pole which held it was long, and it was hard to keep it up straight. Stubby Nose and the boy beside him discovered that they could lean their banners against each other.

Then suddenly the ranks of the boys were separated, with a row on either side of the road, and Stubby Nose and his friend parted company. But their banners did not; they clung together, and the long, curving bamboo poles made an arch. The Big Official was passing between the lines. He stopped his chair to read the two banners that hung from the center of the bamboo arch. He smiled and tossed a coin each way and went on.

Then there were peanuts for the boys, besides, but Stubby Nose did not have time to wait for them. He was hurrying to buy his book and writing brush, and to enroll in the new class down at the mission.—Selected.

## IN THE SHADOW

**LAGER**—Mrs. Wilhelmina Sofia Peterson Lager, was born at Smoland, Sweden, May 27th, 1863, and departed this life at the home of her daughter, Mrs. Henry Smallwood, at 117 North Judson Street, this city, January 24, 1934, at the age of 70 years, 7 months and 27 days.

She was united in marriage to Charles A. Lager, June 8th, 1881, in Sweden. Mr. and Mrs. Lager came to America in 1886, and had resided south of Fort Scott for 50 years, and were well known and highly esteemed by many neighbors and friends. She was a faithful member of the Baptist church. She was the mother of a large family. One son, Oscar Lager, is deceased.

She is survived by her devoted husband, Charles Lager, and the following children: Mrs. Alma Richardson, of Kansas City, Kansas; Mrs. Mary Smallwood, Mrs. Anna Jaques, Mrs. Ida Galvin, George Lager, Claus Lager, Alford Lager, of Fort Scott and community, Charles Lager and William Lager at home.



She leaves 9 grandchildren and 4 great grandchildren, and a large circle of dear friends to mourn her departure.

Mrs. Lager was a devoted wife and mother, a kind neighbor and a home builder.

The funeral was conducted from the Baptist church, on January 26th, 1934, by the writer, assisted by the pastor of the church. Many beautiful floral offerings were made and the body was laid to rest in the family lot in the Evergreen cemetery.

L. G. WOOD.

**SHRAKES**—Earl E. Shraikes, infant son of Mr. and Mrs. George Shraikes of No. 25 Prattell Street, Fort Scott, Kansas, passed away on February 8th, 1934, at the tender age of four months. He was born in Fort Scott, Kansas, and was ill but six days. He leaves father, mother and grandparents, to mourn their loss. Funeral was conducted by the writer from the Cheney Tailors, on February 10th, 1934.

The little body was laid to rest in the family lot in the Oak Grove cemetery.

L. G. WOOD.

**TAYLOR** Roscoe Charles Taylor was born at Peoria, Ill., on July 31, 1861 and departed this life at his home on South National Avenue, Fort Scott, Kansas, on January 13, 1934, at the age of 72 years, 5 months and 14 days. Mr. Taylor was first married at LaPlatte, Missouri, in March, 1886. To this union were born two sons, Morna Taylor of Wichita, Kansas, and Virgil who is deceased. His first wife, Mrs. Laura Taylor, died January 29, 1931. He was married to his second wife, Mrs. Clara Young, on February 8th, 1932, who survives him. He is also survived by one son, Morna, of Wichita, Kansas, and two grandchildren, Charles and Elizabeth Taylor of Wichita, Kansas.

Mr. Taylor had been a member of the Baptist church since young manhood and had followed railroading for 32 years.

He was a member of the O. R. C. and was highly respected in railroad circles. Owing to ill health he retired from the road last May. He took great pleasure in his fruit orchard, in the south part of the city.

He had resided in Fort Scott, Kansas for more than 50 years and was well known and respected. Funeral was conducted from the Komantz Parlor, at 10:30 A. M. of January 18th, 1934, by the writer. The body was laid to rest in the family lot in Evergreen cemetery.

L. G. WOOD.

**DEFFENBAUGH** Mary Mack Deffenbaugh, youngest child of Mary (Woolsey) and John Mack, was born near Brownsville, Licking County, Ohio, October 29, 1845, one of a family of five children; three girls and two boys. She departed this life on February 1, 1934, at the family residence at Ashland, Ohio, at the advanced age of 88 years, 2 months and 2 days. Sister Deffenbaugh was a lineal descendant of Alexander Mack (five generations removed), and the last member of her immediate family. She was also a lineal descendant of the famous Cardinal Woolsey, of English historical fame (five generations removed in this lineage also).

Mary Mack became the wife of Samuel Deffenbaugh on March 11, 1865, to which union two children were born, Charles E. Deffenbaugh, and Ethel (Deffenbaugh) Tenkey, both residing at Ashland. The marital relation was broken by the death of the husband on October 17, 1922. Three grandchildren also preceded her in death.

Sister Deffenbaugh has had long connection with the Brethren fraternity, having been a member of the church since about 22 years of age. The history of the Brethren church at Glenford, Ohio, could scarcely be written without the name of Deffenbaugh being prominent therein. Many of the Brethren ministers who have served as pastor of the Glenford congregation will testify to the influence her life made upon them. For four and one-half years she has been a member of the First Brethren church, at Ashland, and in that time she continued to maintain her concern and solicitude for her church. She was a charter member of the Glenford church, and maintained her connection with that group until moving to Ashland. For 64 years she made her home on the Deffenbaugh homestead near Glenford, and her husband spending their entire married life on the one homestead.

Brief memorial services were conducted at the residence at Ashland on Saturday morning, February 3, with Dr. J. Allen Miller and Dr. Martin Shively in charge. At 2:30 P. M. of the same day final services were conducted by the undersigned at the Good Hope Lutheran church, in Perry county, Ohio. A large concourse of people that attended the services testified to the esteem in which "Aunt Mary," as she was lovingly called, was held in her home community.

The writer found inspiration for his remarks at the final services in Job 5:26, speaking upon "The Gained Christian." Burial was made in the Good Hope Lutheran burial ground beside the body of her husband, to await the Lord's Return, and the consummation of all things. May we all seek to emulate the faith and Christian service of this good sister that we may attain unto the crown of life.

DYALL BELOTE.

**ISMENGER** Mrs. Jennie Ismenger was born in the year 1859, in Johnstown, Pennsylvania, and was a daughter of Samuel and Elizabeth Cain. She came to Black Hawk County, Iowa when five years of age and spent her life in and near Waterloo, except five years in the western part of the state. Her husband was J. E. Ismenger who died in the year 1906.

She was a life long member of the Brethren Church, first being a member at Hudson, then after moving to Waterloo she placed her membership in the Waterloo church. She has been very active and most loyal to the church in all these years. In her home church and community, she was always happy and cheerful and had a host of warm friends. She leaves a son, D. E. Ismenger of Hudson and two daughters Mrs. Ransom Sherratt of Hudson and Mrs. Ruth Ellis of Beagle, Oregon. She also leaves three aged sisters and two half sisters.

Sister Ismenger retired to her room in her usual health, she went to sleep and awakened in Eternity, Friday morning, Feb. 2, 1934. Funeral services were conducted at the First Brethren church in Waterloo, February 6th with Rev. E. F. Byers of Tripoli, Iowa, a personal friend and distant relative, preaching the sermon, assisted by the pastor of the church.

Interment at Hudson, Iowa.

E. M. RIDDLE.

## ANNOUNCEMENTS

### OPEN FOR EVANGELISTIC MEETINGS

I wish to announce that, unless present arrangements are changed, I will have time this spring and early summer for two or three revival meetings and would be glad to assist any church desiring such service. A freewill offering at or near the close of the effort will be satisfactory remuneration. Let no church feel that it can not afford a revival. I will be especially happy to help those who are weak. Write me for possible date. Address, Sidney, Indiana.

H. M. OBERHOLTZER.

### SEND MONEY FOR BRETHREN HOME

Please send all money for the support of the Brethren Home to the Treasurer, Brother Lester V. King, Mexico, Indiana.

LESTER V. KING, Treasurer.

### FOR SUPERANNUATED MINISTERS

Send all money for the Superannuated Ministers to Rev. G. L. Maus, Secretary of the Benevolence Board, Nappanee, Indiana. Be careful about this and avoid mistake of getting money into the wrong hands as frequently occurred on previous years.

FRED C. VANATOR,

President of Benevolence Board

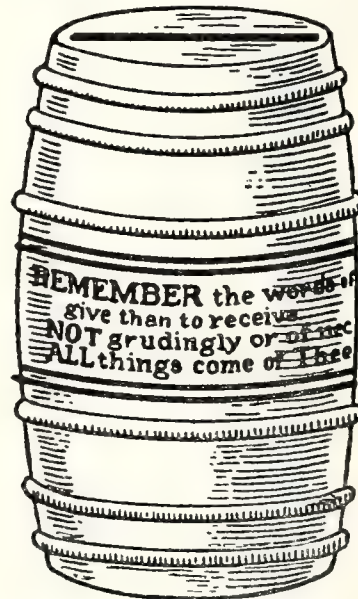
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VOL. LVI.  
Number 9

THE

March 3  
1934

# BRETHREN EVANGELIST

Forward  
in  
Foreign  
Missions  
at  
Easter

## *Looking Forward*

IS this the time, O Church of Christ, to sound retreat?  
To arm with weapons cheap and blunt  
The men and women who have borne the brunt  
Of truth's fierce strife, and nobly held their ground?  
Is this the time to halt?  
When all around horizons lift, new destinies confront,  
Stern duties wait our Nation,  
Never wont to play the laggard when God's will was found.  
No! Rather strengthen stakes and lengthen cords,  
Enlarge thy plans and gifts, O thou elect,  
And to thy kingdom come for such a time!  
The earth with all its fullness is the Lord's,  
Great things for him attempt, great things expect,  
Whose love imperial is, whose power sublime.

Charles Sumner Hoyt in "Religious Telescope."



## Filling Pews on Fifth Avenue

A Story that Should Revive Faith in the Simple Gospel Message and Methods.

By Wesley A. Stanger, in "The Evangelical Messenger"

Filling the pews of a Fifth Avenue church on Sunday morning and evening, week after week, may be looked upon as an accomplishment in this period of indifference to religion, but to duplicate this on Wednesday night as well might almost be considered a miracle. However, Dr. Norman Vincent Peale, of the Marble Collegiate church, Fifth avenue and Twenty-ninth street, New York, has this experience week in and week out and all he does is teach the religion of Jesus Christ, engaging in no dramatics of any kind.

The Marble Collegiate church is on New York's most famous retail street, all around it are towering buildings housing small manufacturing establishments and offices. It is far removed from residence districts and so far down the avenue that it is out of the brightly lighted section. The Public Library at Forty-second street—thirteen blocks away—is the center of night activities for the avenue; Broadway and the famed Great White Way being a few blocks west and north, so that the Marble Collegiate church occupies a more or less isolated position in the evenings. Between Forty-second street and Twenty-ninth are several churches and others to the east and west of it, six blocks below is Madison Square, yet this church, under the ministry of Doctor Peale attracts hundreds of people on Wednesday nights, who must pass movie houses, parks, other churches, and all of the allurements of a great city. It is not in the most popular of hotel districts either although several hotels are within a few blocks of it. It is literally true that seats at the Wednesday evening services are at a premium and people come early to be sure of being accommodated.

If Doctor Peale was a sensational minister or if he resorted to gim-cracks and bizarre methods one might feel that such would naturally attract the blasé New Yorker, but he does nothing of the kind. He simply expounds the teachings of the Master in simple, understandable language and in an interesting manner. Every visitor finds a hearty welcome but a total lack of maudlin emotionalism or any exaggerated or strained attempt to make the "stranger feel welcome."

The secret of this phenomenon of this hectic age is that Doctor Peale sticks strictly to the religion of Jesus Christ and his meetings are more nearly like the old Wednesday night services in the rural districts than the strained attempts to do something unusual which too often is apparent in larger places. Visitors who have strolled in once come again and in the meantime tell others and in this way he has built up a following that is a matter of comment by clergymen, laymen, and newspapers. He has proven the fact that, regardless of the apparent disregard for holy things, a large percentage of people still want to hear the Gospel and want to hear it in language they understand, simple, direct, and simon pure.

One of the features of the service in addition to a good, wholesome talk is the community singing. There are plenty of hymn books available and the members of the congregation call out the numbers they would

like to sing and aside from an occasional solo by choir members, there are no other details to the meeting.

Dr. Peale is the youngest man who ever received a call to an important Fifth Avenue church. He came from the Middle West and brought with him the traditions and sturdiness of the church that early went into the wilderness with the pioneer and hewed its way against all difficulties. His discourse is direct, plain, pleasing, and understandable without any resort to pyrotechnics. People come and go at will; the air of naturalness which so plainly marks the old frontier church days are found here. He never strains a point, never seems to be reaching for an effect and it is found that even in sordid, busy, hectic, and sophisticated New York, the old-time religion has an appeal that actually crowds the church on Wednesday nights at a service that has been debated far and wide as one that had passed out of the modern Protestant church. He has disproved this in one of the most difficult spots on earth. Such a performance as this should give heart to ministers everywhere, especially those who have suffered discouragements because people no longer show any interest in Wednesday night prayer meeting.

## Nazis Would Restore Pagan Religion

A press report from Berlin, February 2, states that a new Germanic cult—a religion with a German heaven and replacing the Bible with Nordic myths—has been envisioned as an equal of Protestantism and Catholicism in the Third Reich. Since last July 30, when some 100,000 Hitlerites who consider themselves religious but disavow Christianity held a convention in Eisenach and declared their responsibility "for our Germanic origin before the Divine Reality," the movement has grown apace.

The appointment February 2 of Alfred Rosenberg, Russian-born head of the Nazi Foreign Policy Division and a bitter anti-Semite, as supervisor of the philosophy of all organizations, including church bodies, taken over by the Hitler party, led to the belief in church circles that the "third religion" would eventually receive official recognition. Rosenberg is the author of a widely read book, "The Myth of the Twentieth Century," in which he decries Christianity. Church folk believe he will stress the Germanic cult in the training of German youths and workers, with the result that the nation may be turned away from Christianity.

The Eisenach resolution reads: "We are adherents of a Germanic faith which derives its guiding strength from the religious inheritance of the German people, whose creative religious power has remained alive through more than a thousand years and into our present day. We all confess that, rooting in Divine Reality, we are responsible with our Germanic origin before this Divine Reality, and before our people for a German-born faith."

From this it would seem that Odin and Baldur and Freia and other Germanic gods are to be put back on the thrones from which they were driven by Christianity. A leader in the movement recently said that Nazi-ism and Christianity were incompatible. "Germany's great aim," he said, "must be one people, one Reich, one religion, or church. The one religion, of course, can be only a Nordic-Germanic one. The National Socialist revolution must become transformed into a heathenish-Germanic one, then only will the revolution have achieved what we all hope for."—The Evangelical Messenger.

## AND IT'S A BAD CASE

A professor in New Hampshire who has been investigating the troubles of humanity that have brought on our present malady writes: "We are suffering from occupational obsolescence complicated by technological surpluseage." We had been suspecting that for some time.—Religious Telescope.

## THE AFRIKAANS BIBLE

We rejoice in every progress realized in making the Bible readily and economically available to large sections of God's people. The Rev. A. H. Wilkinson writes in the November number of the British and Foreign Bible Society's magazine, concerning the new Afrikaans Bible:

"The new book has veritably proved another best seller. The English Shilling Bible sold to the extent of half a million copies in a year. There are probably fifty times more people speaking English than there are speaking Afrikaans, yet although the Afrikaans book is two and a half times the price of the English, we have very reasonable expectations of selling a quarter of a million within the first year. Seldom in the history of the Society has a new version of the Bible had such an instantaneous success. During the past fifteen years the language has been remade. The vocabulary has been standardized by the publication of official dictionaries and grammars. Afrikaans has ousted the old Dutch from the schools as a medium of instruction. The Dutch ministers, apart from one or two exceptions, no longer preach in the old tongue and a new generation has grown up which understands it only with the greatest difficulty."

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## The Problem of Religious Prejudice

There is much ado being made about Protestant prejudice toward Catholics and Jews. Each of these defending groups complain of being discriminated against by the other group as well as by Protestants. Catholics accuse Protestants and Jews of being indifferent to the persecutions they suffer because of their faith, and the Jews say that all Christians are unreasonably prejudiced against them. Some of our eminent Protestant clergy are taking all this fuss very seriously and exercising themselves earnestly in behalf of what they choose to call religious freedom and goodwill. We believe strongly in religious freedom and in the promotion of goodwill, as a definitely Christian attitude, but there are two or three things that must be kept in mind when discussing this problem if we are to avoid confusion.

First, we must distinguish between the essential Christian missionary zeal of genuine Protestant faith, on the one hand, and unwarranted prejudice, bigotry and malice, on the other. In regard to the latter, it must be admitted that there are some Protestants who do not truly represent Protestant Christian faith. They are mere **protest**-ants and not Christians. They have bitterness and malice in their hearts towards Jews and Catholics, as they have toward many other classes of people, due sometimes to ignorance and suspicion, and sometimes to the memory of some wrong, fancied or real, which they or their friends have suffered, or are about to suffer, at the hands of those classes. While we acknowledge the existence of such prejudice, yet we believe it is proportionately quite small and that it exists in the main among worldly minded Christians and among that large body of unchurched Protestant constituents who are not Christians at all.

Such prejudice is not Christian and is not to be countenanced by the church, but should be discouraged. However, we must be fair to say in this relation, that most of the anti-Catholic and anti-Jewish demonstrations that have been in evidence in this country have been occasioned by Catholic or Jewish extravagances of one kind or another. For example, when Catholic politicians manipulate public school machinery so that Catholic teachers are given preference to Protestant teachers, and at that, in places where Catholic parochial schools exist in large numbers, it is not to be wondered at that Protestant resentment should be manifest. This is but one of the many citations that might be made, and we give it merely by way of illustration. We have no defense to make of the "Silver Shirts", or of the erstwhile "hooded knights." So far as we have observed, they are neither Christian in spirit nor in practice, and do not represent Protestantism in any real sense.

But making due allowance for the unchristian expressions of Protestant prejudice, it must not be forgotten that Christianity is essentially a missionary religion and every true Christian is duty bound by the very fact of his acceptance of the Lordship of Christ to do what he can to extend the acceptance of and the rule of Christ into all hearts who possess him not. That is the chief cause to much of the criticism on the part of many leaders of Judaism. They do not like what they call the proselytism of the Christians. But if Christianity should lose that characteristic, it would lose the very thing that makes it Christian. Christ came to save men from their sins. He demonstrated the fact that he came from God, and that he is the world's one and only Savior, then he charged his disciples to go preach his gospel to all men everywhere. All true disciples can do no less than that. That is why we cannot approve of fellowshiping with Jews in a religious way, that is, meeting with them in a manner that requires granting equal status to Judaism as to Christianity. It is disloyalty to Christ for Christians to seek a religious fellowship with non-Christians that is calculated to quell their evangelistic fervor for Jews or for Gentiles. That is just what these so-called goodwill conferences of Protestants, Cath-

olics and Jews are calculated to do for Protestants.

Catholics, not possessing the evangelistic zeal generally of Evangelical Protestants, and having more of the spirit of the legalism of the Jews, are not the offenders in this respect that Protestant Christians are. In fact, Catholics themselves have suffered loss by conversion of their members to the Protestant and truly Christian doctrine of salvation by grace, when they have been permitted to see its great advantage in comparison to their own doctrine of works. Consequently Catholic clergymen do not appreciate zealous evangelistic Protestantism much more than do Jewish rabbis. And the purpose of their religious fellowshiping with Protestants, as is the case with Jews, is to bring Protestants into a compromising position where they cannot consistently carry on their zeal for converts to the free salvation to be had in Christ Jesus, as the one and only high priest and intermediary between God and man. Catholics and Jews alike are wont to insist on the status quo at such fellowship gatherings. A few days ago a Protestant minister, a Catholic priest and a Jewish rabbi were speakers together at a gathering in a Virginia town. Rev. J. Elliott Ross was the widely known priest present and he stated that the purpose of the recent nation-wide tour he had made with a Jewish rabbi and a Protestant minister was "not to reduce religion to a common denominator." ( But that is what such activity tends to do.) On the other hand, he said, he wanted "each to remain loyal to his own faith." In other words, he would discourage the evangelistic spirit of Evangelical Protestantism. And he spoke the sentiment of Jewish leaders as well as Catholic. Catholics are less excusable in such a position than Jews, for they thereby show themselves untrue to the Christ whom they profess to love. And the position of Protestant ministers giving support to such a doctrine is still more indefensible.

Christ is the only Savior or he is no Savior at all. He is the only true Lord, or he is not worthy to be any man's Lord. That being the case, his true worshippers can do naught else than seek to win others—of whatever faith or of no faith—to an avowed acceptance of him as their Lord and Savior. That is religious prejudice of a kind that is defensible and essential, but a prejudice that does not hate nor treat unkindly or disrespectfully those who do not believe, but rather that loves them even as Christ loved all men and gave himself for them.

Another thing important in considering this problem is to distinguish between religious freedom which is enjoyed by all men in America and political preferment and financial advantage which are often sought in the name of religion. It cannot be denied that the Roman Catholic church has long sought and still seeks, consistent with its claims, political rights and privileges that no other church has ever presumed to claim. There was a time when people were sufficiently ignorant and superstitious and cowed to permit the Roman hierarchy to have its way in such matters. A long history of political rule and over-lordship, of amassing of wealth and land-grabbing, of ignoring human rights and welfare and keeping the people in ignorance and poverty was made by that religious-political system, as is known today by all who read. That policy did not succeed with the English speaking people, but the full fruits of it are to be seen in practically all Latin speaking countries. There came a time when men could no longer be kept in ignorance and in political and economic slavery and when religious anathemas were no longer effective to keep them in subjection. After breaking their political bonds, the people began to turn against the religious system that had kept them in bondage. They had to fight every step of the way in recovering their political and economic rights, and the struggle is still on in Mexico. That is what is back of the trouble the Catholic church is having in our southern



neighborland. The reading public knows that. And yet we hear laments from Catholic sources because Protestants and Jews do not protest the persecution of Catholics in Mexico. These Catholic voices have no right to expect the average American to become worked up over the situation. If it had been simply freedom of religious worship that the Catholic hierarchy wanted to retain, the trouble could have been settled long ago. But that is not all that is wanted and people know it, and so the cry about religious persecution falls pretty largely on deaf ears.

The protest against discrimination against Jews in Germany has been more to the point, and yet the real issue was not so much religious freedom as race prejudice. Hitler hated Jews not because of their worship, but for other reasons. And Hitler hates anything that stands in the way of his selfish ambition. The issue in Germany, so far as religious freedom is concerned, is not discrimination against Judaism in favor of Christianity, but against any and all religion that does not bend the knee to irreligious, ambitious, bigotted, capable Hitler. Even more than the Jews, genuine Christianity in Germany needs our sympathy and encouragement and prayers, that it may withstand the assaults of a paganized, nationalized Christianity.

So let us keep our thinking clear in the matter of religious prejudice. When the cry is raised, let us inquire just where the prejudice lies, and what is the nature of it. Let us consider also who raises the cry, and why.

## Be Not Weary in Well-doing

That is our temptation in these times. We have been struggling against uphill conditions for so long that men and women are becoming weary and some are about ready to give up. We need to pause in the midst of our turmoil and hear the great apostle say with sympathetic entreaty: "Let us not be weary in well-doing; for in due season we shall reap if we faint not" (Gal. 6:9). Churches and individuals alike need the warning. The cause of Christ must not be allowed to lag nor become disrupted, and the spiritual grace and power we have personally known must not be lost. But there is a strong and widely prevailing temptation to permit that very thing to take place.

We are tempted to become weary and throw up the sponge when the struggle becomes severe and long-protracted. It is not so difficult to muster up a daring boldness that will attack an enemy, even in the face of great danger, but to endure a siege, to hold on when all seems lost, to refuse to give up after losing repeatedly,—that takes courage of a sterner sort. We are so prone to grow weary when our task seems large, forbidding and impossible. We grow discouraged when the fruit of our labors seems long delayed, and often on the very eve of reaping we lose the harvest. That is our danger now. We have endured so long, we are about to despair in many places. But to give up means to lose all, so it will pay us to take heed to the warning, "Be not weary in well-doing."

How shall we prevent weariness in well-doing? Here are some suggestions it will do us good to take heed unto. First, Keep close to the Master. In his presence there is inspiration and strength and courage. It is when we become separated from him and walk afar off, as Peter did, that we lose heart and become cowardly and whining. It is when we turn our attention to other things—the waves of worldly scorn, persecution and hardship—that we become fearful. So long as we keep our eyes upon him, nothing can alarm us or cause us to lose heart.

Second, do not forget to pray. That will bring help and we shall be saved from the danger we fear. The "Lord save me" of Peter brought the saving power of Christ to his aid. Heaven's angel strengthened Jesus after he had prayed in Gethsemane. Prayer brought staying power to Paul so that he was able to work night and day. Nothing is able to discourage those who forget not to pray. "Even youths shall faint and be weary—but they that wait on God shall renew their strength." (Isa. 40:30).

Third, keep a strong faith in God's promises. If we lose faith in God's word, what have we left? To what shall we cling? What shall give steadiness and poise? We are adrift without anchor or keel, if we have lost faith in the Word. "My word shall not return unto me void—it shall prosper" (Isa. 55:11). So long as

we believe that we are safe. Cling to the promises, and hold on to this one especially, for it declares "in due season we shall reap if we faint not."

Fourth, keep busy about the Master's work. Nothing is more fatal to a drowning man than to cease struggling. If we seem to be in a serious plight, let us not give up, but keep struggling on, busy continually doing things for the advancement of the church and the kingdom. Nothing helps ourselves like helping others. Activity, well directed, will do more to overthrow pessimism and to enthroned confidence than any amount of good resolutions or self-censure. Keep active. However hard conditions may be for your church and for yourself personally, keep busy doing something about it. It has a wholesome influence on the soul to keep busy. And God rewards those who are willing to do.

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## EDITORIAL REVIEW

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Another successful revival was enjoyed by the church at Kitting, Pennsylvania, under the evangelistic leadership of Brother R. Paul Miller. The aggressive pastor is Brother Robert D. Crees, who says there were sixty-three to take their stand for Christ, twenty-two of which confessed Christ for the first time and forty-one were reconsecrations. This promising church is coming forward in a fine way under Brother Crees' leadership, and these add much to the strength of the church.

Brother John F. Locke writes in a personal communication that he is proud of his singers and their song leader in his Mount Olive, Virginia church, where on February 18th they gave with the assistance of singers from some neighboring churches, a cantata entitled "Paradise." Brother Luther Good is said to be a capable song leader and the rendition of the program reflected credit on both him and the singers.

President Edwin E. Jacobs gives us another installment of college news. The annual meeting of the college trustees is set for April 24th. The new May Queen is announced in the person of Miss Charlotte Teeter, the daughter of our business manager and his wife, Dr. and Mrs. Teeter. We congratulate Miss Teeter on this honor that has come to her. She is worthy of it. President and Mrs. Jacobs deserve congratulations also on the coming graduation of their three sons, of differing ages, completing different courses in different schools.

One of our good sisters was impressed by the "handsome sum last year of five cents each" given by Brethren people for the support of their superannuated ministers and their dependents and she writes her opinion this week. We know her well, and though she has lived in the manse, we are sure she has no "axe to grind" and so we allowed her to sign herself "Aunt Susan". She strikes at where many of the people live, even in these depression days when she mentions some needless expenditures. It is with this cause, as with every other, much greater support might be given if we were just willing to deny ourselves of many of the unnecessary of life, and some of them, not only unnecessary but unworthy of us. We have not really begun to sacrifice until we have gotten beyond these things.

Brother Claud Studebaker writes his convictions regarding "The Sin unto Death" in this issue. It is an issue over which men may differ and yet be good members of the Brethren church. And there are other theological issues that fall in the same category. We have tried at different times to stir up discussion and get our readers to expressing their opinions in ways that Christians may well do, but have never succeeded very well, and here is springing up voluntarily the possibility of a real discussion. For there are a lot of things that might be said on both sides of the question. If there are other Bible students who care to add to what has been said, on either side. Or if you wish to discuss some other interpretation, possibly in the editorial department, you are at liberty

(Continued on page 8)

### PRAYER REQUEST FOR THIS WEEK—

For special revival and evangelistic services to be held in the Waynesboro, Pennsylvania church, March 4 to 25, with Rev. A. V. Kimmell as evangelist and Rev. W. C. Benshoff as pastor.



# A Message to the Churches

As Much Needed by the Entire Brotherhood as  
by the Pennsylvania District

By A. V. Kimmell

Moderator's Address at Pennsylvania District Conference, held at Berlin, Oct. 2-5, 1933. Published with omission of a short introduction of local interest.

No doubt that each time a conference or a convention of the Brethren is held in this vicinity (Berlin) some mention is made of the historic events which were so definitely connected with the beginning of the Brethren Church. This is perfectly proper. With the dust of the body of Elder Henry R. Holsinger lying on yonder hill awaiting the sounding of the last trumpet, and with portions of this beautiful and well arranged building dedicated to his memory, and with the continuation of the congregation which stood so firmly for the principles which make us distinctly Brethren we could not do otherwise than pause in grateful recognition of the events of fifty and more years ago. As we recall the slogan of those early years, "The Bible, the whole Bible, and nothing but the Bible," we should be profoundly grateful to the Heavenly Father for keeping us steadfastly striving for our goal and if it were permitted that we have whereof to boast it is much more worthy to hold up our Doctrine which has been kept pure as the Word by continually contending for the faith, than to boast of the many thousands of members as some denominations delight to do.

## Is the World Better or Worse

This question is not presenting a theological question for discussion. The particular days through which we are passing are giving thoughtful men and women two pictures of present world conditions that should make a deep impression and furnish a guide to future action that will be deliberate and conclusive.

First, there is the larger group of people not definitely interested in, or committed to, the cause of Jesus Christ as Savior and Lord. This group has positively and perhaps hopelessly turned away from God and is looking for no help but that it can find within its own ranks. This group is decidedly growing worse. Second, there is a group, much smaller, which does believe in and accept Jesus Christ as Lord and is yielding its life to him in devotion and service to a point not surpassed by any previous generation. This group is growing better.

In discussing the two propositions more fully let us consider first, the one just mentioned. It is evident that the same disturbances which have brought chaos and fear to the world, have also produced a deeper spirituality in the hearts of true believers. While the world in its mad plunge is carrying the indifferent and nominal church members with it those who are truly the members of the Body of Christ are becoming more saintly. Of necessity they **must**, or drift with the majority. Prevailing conditions have literally driven many to the Bible and to Prayer for there was no other place to go, no other place of help, no other refuge.

"Other refuge have I none, Hangs my helpless soul on Thee;

Leave, oh, leave me not alone, Still support and comfort me.

All my trust on Thee is stayed, All my help from Thee I bring;

Cover my defenceless head With the shadow of Thy wing."

In turning to these Christian graces in a truer way men have there found the PERSON of CHRIST in a way that they never knew before and finding him so real they have developed a passion to be like him. In searching the Word of God for an answer to the problems of the day many have been amazed to find present conditions foretold and instructions as to how the Believer should walk through them. For example: Mark 13:22-23 "And then if any man shall say to you, Lo, here is Christ; or, lo, he is there; believe him not: For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. But take ye heed: behold, I have foretold you all things."

Heb. 10:24,25, "And let us consider one another to provoke unto love and to good works: Not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching."

This same study of the Word is also telling men that when conditions are so bad as this or perhaps worse the Lord Jesus is going to call his own unto him and they shall see him face to face. How can this keep from creating an ambition to be more like him and to be producing fruit, good fruit, when he comes?

We often refer lovingly and at times perhaps too reverently, to the early church martyrs and oftentimes forget that in the present we have those who deserve high honor for presenting their bodies a living sacrifice, holy unto the Lord. The faithful pastors of our denomination and of others, who have remained faithfully in their charges when informed that salaries would be cut off and not even promised a living are of the stuff of which martyrs are made and deserve our highest respect. Not knowing if they would have clothing or fuel or food they have stayed on the job and for the most part made steady advances not content to merely hold the fort. In our own district several pastors have not received the help promised them by the District Mission Board, for the simple reason that there were no funds with which to pay them. Have they given up and quit? Indeed they have not. With one exception these men have finished the year and at the time of this writing have given no hint of leaving their charges. This is heroic faithfulness and challenges every church and every member in the District to greater sacrifice and more faithful giving. However the pastors are not the only ones who have been making sacrifices. Some lay members have gone hungry rather than decrease their gifts to the church; many have denied themselves clothing and other necessities in order that they might give to special offerings; quite a few have given up vacations and given the equivalent to the cause of Christ. These and other reasons cause us to believe that God's own people are becoming more devoted to him. Some will question however and say, "The offerings have decreased in all the interests of the denomination." Sadly true, but it is not the fault of the people just mentioned. The ones who have cut the offerings are the lukewarm, the half-hearted, the fair-weather church members, those who are lovers of self more than lovers of God, those who have been



taking care of their own wants or needs FIRST and giving the Lord the loose change—if any was left. These maintain, so far as possible, their tables, their clothes and their pleasures up to the standards they have learned to love, but they belong to the second group of which we shall speak directly and are only mentioned here by way of contrast.

But the faithful, God bless the faithful, are determined that the Lord shall find the talents and the pounds active and working when he comes and are planning greater giving as the needs arise. Such are the salt of the earth; the keepers of the faith. They make it possible to say that the Body of Christ, the true church is growing in devotion, consecration and spirituality.

In considering this second group or rather the first mentioned in the introduction, we need not consider the deliberately lawless or the underworld crowd. Their habits and practices are such that they classify themselves and can be pronounced bad without contradiction, a menace to society and growing bolder in their rackets and kidnappings. Their crimes and their sins cry unto high heaven and we marvel that God so long withholds the hand of judgment.

It is with the company generally called law-abiding citizens, those who stand for decency and safety, yet who are not definitely Christian, that we now deal. This group is keenly alive to the chaos into which the world has fallen but they have the mistaken notion that the troubles are material and all the energy of men and the power of money and the intelligence of the world copes ineffectually with the situation because the real root of the trouble is not recognized. The trouble is not material or financial; it is a moral and a spiritual break down that is entirely responsible. This man will not admit, yet he flounders around in his own helplessness trying leagues, commissions, committees, brain trusts, specialists, etc., etc., seeking to lift himself by his own bootstraps, all the while plunging deeper into the mire. This company is capable of thinking its way back to God. It has intelligence enough to see the failure of the present trend, but it is so busy with its mad rush for money, pleasure and worldliness that it will not pause long enough to think soberly and righteously. The few who are concerned in this group are trying to save it by social reform, never for a minute admitting that the trouble is in the heart and that men must be born again before they can see the light. However, this furnishes the church the opportunity of this generation for this group even including the ones said to be hopeless can be reached by the power of God through evangelism. Rom. 1:16, "For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek."

### **Evangelism**

The task of taking the gospel to the world has reached such proportions that it almost causes one to despair, yet the command of our Lord remains unchanged and the good news must be preached. Latest statistics estimate the population of the world to be two billion. Of these one billion five hundred million are said to be without the gospel. We are not ignoring the great needs of the world, but in this call to Evangelism we have in mind more our relatives, our friends, our neighbors, our countrymen—people who can be reached by our own personal efforts. Many of these have a form of godliness but they deny the power thereof and refuse the gospel and its claims. Only the dynamite of God can blast such loose from their

indifferent practices and irregular worship, but praise God we have the dynamite with which to do it. If the world is to be turned from its mad plunge to destruction these people must be reached. They must be led to accept Jesus Christ as the Savior from sin. To accomplish this we have no new methods to recommend. The old Bible plan of prayer, personal work and powerful revivals. The old time revival is greatly needed. Not the emotionalism of fanatics but the Holy Spirit of God moving in the hearts of men reproving the world of sin, and of righteousness, and of judgment.

Those who have scorned the public confession of sin and the open acceptance of Christ as Savior have lived to see their own substitute schemes fail utterly; why then should we not with boldness return to the Bible way of soul winning when hearts are broken open; wills sur-

(Continued on page 14)

## **CHURCH CODES**

**By Dr. A. D. Gnagey**

The American Government, with its numerous Codes in action, has given the churches ideas which if properly applied will work to their decided advantage. The following code was written by Roland Mernitz, pastor of St. John's Evangelical church, Birmingham, Alabama, and appeared in his church publication, "Our Church Organ." The code appeared also on the church page of The Evening Gazette, Xenia, Ohio. It carries the caption,—

### **A Code for the Christian**

As a profound believer in and a follower of Jesus Christ, I subscribe to the following code:

1. "I will do my part" in living a life consistent with the 11th commandment given by Jesus.
2. "I will do my part" by some daily act of helpfulness to one of my fellowmen.
3. "I will do my part" by devoting not less than five minutes daily to prayer and meditation.
4. "I will do my part" by giving financial support regularly to my church and other kingdom enterprises to the best of my ability.
5. "I will do my part" by inviting at least one non-church member to attend services with me every week.
6. "I will do my part" by being prepared at any time to bear witness to Christ and his church.
7. "I will do my part" by refusing to sanction any word or act that is not in harmony with my Master's life and teachings.
8. "I will do my part" by not only preaching but living the Golden Rule.

My acceptance of this code will be evidenced by my promise to attend at least one service of divine worship every Sunday for the next three months, unless prevented by circumstances beyond my control.

(Signed) .....

No one doubts for a moment that strict adherence to this code would bring about a more effective revival in the church than any so-called evangelistic campaign. Imagine a church of one hundred and fifty members signing that code and rigidly, not slavishly, adhering to it.

Ashland, Ohio.



# If Winter Comes, Can Spring be Far Behind?

By President Edwin E. Jacobs, Ph.D.

"Blessed are your eyes  
for they see  
And your ears  
for they hear."

Nearly a half century ago, I heard my father, who was a local minister, say to a neighbor that they were the "luckiest men alive", because as they both agreed, they lived "in the old and also in the new". They referred to the fact that they had seen the self-binder and the power threshers.

The facts are, they had seen nothing and heard nothing.

About twenty-five years after that, a man of some distinction gave our baccalaureate sermon here and used as his text, the words at the head of this article and complimented the graduating class on the day of progress in which they were living. He referred mostly to the X-ray and like discoveries.

But the facts are they had seen nothing and heard nothing.

Now again twenty-five years later, I am saying to the readers of this paper, blessed are your eyes for they see and your ears for they hear and twenty-five years hence some one will say that he read an article in the Evangelist on this topic in 1934, and will also say that the writer had seen and heard nothing.

That is how fast the world advances!

It is a commonplace to designate the day in which we live as a "new day" and this because we now have the automobile, the radio, and like inventions, but that is not the reason at all why this may rightly be called a new day. They do not even touch the hem of the outer garment of progress. This is a new day because of discoveries in Physics led by such men as Einstein and Max Planck; because of like discoveries in the field of Chemistry, led by such men as Haldane and Willstater; because of advances in Biology made by such men as Hunt Morgan and Belling; because of newer conceptions in Astronomy set up by Sir James Jeans and Eddington; and also by the most astounding discoveries in the field of Anthropology. THAT IS WHY THIS IS A NEW DAY, and when such information finally seeps down into the consciousness of the common man, it is just going to be too bad for some of our false theories and half-truths! It will just be too bad when he at last finds out, as he will find out, that he has been following blind leaders!

Hence you may expect to find within the next few score of years, marked changes in our education, in governmental policies, in the field of philosophy, nor will religion itself remain untouched by certain changing intellectual conceptions.

Recently there reached my ears a conversation between the leaders of two denominations which for years have been trying to get together and they both agreed that it was intellectual concepts which were keeping them apart rather than religious ones, if that distinction can be made. And those two denominations are rather close to us!

Now it is the conviction of the writer of this article, and one that will not down, that the educated youth, both in high school and college, will demand, and are demanding for that matter, a better intellectual leadership on the part of the church. The teachings of Jesus are still ade-

quate, but they can not be cramped into the dialectic of middle ages.

Nothing will stop the advances of truth,—not resolutions by any body of men, not poverty, not even war, for some of the most profound discoveries ever made in the whole field of Biology were made during the World War, to use just one illustration might be alluded to, and that in Russia, the home of the despised Bolshevik!

So it seems to me that instead of preparing for an end time we had just better prepare for a long period of the advance of secular truth. Not that errors will not arise, they will and aplenty, but the fundamentals of Christianity will make that revelation secure, to say nothing about other methods of dispelling error. But we probably all need a better perspective of past history if we are to prognosticate future history. Likewise, we had better acquaint ourselves with the advances in the fields noted above, if we are to lead youth in spiritual conceptions, which involve these conceptions also. And we may be sure that with the perfectly tremendous amount of factual data which is accumulating every day, our religious concepts can not forever remain untouched.

My contact with educated youth is probably as long and as close as that of any who will read this article and it is my profound conviction, strengthened by recent trends, that if our youth are not attracted to the church it is almost wholly due to that fact that the church in all too many cases is intellectually belated. Of course the other side of the picture is, that some men and churches in trying to gain these youths, think that it is necessary to throw the fundamentals of Christianity to the winds,—fundamentals which have made and which will still make Christianity great and worth while. But it is entirely unnecessary to be lulled or duped by the Lorelei on either side. In that direction lie the rocks.

My conclusion is that it is a new day and the newness lies in the newly discovered facts and elements involved in our present cosmos, a cosmos which we are just beginning in some slight way to comprehend. Some of these supposed facts are doubtless in error but when the errors are squeezed out and when the white light of truth shines clearly, the common man will come to possess information and mental concepts now wholly unknown to him, but which for the present moment are in the possession only of the intellectual elite, and possessing them, he will present a new problem to those who choose to call themselves leaders. And herein lies the most profound problem of the future of our common Faith, make sure of that.

With this in mind, we had better set ourselves to the task of getting square with known truth. While this may be far afield from organized Christianity, still we had better come to know the modern conceptions of the action of the hormones in initiating and controlling conduct; come to a better understanding of the layout of the starry universe with its stretch of millions of light years; come to some understanding of the modern conceptions of matter and energy; something about ancient man; something about the gene in controlling heredity; something



about the past geological history of the earth,—just to mention a few cognate fields of truth. You say this has nothing to do with Christianity? Well, generally and in the mind of the common man, not much, but when these are involved, and sweeping statements are made which do not take them into account, trouble is ahead in winning and holding the educated youth.

Therefore, with all the thousands of high schools and colleges running at top speed, with the learned societies and associations active in their respective fields, with the thousands, even millions of books coming from the press, with scientific explorations going on as usual, and when the results of all these agencies not only for the discovery of truth but for its universal dissemination, come to our very homes over the radio and otherwise, it is high time that we take notice in some constructive way. When the common man catches up, what will the leaders do? "If winter comes, can spring be far behind?"

Ashland, Ohio.

## EDITORIAL REVIEW

(Continued from page 4)

to do so. All we ask is that you discuss in a kindly, Christian spirit the issues and not personalities.

Brother L. V. King writes of the work in his new pastorates in Indiana, the churches of Mexico and Corinth, where he took charge upon leaving New Lebanon, Ohio. He and his good family have been well received and have experienced a hospitality that makes for friendship. We want to commend the donation idea as especially fitting and worthy of being more widely revived in these times. Some churches have not lost it, but in some places it is seldom heard of any more. And the churches are few these days that are able to pay their pastors in cash what those pastors really need. Sharing the things you have with them, will help. But to return to Brother King's report—he visited his people with his usual industry, having called in all the homes, and held a revival at each place. At Corinth eight were baptized and seven received into the church, while at Mexico nine were received by baptism, and one by relation as a result of the meetings, making a total of fifteen received since taking up the work at this place.

## SIGNIFICANT NEWS AND VIEWS

### A MODERNIST REVISION OF THE BIBLE IN INDIA

The Tamils of South India have an admirable translation of the Bible, as satisfactory to them as King James' Version is to English-speaking Christians. They are up in arms to protest against a new version, which they say is being imposed on them. This version is the work of Dr. ———, whom they describe as 'a rank Modernist and freethinker.' A statement signed by responsible Christians, both English and native, expresses "the feelings of horrors of helplessness" of the Indian Christians of South India at the thought that "the Holy Bible is being wrenched from their hands by the very Society that gave it to them at first." They declare the new edition, which it is planned to substitute for the one now in use, "a counterfeit production . . . plainly in compromise with Unitarian views" with "innumerable mutilations interpolations, and marginal glosses leading to doubt." Fifty thousand rupees have been sunk in this translation by the Madras Auxiliary of the British and Foreign Bible Society. "We know a little of the present financial crisis in Europe and America and are painfully conscious that the saints of God over there are denying themselves to be able to maintain the Bible Society. Yet both Indian laymen and clergy are voting against the version in public meetings." Meanwhile the Old Testament is also being revised, at large cost, "under the dictatorship of a few Modernist elements in the Committee."

One excuse for the present version is that the earlier one is not in its style acceptable to caste Hindus! As if that should determine a Bible translation. But earnest Christians in South

India refuse to be robbed of the old familiar version, prepared by "spirit-filled saints" in whom they had confidence.—S. S. Times.

### SPREAD OF MODERNISM

A questionnaire was recently circulated among the Protestant clergy of Chicago by Prof. George H. Betts, of Northwestern University, the results of which indicate the spread of Modernism among the ministers of Christ in that city. The questionnaire was designed to show what beliefs pastors wish to have taught to older Sunday school pupils. For the most part the questions were asked in plain terms, avoiding words used in theological controversies of the past. The answers received indicate that the Congregationalists and Episcopalians have swung farthest toward Modernism, while the Lutherans and Baptists hold more to the traditional beliefs. For instance, 60 per cent of the Episcopal clergymen denied that Jesus created the world, while 84 per cent of the Lutheran pastors affirmed that he did. All of the Lutheran ministers believed in the existence of a personal Devil, but 44 per cent of the Congregationalists, 45 per cent of the Episcopalians, 70 per cent of the Methodists, 59 per cent of the Presbyterians and 24 per cent of the Baptists denied his existence. While the Lutherans held to the assurance of Heaven, 44 per cent of the Congregationalists, 20 per cent of the Episcopalians, 35 per cent of the Methodists, 28 per cent of the Presbyterians and 22 per cent of the Baptists expressed doubts as to its being a place. Of course the Congregationalists were almost unanimous in repudiating the idea of a literal hell, in which they were joined by 96 per cent of the Episcopalians. The Lutherans, however, accepted it by a vote of more than two to one, which the Baptists voted about 50-50, and the Presbyterians and Methodists voted against it, 85 to 15 and 92 to 8. Congregationalists denied belief in a day of judgment, while Lutherans affirmed their belief in its reality and certainty with 99 per cent of unanimity, and other denominations showed substantial divisions of opinion. Eighty per cent of the Lutherans sustained the historicity of the Scriptures, 63 per cent of the Baptists, 20 per cent of the Presbyterians, and 9 per cent of the Congregationalists.—The Methodist Protestant-Recorder.

### CHINA SEEKING TO STOP SUPERSTITION

China is in the midst of a war on superstition today—a war opened with the approach of the nationwide New Year's festival, February 14. The first guns are being directed against the traditional practice of trying to gain earthly favor by making lavish offerings to the gods and goddesses in the Chinese Pantheon. In the first such exhibition held in the Orient, the Peiping Educational Museum displayed statistics and charts on how a million dollars is spent each year for incense, votive candles, miniature ivory pagodas, sandalwood offerings and other superstitious tokens to win favor. The money might be used, the museum points out, to feed thousands of victims of the floods and famines afflicting the country or to buy dozens of airplanes for the government. The museum estimates that the residents of Peking spend \$500,000 annually for imitation gold and silver money to be burned as an offering to the dead or upon firecrackers to frighten away goblins, devils and dragons.—The Evangelical-Messenger.

### KING ALBERT OF THE BELGIANS

Albert of the Belgians was probably the most universally popular monarch of modern times. To the world he was known as the courageous defender of his nation in her hour of need; the king who, faced by the humiliating and impossible demands of a power many times stronger, with its armies ready to invade his country, could reply unequivocally: "The Belgian government, if it were to accept the proposals submitted to it, would sacrifice the honor of the nation and at the same time betray its duty toward Europe." In all the intrigues and counter-intrigues preceding the World War that have been revealed with the publication of the archives of governments since that time, not one breath of suspicion has attached itself to Belgium or to the king who gained the love and admiration of the world by his bravery. But to the Belgian people he was more than a national hero; he was a friend and big brother to his subjects of every class. His monarchy was the more secure because of his democracy. His family life was a model upon which his people could pattern their own. His death is mourned by them, not merely as the loss of the official head of government, but as



the passing of one who was personally beloved. In that sense of personal loss, all lovers of the high ideals that marked King Albert's life can join. May he rest in peace.—The Living Church.

### THE GERMAN CHRISTIANS CONTINUE THEIR WORK

German Evangelicals who are fighting the Nazi unification of the church as an adjunct of the government find fresh cause for suspicion in the appointment of Alfred Hugenberg as "commissar" for the churches as well as other groups. Hugenberg is a nationalist, philosophically a pagan, a wealthy representative of the big business man. Under him the rewriting of the Old Testament, to make the text fit more appropriately the anti-Semite, nationalistic, militaristic program of Hitler, is proceeding apace.

Let us again make clear a distinction not always observed by critics of Germany in this country. Hitler's first year has tremendously encouraged the German people, who before his rise were beaten, broken, dispirited. Their morale is immeasurably better than it was a year ago. Further, with Hitler's demand for equality among the nations, in armaments and in every other way, we strongly sympathize. France's policy of continental domination has been intolerable.

What we dislike in Hitler is his jingoism, his sword-rattling, his intense nationalism, his ruthless threat to world peace, his shameful "cold pogrom" against the Jews, his influence against democracy, his irreligion. His philosophy is narrow, racial, full of false pride, compact of various hates and ambitions. He is a powerful man, filled with the will to dominate, an able leader. But God pity Germany under such a policy as his.—The Christian-Evangelist.

## OUR BIBLE STUDY DEPARTMENT

### The Plagues of Egypt

Being a Bible Lecture Delivered at the 1933 General Conference

By Willis E. Ronk

(Published Serially. Part I)

#### Introduction

There are three reasons why "The Plagues of Egypt" have been chosen as the subject of this lecture. First, the speaker has never heard a public lecture on the subject, and the very fact that they are so seldom given consideration should invite interest. The speaker frankly likes the evident "elbow room", and if the reason appears feeble, you may forget this reason and satisfy yourself with the other two reasons.

The second reason we advance is, that this is one of the most difficult in the entire field of Biblical criticism. and notwithstanding that fact, the speaker has been fascinated with the study, has been greatly helped thereby, and hopes to pass on to you something of that help and inspiration. The third reason is that the Plagues are of fundamental importance to all of the Old Testament record, and therefore of the New Testament as well. The Old and New Testaments are inseparable parts of the Revelation of God, and the various parts of each, when properly understood, fit into each other as neatly, as the most perfect dovetail joints which a carpenter can perfect. The Old and New Testaments are so completely the revelation of God, that to discredit or destroy the Old discredits and destroys the New.

From the rise of Biblical Criticism the story of The Plagues has been the subject of inquiry. Constructive criticism has sought for a better understanding of them, and for a deeper appreciation. Indeed, constructive criticism has been compelled by destructive criticism to defend herself here. The chief hindrance to an understanding of the plagues has been man's failure to look understandingly at the whole story. As is often the case, the believer has been sidetracked from the main issue by the challenge of the destructive critic and infidel.

The plagues have been a favorite point of attack by unbelievers,

because if a question mark can be placed after them, then a question mark can easily be placed after the whole work of Moses including the receiving of the law on Sinai, and with this the whole moral and religious system of the Old Testament. It is therefore of utmost importance, that we shall come to a clear understanding of this narrative, and to be able to make a clear, forceful, and adequate defense thereof. The key to the understanding of the narrative is found in its **purpose**. What does the text say? This is the important question.

#### A. What Is the Purpose?

According to the destructive critics, we have in the narrative a picture of the sovereign God of the Jews, hardening the heart of Pharaoh, i. e., making him pursue a certain course, doing certain things and then bring the plagues upon him as punishment for pursuing such a course. Such a view is helped by some Bible Dictionaries, or perhaps they are colored by the criticism. The Indexed Bible says in its notes, "They (that is the plagues) were visited upon the Egyptians by God for refusing to let the Israelites depart...". Thus the main issue of the plagues is to show, either THE WRATH OF GOD, or PUNISHMENT FOR SIN. "The Popular and Critical Bible Encyclopedia" says, "The plagues of Egypt, the term usually employed to express the visitation of divine wrath upon Egypt for refusing to let Israel depart." I believe that this is the view held by the average Christian today, and this explains much of the difficulty over the hardening of Pharaoh's heart by God.

#### I. Wrath?

A careful study of the narrative as recorded in the Bible, reveals only a few hints as to the exhibition of the wrath of God. Exodus 6:3 reads, "And I appeared unto Isaac, and unto Jacob. by the name of God Almighty, but by my name Jehovah, was I not known unto them." The view is here given that Jehovah is the God of wrath, then the intimation is that Israel shall know the God of wrath, i. e., by his treatment of Egypt. This is a case of saying that Jehovah means God of wrath, and then using the verse to prove what is taken for granted. My own view is, that hitherto Israel hath known God as Almighty, ruler of the physical universe, the giver of the promise, the Covenant, but NOW they shall know him as God fulfilling the Covenant, GOD ENGAGED IN THE DEVELOPMENT OF SALVATION, and that the plagues are the medium of a new revelation. This view is evident in the verses which follow, where the covenant is mentioned and the promise to fulfill it. (vs. 4, 5, 6).

#### 2. Primary Purpose—Deliverance

In Exodus 7:4, "But Pharaoh shall not hearken unto you, that I may lay my hand on Egypt, ..." Here would seem to be a desire to punish the land, but the rest of the verse puts a question after such an interpretation, for ... "and bring forth my armies and my people ..." this would indicate that the purpose was **not wrath but deliverance**. These seem to be the only intimations of wrath in the text in Exodus, and the evidence here is meager. However, in Psalm 78:49-50 we read, "He cast upon them the fierceness of his anger, wrath, and indignation, and trouble by sending evil angels among them. He made a way to his anger ..." Even in this connection the anger and wrath of God are manifest only after repeated refusal of Pharaoh to let Israel go, even in the face of his promises to do so. This seems to precede the last plague. It seems then from a study of the text that **whatever of wrath is in evidence is secondary in importance and not the main issue**. We have wrongly permitted the unbeliever to make this idea the center of our study and defense of the plagues.

What then is the main purpose involved? The scripture says, that THE IMMEDIATE PURPOSE is to FREE ISRAEL from bondage. (Ex. 3:8). "I am come to deliver them out of the hand of the Egyptians, and to bring them up out of the land unto a good land and large, unto a land flowing with milk and honey, ..." In Exodus 4:22-23, "Israel is my son, even my first born. And I say unto thee, let my son go that he may serve me ..." In Exodus 5:1, the very first request of Moses is to "let my people go ..." Before every plague and every request of Moses the purpose is made known to Pharaoh,—LET MY PEOPLE GO. There can be no question then as to the primary purpose, it is clearly stated,

(To be Continued)



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

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# The Resurrection Glory in Scripture and Song

An Easter service for the Sunday School

By Mary Brainerd Smith

Hymn—"Joyfully Sing."

(Tune, "Jesus is Tenderly Calling")

Jesus is risen! O praise ye his name,  
Joyfully sing, joyfully sing.  
Up from the grave as a Victor he came,  
Joyfully, joyfully sing.

Chorus

Joyfully sing, joyfully sing,  
Sing ye the praise of our glorious, conquer-  
ing King.

Jesus is risen! No grave holds him fast,  
Joyfully sing, joyfully sing,  
Now hath death's power been broken at last,  
Joyfully, joyfully sing. (Cho.)

Jesus is risen, the Lord in his might,  
Joyfully sing, joyfully sing,  
Life all immortal now bringing to light,  
Joyfully, joyfully sing. (Cho.)

Prayer.

He Arose—"As He Said"

Leader—

Did Jesus, as he lived 'mong men  
Know he should die and rise again?

Boys—He began to teach them, that the  
Son of man must suffer many things, ...  
and be killed, and after three days rise  
again (Mark 8:31).

Girls—Jesus answered, ... Destroy this  
temple, and in three days I will raise it  
up ... But he spake of the temple of his  
body (John 2:19, 21).

Leader—The angel answered, ... He is not  
here: for he is risen, as he said (Matt.  
28:5, 6).

Hymn—"Risen as He said."

(Tune, "Joyful, Joyful, We adore Thee")

Gladness woke on Easter morning,  
Sighs and tears of sorrow fled  
At the sound of angel tidings,  
"He is risen, as he said."

Chorus

Sing, O sing the Easter story  
Of the Christ no longer dead,  
But as Lord of life and glory,  
Risen, risen as he said.

Though his promise was forgotten,  
Sorrow turned to joy instead,  
With the angel's glad reminder,  
"He is risen, as he said." (Cho.)

There obtaining joy and gladness,  
Heaven's benediction shed,  
His own promise thus fulfilling,  
Christ is risen, as he said. (Cho.)

Junior Exercise (Nine children)—The Gar-  
den of Easter.

1. To a garden they bore him, when Jesus  
was dead,  
And they laid him with tears in that rock-  
circled bed;

In a garden, where trees spread their green  
boughs o'erhead.

2. In a garden he rose, while the dawn was  
still gray,  
As a Conqueror came forth on that blest  
Easter day;

In a garden, where flowers bloomed sweet  
round his way.

3. In that garden of Easter, still fair flow-  
ers bloom.

Springing forth in their beauty of Christ's  
open tomb;  
In the garden of Easter, they banish all  
gloom.

4. (Carrying yellow tulips).  
In that garden, this flower was the first to  
unfold,

This blossom of joy, like the sunshine's clear  
gold;

In that garden, no flower is more fair to be-  
hold.

5. They departed quickly from the sepul-  
chre with ... great joy (Matt. 28:8).

6. (Carrying pink hyacinths).  
In that garden, that flower of hope springs  
to greet

That glad Easter morn, in its fragrance  
complete;

In that garden, no blossom is ever more  
sweet.

7. God ... hath begotten us again unto a  
lively hope by the resurrection of Jesus  
Christ from the dead (1 Pet. 1:3).

8. (Carrying Easter lilies).  
In that garden, these flowers of faith too  
abound,

In their purity, Christ's empty tomb clust'-  
ring round;

In that garden, no blossoms more notorious  
are found.

9. Jesus saith unto her, Mary. She ...  
saith unto him ... Master ... And  
Thomas ... said unto him, My Lord and  
my God (John 20:16, 28).

He Arose—To Die No More

Leader—

Will Jesus die again some day,  
And in a tomb be laid away?

Boys—Christ being raised from the dead  
dieth no more (Rom. 6:9).

Girls—He is able also to save, ... seeing  
he ever liveth (Heb. 7:25).

Leader—I am he that liveth, and was dead;  
and, behold, I am alive for evermore  
(Rev. 1:18).

Junior Hymn—"He arose to Die No More."  
(Tune, "My Hope is Built").

The great, good Shepherd came to save,  
And for his sheep his life he gave.  
His broken body, bruised and torn,  
To that close-sealed tomb was borne.

Refrain

But all death's bonds and bars he tore.  
When he arose to die no more,  
When he arose to die no more.

No power the Shepherd's life could take,  
'Twas his the sacrifice to make.  
The greatest gift of love he made,  
His life laid down for sheep was strayed.

(Ref.)

He rose, great Shepherd of the sheep,  
With power to save and power to keep.  
His sheep no fear of death need know,  
For Death is now a vanquished foe. (Ref.)

Primary Exercise—Easter Voices.  
(Six children carrying flowers mentioned.)

1. Faint whispers did I seem to hear  
Out in my garden fair,  
And list'ning, heard my flowers tell  
Some happy secrets there.

2. First came the tiny snowdrop's voice,  
And this is what she said,  
"To make the Easter day more glad,  
I climbed up out of bed."

3. The purple crocus followed on,  
And softly did she say,  
"I put my royal garment on  
To welcome Easter day."

4. And then blue hyacinth's voice was  
heard.  
Sweet as a silver chime,  
"I came my flower bells to ring  
For joyful Easter time."

5. And then, I heard in louder tones  
The golden daffodil—  
"I blow my trumpet just to make  
Glad Easter gladder still."

6. And last the stately lily spoke,  
In tones so wondrous sweet,  
"I came in dress like angels' wings  
Christ's Easter day to greet."

Primary Hymn—"Flowers from their Winter  
Sleep."

(Tune, "Jesus Loves Me")

Flowers from their winter sleep  
Wake the Easter time to keep,  
Making earth all glad and gay  
For the blessed Easter day.

Chorus

Sing now in gladness,  
Sing now in gladness,  
Sing now in gladness,  
This blessed Easter day.

Happy birds come back to bring  
Joy as they so sweetly sing,  
Making earth all glad and gay  
For the blessed Easter day. (Cho.)

Children too may sweetly sing,  
Praise to Jesus offering,  
Sing with voices glad and gay  
On this blessed Easter day. (Cho.)

He Arose—A Victor

Leader—

Was Christ held captive by death's might,  
Or was he Victor in the fight?

Boys—Jesus said, ... I lay down my life  
for the sheep ... No man taketh it from  
me, but I lay it down of myself. I have  
power to lay it down, and I have power  
to take it again. (John 10:15, 18).

Girls—Whom God hath raised up, having  
loosed the pains of death: because it was  
not possible that he should be holden of  
it (Acts 2:24).

Leader—I will sing unto the Lord, for he  
hath triumphed gloriously (Exod. 15:1).

Hymn—"Jesus Arose."

(Tune, "Hail to the Brightness")

Jesus arose, and now lives in his glory,  
Though in the grave for those three days  
he lay.

From that dark prison our Lord has arisen,  
In the sweet dawn of that first Easter day.

Chorus

Jesus, arose O marvelous story,  
Bringing to earth a new, wonderful day.  
Crown him victorious, the Savior all glor-  
ious;  
Sing ye his praise and his power for aye.

Jesus arose, and now lives as our Savior.  
Through Heaven's gate he has opened the  
way.

On Calvary dying, my ransom there buying,  
Rising in triumph that first Easter day.  
(Cho.)

Jesus arose, and on him now relying,  
We may press onward in sure hope alway.  
He broke death's power for man in that  
hour,

Rose as the Conqueror that first Easter  
day. (Cho.)

He Arose—In Power

Leader—

Through that blest, holy Easter hour,  
What do we learn of Jesus' power?



ys—Jesus Christ our Lord, ... declared to be the son of God with power, ... by the resurrection from the dead (Rom. 1:3, 4).

rls—Crucified through weakness, yet he liveth by the power of God (2 Cor. 13:4).  
ader—Jesus came, ... saying, All power is given unto me in heaven and in earth (Matt. 28:18).

ymn—"My Redeemer Who Liveth to Save."

(Tune, "O Safe to the Rock.")  
e liveth, I know, my Redeemer who died, who on Calvary's cross was for me crucified.

(Continued on page 16)

Studying the  
**SUNDAY SCHOOL LESSON**  
at the Family Altar  
By William S. Crick

**PARABLES OF THE KINGDOM**

(Lesson for March 11, 1934)

Lesson Text: Matt. 13:31-33, 44-52; Golden Text: Isa. 9:7

**MONDAY**

**Parables of the Kingdom.** Mt. 13:31-33, 44-52. As in Matthew chapters 5, 6, and 7, we saw Jesus as the Great Preacher, here, in Matthew 13, we see him as the Great Teacher. In seven different analogies, He sets forth the "mysteries of the Kingdom." After his rejection as King by his people, the Kingdom he came to set up is postponed, and there intervenes the present period of the Kingdom in mystery form, in which the Church and Christian profession are regnant. These seven parables of Matthew 13 are as a rope of pearls judged from their teaching values. Jesus was a master teacher, and was able to portray abstract truth in an understandable and convincing manner. And these portrayals are no less prophetic, for they show the progress of the Kingdom in visible form in the Church age.

**TUESDAY**

**The Reason for the Parables.** Mt. 13:10-17. Herein, Jesus enunciates a great principle: "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath (seemeth he to have). Lk. 4:18)." St. Paul also stated the same principle when he wrote: "But the natural man receiveth not the things of the Spirit, for they are foolishness unto him; neither can he know them—because they are spiritually discerned!" (1 Cor. 2:14). Jesus stated the "rule" as applying to the case of the "one-talent man" (Mt. 25:14) and of the "one-pound man" (Lk. 19:12). Verily, before one can "receive" the "mysteries" (now-revealed-truths) of the Kingdom, he must first receive the King—just as many as received him, to them he gave, ...!" (John 1:12). "I give unto them eternal life!" (John 10:28).

**WEDNESDAY**

**The Seed and the Soil.** Mt. 13:1-9. Jesus is not only a preacher, teacher, healer, prophet, but he was an astute and intrepid psychologist. In this parable of "The Four

Kinds of Soil", he classifies the four types of mental receptivity—an analysis any one who contacts with personalities, can verify! He points out the unreceptive mind, the shallow mind, the preoccupied mind, and the responsive mind. No matter how pregnant with saving truth, the sermon, lecture, "talk", paragraph, may be, its reception depends upon the kind of "soil" it finds. It is well to study this fact with the corollary fact that we are also responsible for our receptivity. Jesus admonished in drawing the lesson from the candle: "Take heed what ye hear!" (Mk. 4:24), and "Take heed how ye hear!" (Lk. 8:18). Only one of the four classes of soil brought a harvest to perfection.

**THURSDAY**

**The Parable Explained.** Mt. 13:18-23. We do not presume to improve upon the Lord's consummate teaching and exposition thereof! It is for us to identify some of the conditions which render the "seed" unproductive, as it falls upon the hostile world-soil. Much truth is not understood due to a failure to have the mind mellowed—prepared. It is a simple matter for distractions, devil sent, to "catch away" the seed! Shallow soil lives are always in evidence in evangelism. They seem to make a quick response and give early promise of "fruit", but how tribulation and persecution blasts them! The third type of life is common, life too pre-occupied to give God's word a chance. The parallel account in Luke 8:14 reads: "choked with cares and riches and pleasures of this life, and bring no fruit to perfection!" And there is even a difference in the productivity of receptive lives.

**FRIDAY**

**The Parable of the Tares.** Mt. 13:24-30. In this parable the "wheat" and the "tares" represent people—"children of the kingdom" and "children of the Wicked One". In the preceding parable, the "good seed" was the Word, in this, the plants represent folk. The Son of Man "sows" the "children of the kingdom", and his "enemy" sows the "tares"—an imitation which cannot be distinguished from "wheat" until the harvest time discloses the unmistakable difference. We are to accept the fact and presence of

unsaved people in the visible manifestation of the kingdom—the church, with the consciousness that the Head of the Church "knows all about them". It is well to connect with the teaching of this parable the correlated truth that in the alchemy of the Spirit, the "tares" may, by the grace of God, be changed—converted—into "wheat".

**SATURDAY**

**The Final Harvest.** Mt. 13:34-43 (47-52). When and how shall this mixture of true and false, of sincerity and hypocrisy, of good and bad, of valuable and worthless, be separated! In the parable of the Tares and of the Net, the Master taught that the separation will take place at the "end of the world" which instructed readers to mean "at the consummation of the age of grace". Since other analogies of the kingdom parables we see to be true, shall we not believe that the analogies of the "angel reapers and separators", of the "furnace", and of the "shining forth" also represent facts and truths of the end time! We may well heed the instruction: "Let them grow together till the harvest!" The angel reapers will be entrusted with the responsibility of garnering. Let us be content with the presence of mere "professors" and make the best of the material at hand!

**SUNDAY**

**The Rewards of Wisdom.** Prov. 3:13-24. The sage of Galilee, when he had ended his teaching in parables by the seaside, asked: "Have ye understood these things?" Have you? Many vagaries of teaching has been perpetrated in regarding "The Leaven" as representing the secret working of truth! Leaven in the Scriptures is always used as a symbol of evil. And too, the unusual growth of the "Mustard Seed" does not augur that the mere "bigness" of the church represents worth. The growth Jesus predicted would characterize Christendom is that of a monstrosity, and the "birds" roosting in its branches perchance are the same "birds" that "catch away" the seed—the representatives of the Wicked One! And, too, the "Pearl" represents, not the sinner seeking Christ, but Christ seeking his Church, and "giving himself up for it!" How readest thou? (Lk. 10:26).

E. M. RIDDLE, President Waterloo, Iowa	<b>CHRISTIAN ENDEAVOR AT WORK</b>	GLADYS M. SPICE, General Secretary and Treasurer
F. C. VANATOR, Associate Peru, Indiana	C. D. WHITMER, Editor, South Bend, Ind.	2301 13th St., N. E., Canton, Ohio
<b>B</b> RETHREN BRINGING	<b>C</b> HRISTIAN CHURCH UNSEPARATED	<b>E</b> NDEAVOR EXTENSION EVANGELISM

## The Voice With a Smile Wins

(A Suggestion to the Publicity Committee)

Personal conversation, platform announcement, telephone, radio, are the best methods of publicity known, because they employ the best medium, the human voice.

We wouldn't write a news story, a letter, or a poster without careful thought; yet how often we fumble through vocal announcements without a thought given to preparation! The best announcement, like the best letter, is the one that has been given the most thought.

A new voice helps, too. The wise minister asks the Christian Endeavor publicity-

director to make the church's announcements from the platform. Such announcements, of course, are planned in advance.

Also, when the lookout committee is calling on prospective members, have each committeeman carefully trained in what to say. Write out the reasons why young people should join your society. Have the lookout committee members memorize these reasons. "Sell" your own members first.

In this country are 18,000,000 telephones. Three of every four members of your so-



ciety can be reached by telephone. Use the telephone more.

In telephoning, as always in talking, be courteous. Train your voice to express pleasantness. Always begin by giving your name, then the reason for your call, and then the details of that reason. Never hang up without a definite answer received.

Organize a "smiling-voices" committee. This is the telephoning committee. Its members call up those who are absent or those who are to be invited to attend. They telephone the members about socials, special meetings, and hurry-up meetings of all kinds.

Drill this committee on what to say and

how to say it. Take the committee for a visit to the local telephone exchange. Tell the manager or the chief operator there what you intend to do. Ask for their suggestions. Ask to see the operations involved in making a telephone call, in order that you may better cooperate. They will be delighted to show you.

Let each local society publicity director make an announcement before the whole church of some coming event in his society. Let each local director also visit the telephone exchange and discuss with the manager or chief operator the best way to use the telephone to promote the interests of the church.—Guy P. Leavitt, in "C. E. World."

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## MISSIONS

### The Christians and the Jews

By Max I. Reich, Morrisville Pa.

Christianity is a divinely instituted missionary religion. The Church of Christ believes that she has been entrusted with a wonderful message to all peoples. To make an exception of any particular nation is to be untrue to her calling and harm her deepest life.

Yet voices are heard today saying that the Christian Church ought to make such an exception with regard to the Jewish people.

Time was when the attitude of the so-called Christian world towards the Jews living within her borders was that of unfriendliness. Grave wrongs were committed against that people, wrongs that were sanctioned and even encouraged by those claiming to represent the Christian Church. Is it to be wondered at that as a result, the Gospel message was prejudiced in Jewish eyes? We may even say that during the dark centuries, when the so-called Christian world penned up the Jews in filthy ghettos, there was more real piety and purity of life inside the ghettos than outside.

But should the Christian Church of today decide to withhold from the Jewish people the message of salvation in the Messiah, who is the true "Glory of Israel"? Even though Israel does not yet see that glory, Christians would commit a greater wrong against the ancient People of God than when the Church systematically persecuted and oppressed them.

What are the facts? The mass of the Jewish people today are religiously adrift. Hundreds of thousands of them are either altogether irreligious or are seeking to slake their spiritual thirst by turning to strange shrines and drinking of alien streams. The synagogue no longer meets their need. Judaism is felt to be a misfit in our modern world.

Is the Christian Church to be blamed or to be commended if she says to these Jews not only, "Come and join our quest for God and truth," but, "Come and share our discovery"?

There is another side to the question. The Church is the daughter to the synagogue. Has she always been a respectful daughter?

The Church's approach to the Jew must necessarily be different from her approach to the nations of the heathen world. For "salvation is of the Jews," and if salvation has come to the Gentiles, it is "to provoke them to jealousy." So far Gentiles, professing that salvation, have failed to make the Jews "jealous." They have given them the

impression that Christianity is a gentile fabrication instead of the fulfilment of the deepest quest in the Jewish heart.

The religion of Christ is not intended to be the destruction of Judaism, but its glorious fulfilment and transfiguration. It should not detach Jewish believers in the Messiah, foretold in their own Scriptures from their people, but rather it should make them Israelites indeed.

It is far better to be a good Jew than a poor Christian. We have, perhaps, been too anxious to "convert" the Jew. Rather awaken the God-consciousness in his soul so that he will seek to rediscover the secrets of the prophets, the psalmists, the saints, the seers and mystics of his wonderful past. That will put him in the way that leads straight to the greatest self-revelation of the God of Israel—the Messiah.

Many of the modern missionary methods which our Jewish brethren so deeply resent may hinder rather than help forward the attainment of this goal. Perhaps we must have to change our methods. But should we also change the original charter of our commission, to testify to both Jews and Greeks, repentance towards God and faith towards our Lord Jesus Christ?

Let us rather hasten the day when it will be possible to have a Jewish-Christian community, inside the environment of Jewry and in loving touch with everything Jewish and recognizing all the "good" there is in the synagogue, but a community that is able to demonstrate by transfigured living the "better" things that are found only in union with the living Christ.—Missionary Review of the World.

#### SEND THE MISSIONARIES BACK

*Send the missionaries back again*

*To the fields where they wrought so well;  
Send them back, reinforced and empowered  
The great, glad tidings to tell.*

*Why should the church falter and fail  
In the work long ago begun?*

*Work undertaken in courage,  
Why cease till the setting of sun?*

*The fathers did planting and sowing  
In those needy fields far away;  
We must not let the harvest be wasted,  
Must gather it while it is day.*

*The missionaries cannot go back  
Until more money is given;  
Till tithes and offerings are brought  
And the windows of heaven are riven.*

*Shall our converts go back to their idols,  
Back to superstition and sin?  
Back into heathenish darkness  
From which we have sought them to win?*

*Shall we close the schools where the children  
Are taught to follow the Lord;  
Where they are taught the way of salvation  
And are trained in the living Word.*

*Shall the lights go out in the churches,  
Mission houses be empty and bare,  
Because the church at home has failed,  
Failed to pray, to give, and to care?*

*Awake, church of Otterbein, 'wake:  
To the call of the present hour,  
Pray for a missionary Pentecost  
The endowment of mighty power.*

—Addison E. Davis, Dunkirk, Ohio.

#### A "WOMAN'S" BIBLE

A copy of what is probably the only complete Bible translated, printed, and bound by women has been presented to the library of the American Bible Society in New York City.

The volume is a Marathi Bible translated by Sarasvati Ramabai, a gifted Hindu educator who, among other activities, dared to challenge Hinduism's ancient customs concerning child widows and although endangering her own social standing bravely persisted in her purpose to elevate Indian womanhood.

While carrying on famine relief work among the Marathi, a village people numbering nearly 17,000,000 in the Bombay presidency, Ramabai found that it was difficult for the villagers to understand the Bible already published in a somewhat classical Marathi version. Determined to give these people the Scriptures in a more simple form she began the task of Bible translation. With a few of her best students she took up the study of Hebrew and Greek and with the aid of these loyal assistants translated the entire Bible into a simple form of Marathi. Women and girl students who had studied the printers' trade printed and bound the translation after it had been completed. The volume is an admirable translation and is truly remarkable in that it is entirely the work of women, all first generation Christians converted from Hinduism.

The library of the American Bible Society at Astor House, Astor Place, New York City, contains copies of the Scriptures in nearly 600 different languages and dialects among which are many unusual and interesting volumes. The Society is glad to show this permanent exhibit to all interested persons.





## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### NEWS OF THE COLLEGE

#### Annual Meeting of the Board of Trustees

Unless otherwise announced, the meeting of the Board will be held Tuesday, April 10th, the week following the meeting of the North Central Association. Trustees please take notice.

The College was enabled to participate in the Federal Aid Fund for College Students to the full extent of our quota, which did not exceed one-tenth of the enrollment of October 15th, 1933. This gives us in the neighborhood of 30 students, one-fourth of whom must be new students and all jobs must be new jobs,—created for the benefit of these students. They may earn as much as \$20.00 a month. The proportion of girls and men must accord with that of the general enrollment. This is serving as a help for certain ones to earn part of their expenses. For every new student employed, we may employ three students already enrolled.

At the last Faculty Club meeting, Miss Doris Stout, of the Department of Elementary Education, read a very acceptable paper upon the general topic of reading, as she applies to her department.

Ashland College is the supervising school for the emergency school at Mansfield and Dean Mason and others go over every two weeks on Saturday to look over the work.

Dr. Charles Anspach, dean of the Arts College of the Ypsilanti State College, was here over the week end, speaking to the convocation on Friday afternoon and to the Ashland Chapter of the Ashland College Alumni at Mansfield in the evening. All concerned are under obligations for this very acceptable service.

Miss Charlotte Teeter, daughter of Dr. and Mrs. R. R. Teeter, of Ashland, was recently elected May Queen. The May Day activities will be held as usual in late May before Redwood Stadium.

Readers will pardon this personal note. I will have one son, Cassel, graduate in Law at Michigan University in June. Also Edwin, Junior will graduate from Columbia in Journalism, and Jack, the youngest will graduate from the local high school also in June.

The summer school bulletin is off the press and ought to reach its readers within a few weeks. It takes the place of the regular March issue of the Bulletin.

The County Basketball Tournament was held last week in our Gymnasium, bringing many young people to the college grounds, Sullivan being the winner.

EDWIN E. JACOBS.

### WEST KITTANNING REVIVAL

We have just enjoyed another refreshing revival under the leadership of Brother Robert Miller. For three weeks, from January 23 to February 11, Brother Miller kept hammering away with forceful messages from the Word, and the Lord honored his fearless preaching. Due preparation was made for the meeting by two weeks of cot-

tage prayer meetings and through personal visitation. The question box proved to be a popular feature of the meeting. Revivals were held simultaneously by many of the other local churches, and this cut our attendance at first, but the last week made up for it all. The visible results were 63 decisions, of which 41 were reconsecrations and 22 were confessions. Most of those making reconsecrations were young people, and most of the confessions were made by adults. Eighteen persons were baptized and received into the church the Sunday following the meeting, among which were three married couples who already had children that were members of the church. Another married couple, two fine young men, and several children were also baptized and all but one received into the church the same day. One whole family was taken into the church, consisting of father, mother, two boys and one girl. We praise the Lord for the victories won, and ask your prayers that those who have come into the fold might be true to their Shepherd till he comes. The church here has granted me the privilege of holding a three weeks' evangelistic meeting for the Vandergrift church, beginning Monday, February 26. We ask the prayers of the brotherhood for this meeting.

ROBERT D. CREES,

Kittanning, Pennsylvania.

### THE REVIVAL AT KITTANNING

Late Sunday night, after the close of the South Bend meeting, we made a flying trip home to be present when two of my little boys were to be operated on. Remaining long enough to see that they were getting along all right, in a few hours the trip to Kittanning was resumed. The meeting here opened January twenty-third and closed February eleventh.

The difficulties, opposition, and counter-attractions were many, besides a sudden clap of sub-zero weather, which, coming as it did after several weeks of spring-like weather, presented a real check to the meetings. After two weeks of many troubles, things settled down to business and the Lord wrought many victories in spite of the troubles. Difficult circumstances but present new opportunities to our God. The final results far exceeded the anticipations of all of us. The best of us are pretty well circumscribed in our faith and vision by the conditions that prevail about us. We all feel free to criticize Peter for his lack of faith and fear of the boisterous waves on Galilee, but how many of us today would do better than he?

Brother Robert Crees, pastor of the Kittanning church, is doing a good constructive work here. He is building well. He is featuring the teaching of the Bible and the people are liking it. Stable folks are having confidence in him and his work and are entering the church. There were not so many decisions this year as there were last year when here, but it appears that there will be some very substantial additions that ought to count much for the future strength

of the church. Brother Crees' work has just begun here and if the Lord tarries there will surely be a transformation of the whole work in a few years.

Once more we had our home with the pastor and his wife and it was truly a most pleasant experience as always before. We enjoyed the fellowship and hospitality in the homes of the people greatly. It was a real pleasure to labor here again.

R. PAUL MILLER.

### THE MEXICO AND CORINTH CHURCHES

Already over four months have passed since coming as pastor into this new field in Indiana. We purposely neglected writing of our work here until after the revival meetings at the two churches.

After eight years of service in a Church with only one charge we had to adjust ourselves to a circuit. This was not so difficult however, since we had three places for a while in our first charge. The Mexico church own their own parsonage so we live here and drive back and forth six miles to the work at Corinth.

Mexico is in a village of 450 people with four churches. The Church of the Brethren is the largest. Our church is next. We have a fine building here well equipped for church worship and Sunday school work. The church at Corinth is two and one-half miles from the village of Twelve Mile. It is located on a byroad in a community not so thickly settled as some. We have here a large one-room building with a splendid basement. The active membership is about the same at both places. However, Corinth has a very large non-resident list. I shall have these names printed in the Evangelist soon so that if any are located within reach of a Brethren church, the pastors of such churches might visit them.

The attendance is about the same at both places. Our evening attendance is almost as large as at the morning service. At Corinth no one leaves at the close of the Sunday school but all remain for the church service. In fact the church service is often larger than the Sunday school attendance. The Sunday school attendance is almost as large on the odd Sunday as on the Sunday of preaching service. Both churches are blessed with a splendid group of young people. In fact at both churches the Young People's Class is the largest class in the Sunday school.

We have found the people very congenial and hospitable. If the South can beat them in friendliness I would not mind living in the South. They have been very liberal in donations. One Sunday morning we were surprised when the church at Mexico asked us to remain after the morning worship. We were led to the basement where a well prepared dinner awaited us. We were given a hearty welcome by the congregation and they pledged their faithfulness to the work of the church.

But the following Monday evening we were still more surprised when the two churches met in the auditorium for a surprise donation. After a brief program we were ushered to the basement to a large filled table of eats that would make any preacher's mouth water. Mrs. Kraning read "Deacon Lamb's Donation". The donations did not stop however with this surprise. The members have almost kept us in meat during this winter.

On October 29th we held our Homecoming



service at Corinth with a large attendance and a splendid program. Brother D. A. C. Teeter of Loree brought a splendid message in the afternoon. In the evening we began our revival meeting. The weather was ideal the first week and the crowds and interest grew. But the second week ushered us into that first cold weather of the winter. Because of this we were unable to reach the type of people we desired. In spite of this the Lord blessed us with a splendid meeting. Eight were led into the baptismal waters and seven united with the church. During the two weeks we visited the entire resident membership and called upon other homes in the community.

Corinth is to entertain the Indiana State Conference in June. They are already making plans to give the delegations as fine a welcome as has been accorded a Conference. The inside walls have recently been redecorated which adds to the appearance in a wonderful way.

On January 11 we began our revival at the Mexico church. We were able to visit the membership before we began the campaign. We also made a visit in every home of the village and gave a report of our findings at one of the evening services.

The weather for the two weeks was ideal with the exception of the last Sunday. About as beautiful weather as I have ever seen in January. The crowds were large and interest splendid. But the last Sunday we desired to make our final drive we were almost snowed out. During the first week we preached a series of sermons on the Book of Jonah. Copies of this Book were furnished the audience so they might follow the study. At the end of the week a large number of these were given to all who heard of the eight sermons.

Thus far, nine have been baptized and received into the church. One was received by relation. This makes a total of 15 since our pastorate here at Mexico. We believe others will yet come in the near future. The people of the village and members of other churches attended the services quite regularly. We had some large delegations and some splendid music.

We want to thank the members of both churches, the people of the community, delegations and those furnishing special numbers in this public way. It has been a source of gratification to have a retired elder like Brother Ditch in the congregation. These men of God, who, though they have retired from the active ministry, but who still lend an inspiration to young ministers, need to be congratulated. There are far too many elders in congregations who become a thorn in the flesh for the local minister. May God bless these men who are a real asset to the local church.

We desire the prayers of the brotherhood that these churches might be strengthened for the task ahead. L. V. KING.

## A Message to the Churches

(Continued from page 6)

rendered; and lives yielded to God?

This question of Evangelism is to the forefront in the Brethren Denomination at this time. For months past it has been under discussion and it seemed to reach a point of swinging definitely into action at the last General Conference when our own Brother Benshoff, the retiring moderator, made this an outstanding point in his ad-

dress. We quote a few sentences from that address:

The early disciples never questioned the obligation resting upon them to preach the Gospel as a Witness to all nations. Through the Great Commission our Lord and Master is placing great obligation upon us. As if he were here speaking, we hear him say: "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world" (Matt. 28:18-20). This then is our task, but until we are all agreed on this point, no great results can be realized. It is the work of the whole church; all her resources must be brought into action; all the institutional and auxiliary activities of our beloved brotherhood must be made to contribute to this end.

The committee appointed to consider the Moderator's Address brought in the following report:

That, since evangelism is at the heart of the God-assigned task of the church, a committee be appointed to prepare and present to this conference the suggested program of evangelism for the coming year.

Respectfully submitted by your committee,

G. C. Carpenter.  
C. C. Grisso.  
Frank Gehman.

Carrying out this recommendation of the General Conference a committee was appointed which presented a Program of Evangelism before the Conference adjourned. We would like this program to receive consideration by this District so we submit herewith:

### Program of Evangelism

This program shall give chief prominence to promote aggressively the winning of men to the church through the New Testament Evangelism by fostering:

- 1—An Evangelistic Meeting in each congregation this year.
- 2—A Bible Institute in each church or group of churches properly situated.
- 3—A Lay-Visitation Campaign. (To be done by the Deacons or a group like the Seventy.)
- 4—A School for Evangelism for all pastors and others who desire to carry forward a successful campaign.
- 5—Definite efforts to establish preaching places or Bible Study Classes in at least TEN new Communities in each District.
- 6—All the churches supporting loyally and faithfully, the program of their own Mission Boards.
- 7—Promotion Day in each congregation; setting forth the program and receiving an offering to promote the work herein offered.
- 8—The Board of Evangelists shall be charged with the formulations of plans they shall make for the execution of this program.

The Committee:

Charles A. Bame,  
A. V. Kimmell,  
J. C. Beal,  
R. Paul Miller,  
Ray Klingensmith.

Being a member of this committee it is our conviction that this program can be made immediately effective if the District Conferences of the brotherhood will fall in line, therefore I have taken considerable time and space to open the way for the Pennsylvania Conference to be among the first to advance this program. The outline as given is only suggestive. We recommend that it be taken up in detail and worked out to the profit of every congregation and the salvation of many souls the coming year.

The time for debating so imperative a question is over, the time for action is here.

### Boys' Work

At the last General Conference, Boys' work in the Brethren Church received considerable notice. This has been done at former Conferences—on paper, which abandoned the matter. Why should our boys and young men not have some place in our National Church life? There is a work that only boys and young men can do, why not open the way for them to do it? Let us no longer pretend we are doing this as a favor to the boys, let us frankly state that we are backing this program because the Church needs the boys and unless they come in to do their part it will go unfinished. Of course the boys need the Church but with equal force we say the Church needs the boys. Since we have delayed this movement long it will require honest sincerity to convince the boys that we mean business when we say that we are opening the way for them to take a real place in our church life.

If we were asked to give a reason for the apparent indifference of the church along this line in the past we would say that most efforts in this direction in the past years have so definitely carried the stamp of organizations that are more foreign to the world than they are for the church and not in line with the standards and policies of the Brethren Church. Thank God we stand for something and we cannot compromise with institutions that are partly in the church and partly in the world. Even though the objectives of such organizations be commendable, the church cannot back methods which are not out and out for Jesus Christ the Son of God. We often hear the work of the Sisterhood girls held up as an example of that which could be done with the boys. This is a good example for the girls are moving ahead from one victory to another but let us remind you that their efforts are aimed entirely toward the exaltation of Jesus Christ and the advancement of his church. When we launch a work with the boys which will be faithful and spiritual there will be an appeal which the pastors and Brethren parents can back wholeheartedly and with the encouragement it will surprise us to see what our boys and young men can do. Since N. V. Leatherman of our District is the chairman of this enlarged Boys' Work Committee of the General Conference, will it be out of place for us to suggest that the words, terms and phrases of the Boys' Work report be changed so as to represent our own objectives without borrowing from outside sources and with the outline as suggested by General Conference proceed to put our District to the front in support of the new Boys' Work movement?

### Church Extension

This is a matter that lies close to the hearts of all active brethren. What has the Pennsylvania District done to establish new churches in recent years? How long has it been since a new church was started in Pennsylvania? We mean a Brethren church. Our Home Mission Board is much alarmed about the closing of churches, and rightly so, but some of these closed churches have been dead so long that their closing had little or no effect on the brotherhood. Others which have closed have been merged with larger congregations and the membership is not lost to the church at large, but the appeal from our general Mission Board for



church extension should stir us to quick action.

Strategic centers are open to us. Centers of population are without fundamental preaching and teaching. There are whole cities where our ordinances are scarcely known and of course never practiced. Our District Boards are spending quite large sums of money in supporting weak churches that never will grow to any extent or become more than small mission points, while there are places where the same money rightly expended soon would build growing, self-supporting churches.

With the exception of the last three years of depression from which we will recover, should the Lord delay his coming, it is no more difficult to build new churches now than it was in former years. Strategic centers are still open. Why not enter and occupy?

Of equal importance to securing the right location for a new church is that of getting the right man to be a leader in the new work. Not all good preachers are good builders. Not all successful pastors are good organizers. In order to quickly establish a new church the leader must be a good organizer, a good pastor and a good preacher. As a preacher he must have a message from the Bible that will satisfy spiritual hunger in the hearts of the weary and the sin-sick. As a pastor he must be willing to get into the homes of the people and help in the common perplexities of life as only a man of God can do. As an organizer he must be able to quickly judge human nature and direct in the placing of new recruits in offices within the new church where they can do their best work for Christ and the church. He must be a man of real faith and courage, never willing to admit defeat knowing that if God be for us who can be against us.

In our Conference District there are a number of strategic places where Brethren churches can be established. You Brethren who have been much longer in this field than myself can readily name them. We have men fully capable of the leadership above mentioned. I am therefore challenging this Pennsylvania District Conference to urge through its proper officials the opening of a new church in the most promising field at an early date. Let us not deceive ourselves by thinking that resolutions or enthusiasm will build new churches. True, these must be in evidence in the beginning but they are only the first steps and short steps at that. Your speaker has had some experience along this line and he well knows that it will require the expending of life itself before the task is accomplished. No church ever was built without some man or group of men and women paid for it with life.

It will also cost money—real money—more money than most people think, but the money will be forthcoming if we move out in the will of the Lord. At this point I can hardly speak plainly without seeming unappreciative of former men and unmindful of the credit which is due to some places which have contributed much to the church in men and money during the past generations, but the fact remains that too large a portion of our district mission money is going into places that have made no advance in years. In reality some have gone backward and to many it seems a continued support of such places is a waste of money.

In some instances this has come to pass because a little group selfishly insists that they be kept in office and they actually fear growth lest they be voted out of a job. Honest efforts of some very good pastors have failed for this very reason. On the other hand there are places where general conditions are naturally such that no self-supporting work ever can be established. In either case continued use of the Lord's money in such places is a betrayal of stewardship and the sooner it is stopped the better. Partly because of these conditions our District mission interests are practically at a standstill. We are hardly holding the fort. The opening of a new church in a promising field will put new life into our giving for district missions and encourage the whole brotherhood in a forward movement. I have actually seen a number of churches begun under proper conditions, become self-supporting immediately or in a very short time after the initial opening was paid for by the district. This can be repeated. Why not a new church in Pennsylvania this year? It can be done.

### The Church Age

Some of us think that the church age is drawing to a close. Present day conditions should increase our interest in the church program as outlined in the New Testament. The third chapter of the Revelation pictures vividly the conditions set forth in the beginning of this message. The letter to the church in Philadelphia clearly sets forth the deepening spiritual life of true Believers at the end of the present age. The letter to the church at Laodicea just as clearly shows how the nominal church member will be worldly, careless, indifferent, lukewarm. The marked contrast between these classes continues until the end of the age. The first verse of the fourth chapter tells what will happen when the church has run her course, "After—these things—(the program of chapters two and three) I saw a door opened in heaven." Then the voice of the trumpet, always identified with the Rapture call, invites all true believers to enter Heaven, having met the Lord Jesus in the air. This means that the dead saints shall be raised, the living saints shall be changed and together they shall go to be forever with the Lord.

We do not know the time of this event but present conditions should make us very watchful and the church—the Brethren Church—should be working as well as watching; working as she never has in all her past history. May the Blessed Spirit of God lead us in all things until he comes.

Idaho's highest mountain has been officially named Borah Peak, in honor of that state's famous senator. We suggest that Louisiana institute a search for its swampiest bayou, and name it after Huey Long.—The Living Church.

## OPINIONS OF OUR READERS

### "THE SIN UNTO DEATH"

In the Evangelist of February 3—there appeared an article interpreting John 5:16 to be physical death, and as proof cited 1 Cor. 11:30 as being physical sickness and death caused by improperly observing the

Lord's Supper. I cannot conceive of such an interpretation. I make no claim as a theologian. But believe any person who lives in any book of the Bible until that book becomes part of him, has a perfect right to interpret it. I do not consider the Bible a technical treatise. This brief study on the "Unpardonable Sin", I hope finds a place in the columns. I do not ask any person to agree.

### "The Unpardonable Sin"

A subject that curiously interests many people. It is "Blasphemy against the Holy Ghost". This is only possible to those who have received the Holy Ghost. Unbelief, rejecting the Spirit, refusing to accept the gospel and Jesus Christ as Savior, are not the "Unpardonable Sin" of Scripture. All unbelief is unpardonable but when you believe you may be pardoned. Under the law, "Presumptuous Sin" was unpardonable.

Ex. 21:14—The presumptuous murderer—"Take him away from my altar, that he may die. No use to pray.

Num. 15:31, 32—the soul that doeth ought presumptuously—Reproached the Lord—Despised his word—"Let him be cut off—his iniquity shall be upon him—" For other sins there are the various offerings—Burnt, Sin, Trespass.

Deut. 17:12—The man that will not hearken to authority but does presumptuously, must die, that the evil may be put away.

Ps. 19:12, 13—Cleanse thou me from secret faults. (Pardon). Keep back thy servant from presumptuous sins—(grave danger). Then shall I be innocent of the great transgression (unpardonable).

Matt. 12:31, 32 states very plainly the fact of "Blasphemy against the Holy Ghost" which can never be forgiven. A kingdom divided against itself is brought to desolation. If Satan cast out Satan his kingdom cannot stand. If by the Spirit devils are cast out then is the Spirit victor. If we who have the Spirit in our hearts rise against him and blaspheme against the Holy Ghost it is unpardonable. Our house is brought to desolation.

Under the law, blasphemy was punishable by death. The law and its operation was a physical setting forth of great spiritual truths. This is the dispensation of the Spirit, John 16:7. The world cannot receive him, (Holy Spirit) John 14:17. God hath given the Holy Ghost to them that obey him. Acts 5:32. Now Blasphemy against the Spirit produces spiritual death.

Ananias lied against the Holy Ghost. Acts 5:1-10. Satan filled his heart. It was not the first time, or the last, that Satan tempted one to step from light to darkness, from life to death, from God to Satan. Physical death was merely the method used of God to teach us the momentous truth that "Lying against the Holy Ghost produced death (Spiritual).

1 Tim. 1:13—Paul who before was a blasphemer and persecutor obtained mercy, because he did it ignorantly in unbelief. A plain inference that if he had done so after he had known the way of truth, there would have been no pardon.

Heb. 6:4-9—The teaching is to holy brethren, who should be teachers; they have laid the foundation. If they are not Christians, I would not know what words could be used to describe believers. They have crucified the Son of God afresh, put him to an open shame. They have received blessing from God but brought forth thorns instead of



fruit. Their end is to be burned. They presumptuously turned against the Christ whom they confessed. The sin unto death.—A possibility presented though the the writer hoped for better things.

Heb. 10:19-31—Here are "brethren" who "enter into the holiest—by the blood of Jesus" admonished, "Let us hold fast the profession of our faith. . . . Not forsaking the assembling of ourselves. . . . For if WE (Paul must include himself with the brethren) sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Unpardonable). They have counted the blood wherewith they WERE sanctified an unholy thing and have done despite to the Spirit of Grace (spiritual death).

2 Peter 2:20—Here are those who have "escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ," becoming "again entangled" and "overcome," and the "latter end is worse with them than the beginning." They turned "from the holy commandment". Presumptuously sinned against the spirit. "The Sin unto death."

1 John 5:16—"There is a sin unto death: I do not say that he shall pray for it." A brother commits it. A hopeless condition. An unpardonable sin. In perfect harmony with the word of God on presumptuous sins. Under the law, committed by one who knew the law and came under the commands and statutes of God, but flagrantly, deliberately, presumptuously violated and despised it. There is no sacrifice to atone for it. The sin is unto death.

Under the dispensation of the Spirit of Grace—that one who receives the Spirit and later permits Satan to fill his heart, deliberately, wilfully, turns from, does despite to, counts the blood unholy, presumptuously sins against the Holy Ghost. There is no forgiveness. The sin is unto death. spiritual death. Nothing can separate us from the love of God, but we can depart from him if we choose to do so. I know of no promise to the unfaithful.

Sufficient strength for the weak, wisdom for the lack of it, security against temptation, but God will not save a man who will not accept his salvation and keep faith with him.

CLAUD STUDEBAKER,  
5002 Dearborn Street, Pittsburgh, Pa.

#### FIVE CENTS FOR AGED MINISTERS

Dear Brother Baer:

My heart was made to burn within me when I read Brother Ronk's article, especially when he says the members of our church actually gave the handsome sum last year of 5 cents each, for the support of our old ministers and their widows—those who stood in the front of the battle and many times without one cent of pay and if any, so small that there wasn't a penny to save for their old age. I have seen great hardships endured by such godly men and women, and the thing that hurts is, we say we can't afford to give and yet as Brother Ronk says we go to movies and use cosmetics and hosts of other things our souls would be so much better off without things that aren't becoming at all for children of God—and leave these fine old saints in real need in their last few years. May we learn to "give beyond our power to prove the sincerity of our love" and right the wrongs we have done.

Yours sincerely,

AUNT SUSAN.

#### THE RESURRECTION GLORY IN SCRIPTURE AND SONG

(Continued from page 11)

On that fair Easter morn he arose from the grave,  
And I know my Redeemer now liveth to save.

#### Chorus

Liveth to save, liveth to save,  
My blessed Redeemer now liveth to save.

He liveth, I know, at the Father's right hand,

The King ever glorious of that holy land;  
And there e'en for me does he plead in his love.

My blessed Redeemer who liveth above.  
(Cho.)

He liveth, I know as my Savior and Friend,  
Who ne'er will forsake me till life here shall end.

I may trust him to keep till my journey is o'er.

My blessed Redeemer who lives evermore.  
(Cho.)

#### Intermediate Exercise (Six children)— Easter Gifts

1. Early on the Easter day,  
Mary weeping stayed  
In the garden by the tomb  
Where her Lord was laid;  
But the risen Christ drew near  
Gently to bestow  
His own Easter gift of love,  
Comfort for her woe.
2. Loving women, bowed in grief,  
To the grave had gone,  
Spices to anoint their Lord  
Bearing Easter dawn.  
Jesus his own Easter gift  
Had for them as well,  
Joy to overflow their hearts,  
And all grief dispel.
3. Somewhere, Peter met his Lord  
On that Easter morn,  
Peter, who had wept when he  
Had that Lord foresworn.  
There a blessed Easter gift  
Christ to him had brought,  
The forgiveness, full and free,  
Peter humbly sought.
4. To his own disciple band.  
Torn with grief and fear,  
Gathered in the upper room,  
Did the Lord appear;  
And his precious gift to them,  
That glad Easter-tide,  
Was his peace that in their hearts  
Ever should abide.
5. As with puzzled hearts they walked  
Sadly that same day,  
Out toward Emmaus, the Lord  
Joined them in the way,  
Gave to them his Easter gift,  
Understanding wise,  
There unfolding God's own words  
To their won'dring eyes.
6. And to Thomas, who refused  
Glad news to receive,  
Who, until he touched his Lord,  
Never could believe,  
Jesus brought a gift of faith,  
Showed his hands and side.  
And with true faith, "Lord and God,"  
Doubting Thomas cried.

#### Special Easter Address.

#### He Arose—With Promise

Leader—

What hope and promise for all men  
Did Christ bring, as he rose again?

Boys—God hath both raised up the Lord,  
and will also raise up us by his own power (1 Cor. 6:14).

Girls—Now is Christ risen from the dead, and become the firstfruits of them that slept (1 Cor. 15:20).

Leader—Jesus said, Because I live, ye shall live also (John 14:19).

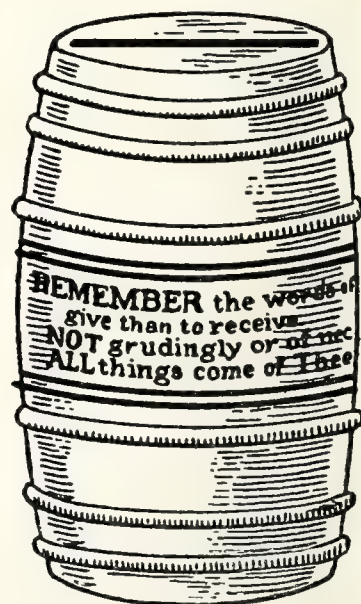
Hymn—"Jesus Rose from Out the Grave."  
(Tune, "Come Ye Faithful, Raise the

#### Strain")

Jesus rose from out the grave,  
All its strong bonds breaking,  
From the silent sleep of death,  
To full life awaking;  
And because our Savior Lord  
Now forever liveth,  
We who love him too shall live  
In the life he giveth.

Jesus arose, when earth in joy  
Was new beauty flinging.  
From a winter's sleep of death,  
To new life upspringing;  
So in beauteous life he rose,  
Now forever liveth,  
And to all who trust his power,  
His own life he giveth.

Jesus rose and proved his power  
By that rising glorious.  
From the mighty grasp of death,  
He came forth victorious.  
And his Word shall stand for aye,—  
As he ever liveth,  
He unto his own beloved  
Life immortal giveth.  
Benediction.—S. S. Times.



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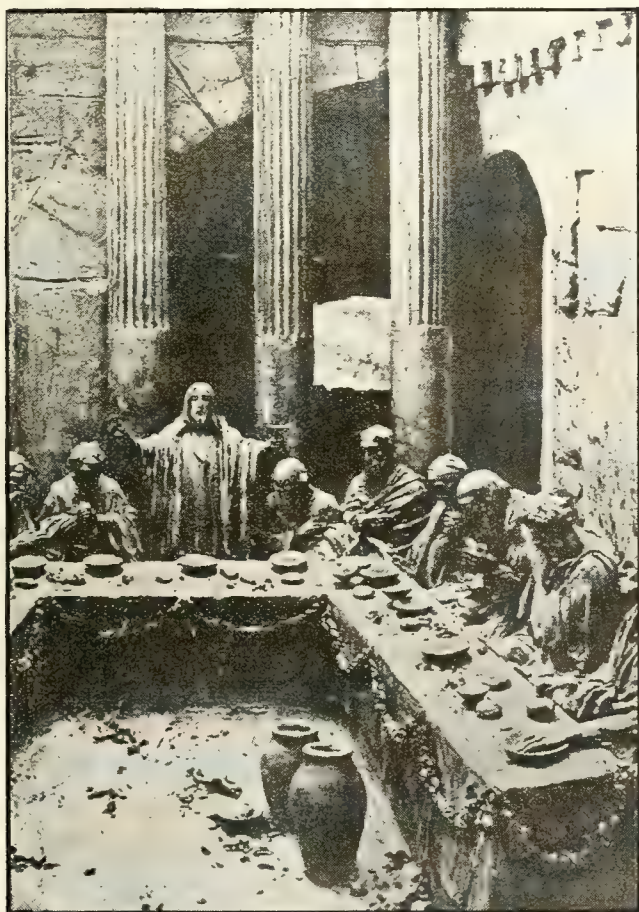
to L. S. Bauman, Long Beach, Calif., if west of the Rockies.

Prepare for

**A Real Sacrifice Offering at  
Easter for Foreign Missions**



# BRETHREN EVANGELIST



*Thy body, broken for my sake,  
My bread from heav'n shall be;  
The cup of blessing I will take,  
And thus remember Thee.*

*—James Montgomery.*

## Bread of Life

*Break Thou the bread of Life,  
Dear Lord, to me,  
As Thou didst break the loaves  
Beside the sea;  
Beyond the sacred page  
I see Thee, Lord;  
My spirit pants for Thee,  
O living Word.*

*Bless Thou the truth, dear Lord,  
To me, to me,  
As Thou didst bless the bread  
By Galilee;  
Then shall all bondage cease,  
All fetters fall,  
And I shall find my peace,  
My all in all.*

*—Mary A. Lathbury.*





## Signs of the Times

by  
Alva J. McClain

### THE New Theologians

I do not think that any one could have a higher respect for the work of science than I have. And in this matter I can show my faith by my works. Upon several occasions I have gone to sleep peacefully under an anaesthetic and committed this "earthly house" without reservation into the hands of scientists (confessing, however, that I felt a bit safer when the scientist was also a devout believer in my Lord). And my present state of good health seems to be due to a scientific discovery which, providentially, I was led to try.

But giving all due honor and credit to the long line of heroic scientific investigators, I do not think that the knowledge and skill required to remove an appendix, nor an ability to predict the progeny of fruit-flies, is any guarantee that a man is competent to reconstruct the temple of Christian Truth. Yet this is precisely what certain scientists propose to do. The following is a case in point.

### THE New Religion of "Reverent Science"

Recently in the city of Boston there was held the 93rd annual meeting of the American Association for the Advancement of Science. Over 3000 scientists were present, representing 139 learned societies with a total membership of 20,000. Many remarkable discoveries were reported and discussed. But the most remarkable discovery (perhaps it should be called an "invention") was reported by a Harvard professor of Geology, Dr. William Morris Davis. It is not often, in these meetings, that you hear an address devoted to religion. But Dr. Davis, appointed to deliver one of the foundation lectures, assumed the role of prophet and theologian of a new religion which he calls "Reverent Science".

The lecturer outlined very definitely and dogmatically some articles of faith which appear in this new religion. An examination of these articles reveals, to those acquainted with the history of philosophy and religion, that there is nothing really new except perhaps the combination of ideas. The religion of "Reverent Science" appears to be a curious mixture of Agnosticism, Naturalism, Evolution-ism, Stoicism and Phariseism, flavored with a naive mysticism in the realm of morals and duty. If this religion were only a proposal, perhaps it would not be anything to get excited about. But Dr. Davis, supposed to be a well informed man, declares that this religion actually exists and is growing. Therefore, I wish to quote five of Dr. Davis' articles and discuss them briefly.

### A RELIGION of Agnosticism

Dr. Davis says, "Reverent science devoutly refrains from assuming to know the nature and thoughts of a Supreme Being by imputing even the best of human thoughts and nature to him. It stands humbly before the ever-expanding mystery of the universe."

This will be recognized as nothing more than sheer Agnosticism, wrapping itself in the mantle of humility (a Christian virtue, by the way). And Agnosticism is simply Greek for "ignorance". To be ignorant involuntarily is pitiable. But voluntary ignorance in the presence of Divine Revelation is inexcusable. (Rom. 1:20). And God has revealed himself, not only in the Bible, but in the very universe to which Dr. Davis has given a life of study: Yet he stands "silent" before this revelation and "refrains" from knowing anything about its Author. Such an attitude is neither devout nor humble. It is SIN.

If the Apostle Paul were on earth today, he could not have described this religion more accurately than he did in Romans: "For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made even his eternal power and Godhead; so that they are without excuse: Because that, when they knew God, they glorified him not as God; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools" (1:20-22).

### A RELIGION of Naturalism

Dr. Davis continues, "Reverent science has a secure faith in the persistence of natural law through time and space, because such persistence has repeatedly been shown to be in the highest degree probable. In view of this faith, certain reported events, known as miracles, which interrupt natural law, are discredited."

Nothing could be clearer. The worshippers of "reverent science" held to the absolute reign of natural law without any possible exception. Therefore, no miracle has ever taken place. Thus Dr. Davis could never be convinced that our Lord was born of a virgin or that he rose from the dead. All such events "are discredited" in advance by the new religion. But Dr. Davis is not satisfied with this "accomplishment". Having denied that any miracle has ever happened in the past, he turns ambitiously to the future and rules out miracles forever and everywhere. "Through time and space"—are his exact words.

It is not unusual to find men who deny that any miracle has ever taken place on earth, in the past. But here is a man who can tell you what will not happen through all time and all space. I do not know what happened when Dr. Davis laid down his universal and eternal law, but if his hearers had any sense of humor they must have laughed (even the sceptics). Dr. Davis may be an agnostic about God, but he can tell you how the Universe will be run throughout eternity! Laughter is the only reply that such assertions deserve.

Nineteen hundred years ago the Apostle Peter forecast the coming of such men as Dr. Davis and stated the very argument they would use. "There shall come in the last days scoffers . . . saying, 'Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation.' Here you have two fundamentals of Dr. Davis: First, the reign of natural law—"all things continue as they were." Second, since nothing miraculous ever has happened, therefore, no miracle ever will happen.

And Peter shows that both affirmations

are false; for, first, some miracles have happened in the past—the world was once destroyed by judgment (2 Pet. 3:5-6); and second, the Day of the Lord is coming in spite of the men who question it. The Day of our Lord's second coming will completely shatter the religion of "reverent science" for it will be the greatest miracle of the ages. Read 2 Pet. 3:3-14. It is God's answer to all those who deny the possibility of miracles.

### A RELIGION of Evolution-ism

A third article of the new religion runs as follows: "Reverent science believes that various communities or tribes or people have, through their purely human effort, gradually formulated such rules of behavior or codes of morals, or principles of ethics as seemed fitted for their needs in the successive stages of savagery, barbarism, civilization or enlightenment."

The part of this article to be noticed especially is the clause, "through their purely human efforts." This means not only the philosophy of evolution-ism, but more than that, an evolutionary process in which there is no possible interposition on the part of transcendent God. Whatever has been done whatever progress has been made, is purely the result of man's own efforts.

The answer of Christ to this sort of thing is very simple: "Without Me ye can do nothing."

### A RELIGION of Stoicism

As to the future, Dr. Davis says, "Reverent science accepts, without asking to know, whatever fate is in store for us after death, be it immortality or annihilation, in the complete trust that it is a fate fitting the part we have to play in the unfathomable mystery of existence."

This is the language of Stoicism, a philosophy which has something grand and attractive about it to those who know nothing better. You will find it popularized in Henry's *Invictus*—"I thank whatever gods may be for my unconquerable soul." You will find it in Bertrand Russell's atheistic work (Continued on page 14)

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GEORGE S. BAER  
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# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## The Revelation of the Supper Table

The Last Supper was the most remarkable occasion of instruction of which our Lord Jesus ever made use in the training of his disciples. It was a time of revelation. Every act on that occasion was freighted with religious truth, and every word was full of significance for his disciples of all time.

The primary lessons of that occasion are plain and commonly recognized among us—the need of spiritual cleansing, as set forth by the feet washing; the importance of brotherhood and mutual fellowship on the part of Christ's disciples, as taught by the full evening meal; and the memorial of the atonement, as symbolized by the bread and the cup. These must never be lost sight of, nor passed by lightly. They are fundamental to the preservation of Christian truth and to the perpetuation of the spirit of obedience and to the promotion of spiritual growth. No pains must ever be spared to teach new members and to refresh the minds of experienced members concerning these priceless commitments to the church. If Brethren people ever grow weary of telling over and over the story of these ordinances, or if they ever come to consider as commonplaces the wonderful truths they convey, then will the church have lost the vision and the spirit that gives it a right to a separate denominational existence. And our Lord, we dare to believe, will have lost a witness to a most vital part of his message to mankind.

But as we ponder that wonderful scene and the gracious words that fell from our Savior's lips, many other related thoughts and suggestions come to us that give inspiration and uplift to the soul and challenge the conduct. In our meditation, that last supper scene presents itself to us as a time of great revelation—a revelation of man to himself and of the glory of God in the face of Jesus Christ.

### Man's Higher Possible Life

First, our Lord revealed to man the inner and natural quality of his own life, his undone and sinful condition, and set over against that, the pure, exemplary, obedient character that God desires man to be, as set forth in the humanity of Christ. "I have given you an example," he said. Those words had reference first of all to the obligation he was laying upon them to practice the three-fold ordinance that was to become a part of the church's forms of worship. But they also involved a setting forth on a far wider scope the ministry of Christ's example. "I have given you an example," he challenged them, and by so doing thrust his flawless life into the center of their consciousness. He appeared to them as both a reproof and a challenge. They could not help seeing their own wretchedness and self-will; their worldliness and lack of spiritual mindedness, as a sordid contrast to his own blessed person. And he became to them the embodiment of their highest hopes and aims. The beauty of his life appeared to them in a new light. The memory of all he had said and done was ushered before them. They remembered he had said to them, "I came down from heaven, not to do mine own will, but the will of him that sent me" (John 6:38); "I do always those things that please him" (John 8:29); and "My meat is to do the will of him that sent me, and to finish his work" (John 4:34). These and many evidences of his identification with the will of the Father came surging through their minds. And as they pondered these things, as they surely must have done, these new words of Christ—"I have given you an example"—must have come to them with a far-reaching significance, involving more than the washing of the saints' feet. Truly, he had come to show men how they ought to live. That challenge, when coupled up with the primary fact of his saving and enabling grace, proved, and does prove, a great inspiration.

### Man's Higher Social Relations

Another element of this revelation of man to himself, dealt with his relation to his fellowmen. They were made keenly aware of the spirit of their Master toward others—an example to them. They were to walk in the world with love in their hearts for all men, ready to give themselves in service wherever opportunity might call. Besides he broke bread with them and led them in eating together. They could not eat bread with their brothers and tarry one for another without being made to feel a very definite and sacred relationship existing among them. The oriental mind could not escape it. The eating of a meal with another was a pledge of friendship. As they sat in that intimate and hallowed presence they eventually heard him say, "A new commandment I give unto you, that ye love one another." How far were they to carry that sentiment? Perhaps such a question entered their minds. If it did, he answered it for them in the next breath—"as I have loved you, that ye also love one another." What a challenge! What love! And it is no mere sentiment he is talking about; it is to be as practical as his own example, and is to be for them the mark of discipleship. "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). Such love means sacrifice, and carried to the highest degree, it stops not at the giving of life itself. For he said a moment later, not by way of command, but as setting before them the appeal of a great ideal, "Greater love hath no man than this, that a man lay down his life for his friends" (John 14:13). And as they listened to those noble words, there may have come to their minds his reproof of a short time before, to effect that, the Gentile leaders like to lord it over their fellows, "But it shall not be so among you; but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant" (Matt. 20:26, 27). Then to make the duty doubly binding, they recalled a former statement he had made concerning the guiding standard of his own blessed life: "I am among you as he that serveth" (Luke 22:27). The force of such an example could not have escaped the disciples as they sat with their Lord at the supper table. And we are thoughtless worshippers if we come to the Lord's table and fail to be impressed with the same great truth.

### A Vision of God's Love

A third important truth that must have stood out before the minds of the disciples, as they were gathered about that supper table, had to do with the attitude of God the Father, whose glory Jesus had come to reveal. As Jesus gives to them the bread and the cup, they were reminded not only of his own soon-to-be broken body and shed blood, but of the Father's love and grace, for in the course of his instruction he said to them, "For the Father himself loveth you, because ye have loved me" (John 16:27). They must have recalled also their Master's words on a previous occasion: "For God so loved the world, that he gave his only begotten Son." It must have been made clear to them, as it was later to Paul: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). Those discerning disciples saw more than the emblems of the eucharist, they saw a revelation of the Father in the face of his Son. Paul saw it, and should they not have seen it? Paul says: "For God who commanded the light to shine out of darkness, hath shined into our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). In that blessed face the disciples saw, as we also may see, the face of incarnate Deity. That face contained a glory they could not understand. It revealed a love that was deeper and broader than the measure of man's mind. It displayed a peace that surpassed knowledge. All the tragedy



of the coming hours could not make him fearful and anxious. In that face patience showed itself, patience of a type that was willing to bear any abuse that might be heaped upon him. Sorrow was there, also,—sorrow not for the ravages of sin in his own life, but sorrow because of the sin of the world, because of the awful work it had wrought upon mankind. How wonderfully expressive was that face! What a revelation it was, and is! What measures of divine glory it sheds upon the seeing eye!

Come, let us gather about the supper table with the spiritual presence of our Lord, and witness the glory of the Father shining in the face of his Son. There is that which is sobering in the contemplation of that sacred service, but with that vision of self, there comes also the vision of the ideal man, in exemplary relations and a revelation of the resplendent glory of God in the face of Jesus Christ.

## A Startling Claim

The Reformed Church Messenger reports that

In a conference of ministers held as part of the 50th anniversary program of Temple University, Professor Cole of the Department of Religious Education at Crozer Theological Seminary, is quoted as saying: "Probably from the viewpoint of morality, the greatest influence upon child life in America today is not the Church, the school or the home, but the movie." He called attention to the fact that an estimated 28,000,000 to 30,000,000 children go to the movies every week; and while very occasionally they see a truly great picture, such as "Ben Hur", "Grass", "Calvacade", or "Little Women", usually it is the terrible trinity of sex, lust and crime, with their accompanying vulgarity and false values."

There may be differences of opinion with regard to what agency has the greatest influence on the child. Many will be loath to think that the movie exercises a greater total influence than the home. But if the Crozer professor is even approximately correct, there is certainly big reason for concern. Surely Christian people ought to be far more careful than they are about the vicious movie. We doubt if children of Christian parents are as frequent attendants at the movie as are the children of non-Christian parents, but it requires only a casual observance of the movie exits to be convinced that all too many children of Christian homes are regular patrons. The fault is with the parents primarily, and they will be held accountable to God for not exercising greater care to prevent the child from coming in contact with the filth of the average movie. If children are to be allowed to go at all, parents should themselves inquire into the program before hand. Most of the shows are not fit for children, nor for parents either for that matter.

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## EDITORIAL REVIEW

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Brother Frank Gehman informs us that he is planning to have the help of a Gospel Team from Ashland College in his Osceola, Indiana, church during the Easter period.

Brother Grant McDonald, pastor of the church at Ellet, Ohio, writes in a personal note that in spite of severe weather conditions and some illness on his part, the work had been going nicely and that attendance at the various services had held up very well.

Brother R. I. Humberd writes of his activities for a number of months past. Revivals have been held at both Martinsburg and McKee. Seven reconsecrations, three baptisms and three confessions of faith are reported. Also he continues his extensive distribution of religious literature, and his congregations are cooperating with him in the good work.

We learned through Brother Paul Bauman, a student in the Ashland Seminary, that the revival conducted in the First church of Long Beach, California, with Dr. Louis S. Bauman as pastor-evangelist and with Robert Harkness acting as director of music, resulted in seventy confessions. We have not learned definitely the number joining the church, but on February 25th, Dr. Bauman "baptized seventeen more." The latest Sunday school record showed 1014 present, which makes the First Brethren school the largest in the city of Long Beach.

The First church of Philadelphia has enjoyed a revival under the leadership of Brother W. C. Benshoff as evangelist and Brother

A. V. Kimmell as pastor and song leader. These two capable leaders made a most congenial evangelistic team, as their reports bear witness, and God blessed their efforts together. Twenty souls have been added to the church, and others renewed their vows or dedicated themselves to full time service for Christ. This Philadelphia congregation has a goodly number of most excellent people and they are proving their devotion by maintaining a live and active soul-saving church in the midst of conditions that are adverse to spiritual life.

Dr. Florence N. Gribble writes briefly, informing us of Miss Patterson's continued serious illness. Other missionaries seem to be enjoying their normal health, but are unusually busy, due to their depleted forces. Sister Gribble mentions the small amount of mail to arrive. Of course, that may be due partly to delays in mail service, but it occurred to us that it might be due partly also to the neglect of some friends in American to write. It may seem like a small thing if you put off writing a letter that will bring cheer and comfort to a friend in far-off Africa, but we imagine such negligence would rank much bigger in our eyes, if we were placed in the position of our missionaries for a while, waiting weeks and months for letters that might have come sooner if some friends had not neglected writing.

Dr. K. M. Monroe, treasurer of the National Sunday School Association, gives a report of the White Gift offering, the total amount being \$1,630.02. Some of the schools gave good sized offerings, and perhaps others did equally well according to their ability with the smaller gifts which they made. The largest single gift shown in this report is that of the Ashland school, which is \$92.07. This is followed by the Nappanee gift of \$69.23. Berlin, Dayton and Meyersdale are tied for third place with a gift each of \$60.00. Waterloo comes next with an offering of \$55.95 and then Cone-maugh with \$55.83. These are the seven highest gifts.

President Jacobs, of the college, passes on an article setting forth a new plan devised for making it easier for parents to provide for the higher education of their children, or for young people to provide for their own, and at the same time to make possible a more steady flow of students into the particular cooperating college. It is a new scheme and our readers are invited to read it and give it careful consideration, for it is no doubt destined to grow in extent and eventually to become quite the popular thing. By the time your child has reached Junior High, you will have some idea as to whether your child is going on to college, and that is a good time to begin to lay by in store for his higher education. The College Bound Club is designed to encourage such provision on the part of parents.

Dr. Charles A. Bame, Sunday School Editor, speaks briefly of some expressions of satisfaction that the "Boys' and Girls' Quarterly" has met with, and suggests that other schools might be helped by a larger use of Brethren Sunday School lesson helps. We believe thoroughly in the use of Brethren lesson materials by Brethren people, both because they are as good as can be found elsewhere in any publishing house and because they are Brethren and are better adapted to make for Brethren loyalty and intelligence than any other helps made. Patronize your own publishing house in every way possible. That goes for Sunday school story papers also. We cannot make the closely graded papers that the larger publishing houses are able to make, but we are endeavoring to grade the one paper—THE ANGELUS—by departments, so that each paper contains portions suited to each grade of pupils, and more than that, we are particular as to the kind of material that goes into our paper. We do not purposely allow either modernism in theology or in morals to have a place in its pages. That is something that cannot be said for some of the "wild west" type of Sunday school papers that some of our schools are buying.

### PRAYER REQUESTS FOR THIS WEEK—

"The Lord willing, we shall have Brother R. Paul Miller with us in the Ardmore church for a series of special meetings March 6 to 25. We will much appreciate your personal prayers on behalf of these meetings as well as the prayers of the Evangelist family.—Frank Gehman, pastor.

Continue to pray for the recovery of Miss Edna Patterson, missionary seriously ill on the African field.



# THE URGENCY of a Widespread Evangelistic Fervor

By William H. Clough

There were fourteen churches represented. In fact all the churches of the city were participating in what was commonly called a day of prayer. Groups from these various churches united in what was termed as "Intercessory Prayer". We do not mean to judge (God forbid), for by their fruits ye shall know them. But such shame and disgrace to our Lord, such mockery to prayer as took place in that so-called prayer meeting where several hundred were gathered! If this is a sample of the prayer life of the churches today, we do not wonder that the church has lost her power. The Apostle named it (2 Tim. 3:5) "Having a form of godliness but denying the power thereof, from such turn away". Plenty of form, but no power! I am convinced that what we need is not federation but separation. Not a form of godliness with a program of social activities (soup suppers and shows), but the real Gospel of Jesus Christ. The Gospel of Christ is the power of God unto salvation to everyone that believeth, (Rom. 1:16) and "Neither is there Salvation in any other; For there is none other name under Heaven given among men whereby we must be saved" (Acts 4:12).

## Stating the Need

Said Jesus, "Broad is the way, that leadeth to destruction, and many there be which go in thereat" (Matt. 7:13). The picture of the world's need at the present is not hard to visualize. The broad road—the way of many travelers—but destruction and misery at the end. The countless multitudes speeding down the highway to eternal ruin ought to sound loud the alarm as to the need of the hour. If it was true in the days of Jesus' flesh, how much more so today?

The world, the nation, and the individual have forgotten God. What will the outcome be? And what about the professing Church? With its world conformity, with its form of godliness without the power, with its lukewarm Christian members? Where will they appear and what word will they receive from the Lord? Again we listen to the words of Jesus, "And then will I profess unto them, I never knew you, depart from me, ye that work iniquity" (Matt. 7:23). Certainly this is no time for the Christian to stand by for further announcement. The announcement has been made. The command has been given. The orders await your immediate acceptance and action. What we need is a vision of a perishing world.

That we are living in and witnessing to a lost world rushing on to its grave and on to eternity, no honest and intelligent man will deny. "The wicked shall be turned into hell, and all the nations that forget God" (Psalm 9:17). "Therefore hell hath enlarged herself, and opened her mouth without measure" (Isaiah 5:14). "That every mouth may be stopped, and all the world may become guilty before God" (Rom. 3:19). "Who shall be punished with everlasting destruction from the presence of the Lord" (2 Thess. 1:9). God help us to realize what it means for a lost soul to go out into eternity without Jesus Christ. May the Spirit of God himself lay upon each of our hearts, and before our very eyes the vision of a lost and perishing world. What we need is a greater love for Jesus Christ and a burden for lost souls.

We love him because he first loved us. The closer we get to Christ and the more we love him the more we will love lost souls and the more our hearts will burn for their salvation. The best evidence that we are Christian is our love and our concern for the souls of others. The question is plain, "Can we love Jesus Christ and not love souls"? The answer is, "No, for the more we love him, the more we will love those whom he died to save". The rich young man in Matthew 19 was not concerned in the welfare of others. When he was told by Jesus to distribute his wealth among the needy, he refused and likewise refused to follow Jesus. He went away grieved. When we love him, we will follow him, and be willing to help others. May we not be selfish, but willing to share Christ's love with a dying world.

## The Urgency of Evangelism

Too long have we sat idly by and watched the great multitudes throng down the highway of death without speaking the word, without raising a hand, without uttering a prayer, or even making the slightest attempt to halt this awful procession. It matters not where one goes (country, town or city) the need of evangelism is everywhere to be seen. Men, women, boys and girls alike need Jesus Christ. In the home, on the streets, in the place of business, and regardless of where we go, we are confronted with the great fact of this world's need of Christ.

If the Church (the people who love the Lord Jesus Christ) is to accomplish the great work remaining undone immediate action must begin at once. We must work and work fast e'er our Lord returns, for then the golden opportunity for service will be gone and the souls of men who have rejected him will be lost forever.

Jesus is coming soon. There is a great urgency of a widespread evangelistic fervor. May its immediate need grip our hearts today. I need not mention the abounding signs (they are everywhere manifested) the world over, yea before our very eyes. This is the day Jesus described in Luke twenty-one, "Upon the earth distress of nations, with perplexity" (never more literal—and no way out) the sea and the waves roaring. Men's hearts failing them for fear and for looking after those things which are coming on the earth". On the front page of any newspaper you will see and hear the waves of the sea of the nations of the world roaring and tossing high. The time is short. Again I repeat we must work and work fast. Truly there is urgency of a widespread evangelistic fervor. When once the Master has come, it will be too late. E'er he comes let us take the Gospel to the world and pluck them as brands from the burning.

## The Task is Ours

By my life, by my words, by my actions, and by my deeds, I am to live and witness for Jesus Christ. The responsibility surely is ours. Occupy till I come were the words of our Lord to the church. "Go ye into all the world and preach the Gospel" was the commission of our Lord to the disciples then and now. The task of evangelizing has been assigned to the Church—every member of the church. Not to the minister only but to each and



every member of his body. Personal soul winning is the business of every Christian (2 Cor. 5:14-20). We are saved to serve. As soon as Jesus succeeded in convincing the woman of Samaria that he was the Christ she ran back to Sychar and invited the whole city to "Come, see a man who told her all things that ever she did". And beloved, when once you see him, the one who became your substitute on the cross, the one who bore your sin and guilt, the one who saved your precious soul, you too will want to tell others.

Every member of the church a soul winner with the pastor. Every member of the church ought to feel his responsibility to carry the gospel to the world. The church is a divine institution, its members are divinely chosen, with a divine purpose of living for him. I am told that 95 percent of the members of the church never attempt to recruit a soul for Christ. Do we wonder then that things are as they are? God help the members of the Brethren church to consider seriously their duty to God of becoming soul winners for Jesus Christ. "He that winneth souls is wise" (Prov. 11:30).

Standing on the brink of hell are countless multitudes

(Continued on page 8)

## Studies in the Book of Revelation

By R. I. Humbert

(Study Number Twenty-six)

### Chapter Twelve

We have seen that the seventh trumpet is to occupy a period of time, probably three and one-half years. During its time, sin's long war with God must reach a climax and Satan must be defeated and placed in the bototmless pit.

Since the Jews have played such an important part in world history we naturally wonder what they will do during this time. Chapter twelve gives us the answer.

#### Israel the Woman

"And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars" (Rev. 12:1).

This brings Joseph's dream to our mind. "The sun and the moon and the eleven stars made obeisance to me" (Gen. 37:9). Of course Joseph himself is the twelfth star, here. Let us remember that the book of Revelation is written in sign language. This woman represents Israel.

#### Christ the Manchild

"And she being with child cried travailing in birth, and pain to be delivered,—and she brought forth a man child, who was to rule all nations with a rod of iron" (vs. 2 and 5).

The manchild that Israel brought forth is Christ. He will yet rule the world with a rod of iron and dash the nations in pieces like a potter's vessel (Ps. 2:9). Throw a dish on the cement pavement and see what will happen. It will be thus with the nations of the world when Christ returns at Armageddon. He will completely destroy the nations, as they are today, and will rebuild a new government that will be absolutely righteous and that will include the whole world. During that time

Christ will be Dictator and rule the world with a rod of iron.

#### Satan the Dragon

Satan has possession of earth's government today in its organization of greed, selfishness and corruption. He is the prince of the world (Jno. 14:30) and well knows that the child that Israel gave to this world is destined to overthrow his power. Thus he has tried to defeat God's purpose, all through the centuries, of bringing this manchild to birth.

"And there appeared another wonder in heaven and behold a great red dragon—and the dragon stood before the woman which was ready to be delivered, for to devour her child as soon as it was born" (ch. 12:3-4).

Satan is the great dragon and he planned to destroy the babe at its birth. We well know how this was done for it was Satan who moved Herod to destroy the innocents of Bethlehem in an effort to kill that manchild.

#### Satan's Angels

"And his tail drew the third part of the stars of heaven and did cast them to the earth" (vs. 4). We well know that Satan was created "Full of wisdom, and perfect in beauty" and was perfect in all his ways till iniquity was found in him (Ezek. 28:12 and 15).

We do not know how long he may have been in perfect obedience to his creator. But we do know that he was a marvelous creature and had a throne and was ruler over a great host of God's angelic beings. One time however he decided to exalt his "throne above the stars of God" (Isa. 14:13) and the moment he said "I will" in place of "God's will", sin began.

Before he fell his name was "Lucifer" or "daystar" (Isa. 14:12).

#### War in Heaven

In our passage in Revelation we read that he drew one-third of the stars with him. This may mean that when he rebelled, he put up the proposition to the angels and one-third of them went with him. At any rate we know that Satan has a great multitude of angels under his power and that he will even array his army against Michael and his heavenly angels. "And there was war in heaven. Michael and his angels fought against the dragon; and the dragon fought and his angels" (Rev. 12:7).

Michael and Gabriel are two of God's great angels who did not rebel like Lucifer.

#### Gabriel and Michael

Gabriel is the prophetic angel. He spoke to Daniel. It was he who announced the birth of John the Baptist and also the birth of our Lord (Luke 1:26).

Michael is God's great warrior angel. When Daniel's prayer was unanswered for three weeks, he was informed that one of Satan's mighty angelic princes held back God's angel for "one and twenty days" until Michael flew to his rescue and fought back the prince of Persia (Dan. 10:13). Just why Michael did not come at once we are not informed but he may have been on an errand to some remote part of God's great universe.

#### War on Earth

Men today are endeavoring to end war by junking battleships but certainly the futility of such efforts are well answered here. If there is such a thing as "war in heaven" we need not think that mere man can cope with evil enough to end wars upon earth. There are to be "wars and rumors of wars" (Matt. 24:6) until the Prince of Peace, our Lord himself will come.

Martinsburg, Pennsylvania.



# A UNIFIED EDUCATIVE PROGRAM

By George E. Cone

An Address  
Delivered before an  
Illiokota Conference

It is quite probable that many have felt the need for "A Unified Educative Program". It may be put much stronger than that without fear of successful contradiction. Have not the most brilliant minds of the centuries been centered on this problem in the educative world? The answer is not far to seek. Any school teacher will answer it for you.

We have in mind to call attention to the problem from the Christian viewpoint, or from the angle of the Church and its educative program. Here again we may safely say that some of the most talented, most highly educated and keenest discerning minds of the centuries have worked. Yes, and are still working.

The time was when our thought seemed unable to center; when we were doing experiments, trying, frantically, first this and that. Then there was a period of somewhat settled work. During this period each group within the whole centered thought and effort upon its group efforts. Physical equipments, in the way of buildings, rooms, etc., were minutely planned and arranged. Machinery, figuratively speaking, of every type was employed. The central work to be accomplished was now being done.

Leaders saw the need of the equipment. They saw the need of the buildings. Yet they saw that the central purpose of their plan was not being accomplished. So they began to weigh. They began to measure. Evaluation of all that had been accomplished was made. Out of this has come the present program.

It has taken us some considerable time to come to a recognition of the plan and purpose that has been set forth.

Today a "Unified Educative Program" has been suggested. I have not suggested this program. It is doubtful whether we could get any single man to say he was the one who has suggested the program. Many men, in varying shades of suggestion have made possible the plan as we now have it.

The plan, as I understand it, is this, "To unify the forces of the Church as a working force to accomplish the goal for which the Church is established!"

In other words, "To bring all of the societies and groupings within the church to recognize **that the church is one and has one purpose.**" And to unite all these societies and agencies to accomplish the task. Each having a part, in its own field, to be sure but each having in mind that it is just a part of one great central whole—the Church.

What is suggested as the central task? Put briefly and pointedly it is just this. To introduce men to God, win them to Jesus Christ and train them in the service of God, Christ and their fellowmen.

Now let us look at this program sectionally. Let us see if it can not be accomplished. If it can, just how, and what part each of the present organizations can play in the united task.

## I. Introducing Men to God.

It would seem that the first task of the church is to introduce men to God. Not just in a general and hazy way. A real introduction will involve the setting forth of the Scriptural message concerning God. Who he is. What he has done and is doing. His attitude toward men. The purpose he has toward and in man.

This is a large enough task to make it necessary to have the **whole church** at work at it. The home plays its necessary part to be sure. The Sunday school, Christian Endeavor Societies, the Signal Lights, the Sisterhood of Mary and Martha, the woman's Missionary Society, together with the stated meetings of the church, all must do their part. Each may have some particular phase of this work of introducing people to God, which it can do most efficiently. If so, plans should be laid so that the organization best fitted for a particular phase of the work will accomplish that phase of the work most efficiently.

At the present time, apparently, each organization plans to cover the whole scope. Doing thus, the work is not efficiently and thoroughly done.

If, for example, the Woman's Missionary Society is equipped best to care for the Missionary instruction within the church then why not all the various groupings cooperate in the efficient presentation of this phase of the introduction of God to men? Why duplicate efforts?

Thus we might go through the various groupings and point out what phase of the work each organization within the church would be the best fitted to carry on. We have neither the space nor the inclination to do that just at the present time.

## II. Introducing men to Jesus the Christ.

Having introduced men to God, and we use "men" for the whole grouping, we will need to acquaint them with Jesus the Christ. This will take skill. All the skill at the command of the Church. She will need to use each of the various organizations to do this work. She will need the best talent within her ranks. New workers will be needed from time to time and these will have to be raised up from the ranks of those who have been introduced to God and to Christ.

It will be necessary to present a complete Christ. Yes we will introduce them to the man Christ Jesus. We will go on to introduce them to the divine Christ. His work before the foundation of the world must be in view together with the work he did when on earth and that which he is to do when he comes again. His work from creation to his birth at Bethlehem will be kept in mind and taught as well as his intercessory ministry at God's right hand now. Yes, a full Christ, presented to the whole number of those it is our privilege to touch.

All will admit that the Sunday school scholars will touch some that no one else will be able to touch. Likewise with each of the organizations. Then each must have a part. By all means each at work and all at work all the time about this task,—remembering always that we are each but a part of one vast whole, the church.

## III. Developing a Christlike Character.

If the church, through the various organizations, has done its work well, Christlike characters will be the result. We have no way of knowing whether we are becoming Christlike until we come to understand his responses in given circumstances. This, too, is one of the tasks of the church. To teach people what Christ was like. How he responded to people and to various circumstances in which he found himself. It should be, not merely a fine sentiment, but a growing actuality in life when we sing, "More like the Master, I would ever be, / More of his



meekness, more humility; More zeal to labor, more courage to be true, More consecration for work he bids me do." It will take a whole church working full time to accomplish this worthy task of being Christlike and teaching others to be Christlike.

(Continued on page 15)

## The Urgency of a Widespread Evangelistic Fervor

(Continued from page 6)

of souls, bound by the prison house of sin and Satan, clothed in the rags of self righteousness, soon to take their fatal plunge into death. God help every Christian to proclaim unto them the pardon bought by Jesus' blood and offer them the robe of God's own righteousness, the free gift of his Son; to lift them and liberate them from the brink of hell, the prison house of sin and Satan to eternal life. May the Christ of God help each member of our church to do his part in turning the hearts of the men of this old world back to God.

Uniontown, Pennsylvania.

## SIGNIFICANT NEWS AND VIEWS

### AMISH TO TEST PUBLIC EDUCATION LAW

The Amish sect near Peru, Indiana, is making a test case out of their refusal to abide by the compulsory education law, which requires attendance at school until the 16th year. Mr. Adam Miller said he does not object to sending his son Ervin to school, but he claims he is opposed to what is termed "school", in the way of the "frills" of modern education, such as athletic events, social affairs and the teaching of such subjects as modern physiology, biology and geography. (If Mr. Miller lived in Indianapolis he could add quite an addition to his string, not least of which are high school frats and sororities.)—Selected.

### GETTING A PASTOR

A prominent man in the Baptist Church wrote to the Editor of the *Watchman-Examiner* as follows: "Our Church is without a pastor, but please say nothing about it in the paper. Already we have so many prospective candidates that it about takes all my spare time to keep up with them." The Editor published the following reply: "Of course, we know that many men are without pastorates and many men in the pastorate want to change, but our friend seems a bit too particular about this matter. We have no good way of settling pastors in the Baptist denomination. It is nothing against a man who is out to want to get in, nor is it anything against a man who has served long in a church to want to change his pastorate. How can men get before vacant churches unless they send their names or get somebody else to send their names? When there are 100 applicants for a pulpit, it does cause Church officers to smile; but they ought to realize that there is no collusion among these men. The settling of a pastor in a Baptist church is no easy matter."

The Editor of the *Reformed Church Messenger* admits that "what is here said about the Baptists would in a large measure hold good in his own fellowship", and we may as well make the same admission. With us the difficulty is intensified by three factors. First, the depression has caused a number of heretofore full-time churches to form circuits with other churches. Second, the presence in our brotherhood of more potential pastors than churches, even before this tendency to circuit forming began. And third, slow rate at which new churches are being built in comparison with the rate at which new ministers are being ordained.

### FRANCE CALLS BACK HER GREAT PROTESTANT STATESMAN

Gaston Doumergue was the first Protestant to be President of France. Now, like Poincare, he has been called back to be Premier. It is believed that M. Moumergue is in some way related to the great Rev. Prof. Emil Doumergue, of Montaubon, historian of the life of John Calvin and a pillar of evangelicalism in France for

many years. At all events, Doumergue's return to responsibility brought peace to the nation for the time being at least, and gave the world a great wave of confidence. A French gentlewoman, wife of a prominent attorney in Paris, has recounted the state of fear which all the people of that country have lest a great war break out. She says that the women are hurriedly training themselves for nursing, in the hope that when it comes, they can avoid the more unsuitable work on ammunition factories and get to hospitals and relief agencies for their service, which they seem to anticipate as certain. It seems unbelievable that another war could be loosed on this world voluntarily by any man or group of men not entirely under the power of Satan. But there is not sufficient power in unregenerate man to stop it. Nor can a mixed world of wheat and tares ever be a peaceful world. There appears to be only two alternatives, "Evangelize or Perish."—The Presbyterian.

### MORGAN, INSULL, MITCHELL AND COMPANY

One of the Birmingham papers of January 29, under the caption **Crime Does Not Pay**, says:

Flint, Michigan, January 29—(INS.)—"Three months ago Bruce Tozar, twenty-one profited twenty-five cents by two robberies. To day he is under a four to fifteen year term in Jackson prison for robbery while armed. Judge James S. Parker recommends he serve the minimum term—or a year for each six and a half cent the robberies netted him."

With Insull, Morgan, Mitchell and others who betrayed the confidence of the people who trusted them to the extent of hundreds of millions out of prison, it is difficult not to sympathize with Tozar.

One reason for our present distracted state is a lack of balance in our scales of justice. Where one enjoys wealth, political influence or high social position it is almost impossible to get a verdict in favor of the people; but where one is without one or more of these, it is an easy matter to have him expiate his crime.

Crime does not pay, says the *Birmingham News*. Ask Morgan, Mitchell, Insull or Bates, or any one of a group of big bankers whose records have been before the Senate Investigating Committee in Washington. Ask millions of ambitious young men who have read the reports of the Senate fiasco, and you will find that Morgan, Insull, Mitchell and Company have convinced them that crime does pay when one walks away with millions. The scale of justice which sent young Tozar to prison a year for each six and a half cents the robberies netted him seem dreadfully out of balance.

Christianity will make little progress until she strikes the entire line of ill-gotten gain, much of which is entrenched behind the battlements of legal technicalities.—Christian Index.

## OUR BIBLE STUDY DEPARTMENT

### The Plagues of Egypt

Being a Bible Lecture Delivered at the 1933 General Conference

By Willis E. Ronk

(Published Serially. Part II)

#### INTRODUCTORY NOTE

The following note from Brother Ronk came to hand too late to be included with the first installment of his lecture on "The Plagues of Egypt", but having the word now will help us to give the most careful consideration to the remainder of the series, if such a word were necessary after such an interesting beginning last week. But he says: "The article as first written was prepared under the supervision of the late Dr. M. G. Kyle. Among my cherished possessions is his personal commendation. The materials have been rearranged for lecture purposes, but the main arguments and positions are the same as appeared in that article."—Editor.

#### 3. Larger Purpose—Revelation

The question naturally arises, but why is God more interested in Israel than Egypt? The answer is that Israel is God's chosen people. But why? Why is not Egypt a chosen people? Is not



this discrimination? We will remember that Abram in obedience to God walked by faith, leaving his home and kindred and following the promise of God toward a new home. Because of this God made a covenant with Abraham, with Isaac and with Jacob, and in Exodus 6:5 God recalls the covenant and indicates his purpose to fulfill it. Israel then was the chosen people because they listened to God and following his leading, and through them God would make himself known to man. Here then the **immediate PURPOSE** is lost in **THE LARGER PURPOSE** of God. It is fitting to again refer to Ex. 4:22, 23, "Israel is my son, my first born" with the right of inheritance, through them will come the promised **ONE**, but there will be other sons. The Egyptians might be, if they would believe and obey.

The larger purpose is now seen to be God's plan to give a revelation of himself to man. But is this purpose to make himself known in the far away future? So it would seem to us as we look backward over the years. It was through the Jews that Jesus came to the earth and through the Jews that we have Christianity. Yes, but could the world wait in so much darkness for hundreds of years? Mercy answers, **NO!** The Egyptians had the revelation of God in nature, but to what purpose? They worshipped the Nile river, the sun and even in a larger way nature. They must have a fuller knowledge. The Jews too had a fuller knowledge of God through God's voice to Abraham, Isaac and Jacob, but a more adequate knowledge was necessary. A **present revelation** was necessary to win both Israelites and Egyptians from Egyptian gods. What now does the text say on this point? In Exodus 4:5 God says to Moses with reference to the signs given, "That they may believe that the Lord God of their fathers,—hath appeared unto me." The first purpose of the supernatural power is then for the faith of the children of Israel. When Moses appeared to Pharaoh and made his demands, the king replied (Ex. 5:2), "Who is the Lord, that I may obey his voice to let Israel go ..." And this statement becomes the center of the whole "drama". After this there is a whole series of statements as in Exodus 6:7, "... and ye shall know that I am the Lord your God ..." This one was spoken to Israel. Israel must not leave Egyptian bondage worshipping Egyptian gods,—she must know of a certainty that Jehovah is God. Further the Word says (7:5), "And the Egyptians shall know that I am the Lord, when I stretch forth my hand upon Egypt, and bring out the children of Israel from among them." In Exodus 7:17 and 8:10 a like statement is made concerning God's purpose for the Egyptians. **THEY** must know that the Lord is supreme and not Ra the sun god, nor the Nile nor any other. In Exodus 9:16 is a still broader statement. "And in very deed for this very cause have I raised thee up, for to show in thee my power, and that **MY NAME SHALL BE DECLARED** throughout all the earth."

It is interesting to compare the meager statements intimating the wrath of God, with these clear definite statements as to the purpose of God. It is clear that the larger purpose of God is to give a revelation of himself to man. And this revelation stands for all men of all time. This revelation together with that which soon follows (Sinai) is the foundation stone of Judaism and in a more remote sense of Christianity as well. The late Dr. M. G. Kyle has suggested that the atheist of every age is ready to stand up and say, if there be a God let him show himself. It is not necessary that God should thus appear to every man, but he so appeared to Pharaoh and the revelation stands for all time. "... for I have hardened his heart, and the heart of his servants, that I might show these signs before him: and that **THOU MAYEST TELL IN THE EARS OF THY SON, AND OF THY SON'S SON**, what things I have wrought in Egypt..." (10:1-2).

#### An Objection

The criticism is often made of this narrative on the grounds that the Christians and Jews hold that their God is all wise, yet in the story of the plagues, God is really experimenting. He does not know just what he is going to do, he tried one method, and then another until he finds one that works. As to the purpose of ten plagues in place of one, we shall speak later, here we are interested only in the supposed lack of knowledge on the part of God. A careful reading will reveal that God knew from the beginning what would take place, and that in part he told Moses what would take place. In Exodus 3:19 God says to Moses, "And

I am sure that the king of Egypt will not let you go, no, not by a mighty hand." The revised version gives a better rendering in saying, "and I **KNOW** that the king of Egypt will not let you go ..." In the next verse, "And I will stretch out my hand and smite Egypt with **ALL MY WONDERS** (A-L-L not one) which I will do in the midst thereof; and after that he will let you go." The last plague was known and predicted (4:22-23), that is the death of the first born. This plague is not only predicted, but the reason for it is given. "Israel is my son, even my first born ... let my son go ... if thou refuse to let him go, I will slay thy son, even thy first born." This plague then was not an afterthought of God, he knew in advance that it must be used. God had his purpose in mind from the beginning, that purpose was to free Israel, to renew the covenant made with Abraham, Isaac and Jacob, and to give a revelation of himself to man; and **HE KNEW** according to the narrative **WHAT WOULD BE NECESSARY** to achieve that purpose.

### B. HOW SHALL GOD PROCEED?

#### 1. One Mighty Plague?

Now that the purpose is clearly before us, how shall God proceed with that purpose? Shall he with one mighty stroke, as with a possible combination of the worst plagues all in one, crush the King of Egypt and free Israel? He could thus free Israel, but what of the revelation of himself to man? Indeed they would say, if they knew it was the act of God, what a terribly cruel God! No, God will make the test as easy and as fair as possible. The test is to free Israel, that is, to let Israel go into the desert to worship their God. This certainly is a small favor to ask, and makes the refusal the more terrible. But Pharaoh refuses to recognize God and consequently refuses to grant the request. He must recognize Jehovah as Lord, what means shall be used? When Moses was in the wilderness and saw the burning bush and heard the voice, he recognized the Lord. With the Lord's assurance as to his mission and the promise of certain supernatural powers, he went to fulfill God's will. Why not use the burning bush for Pharaoh? We have the answer before we ask,—he refused even more forceful signs. No, there is only one language which he can understand, and that is the language of force. God in his gracious way begins with a small request, and shows his power in wonders, but immediately the wonders are duplicated by the Egyptian magicians. So step by step, God increases the severity of the plagues until the climax in the death of the first born. And at last Pharaoh is ready to thrust them out of the land. We have here then, not the acts of a tyrant as is so often accused, but the acts of a gracious, patient God.

The accusation is frequently made that the Bible claims to be the guide in moral and spiritual things, and yet in this narrative trickery and deceit are evident. God states his purpose to Moses, to free Israel, but when the request is made to Pharaoh, it is a simple request to go into the wilderness to worship. This, some charge, is trickery. This is not trickery, it is a test, a fair and easy test, but it meant the acknowledgment of Jehovah as Lord. Pharaoh refused to recognize Jehovah and therefore refuses the request. The actual freeing of Israel from bondage, would be a small thing, when once Jehovah is acknowledged. When at last he recognized Jehovah's power, he is ready to thrust Israel forth from the land.

(To be continued)

### FEARFUL INDICTMENT

A correspondent of the Christian Advocate makes an indictment of the people of the present day that looks fearful indeed, but the more one contemplates it the more it defies contradiction. He says this generation proposes:

- To drink its way to prosperity.
- To smoke its way to health.
- To destroy its way to food and clothing.
- To entertain its way to wisdom.
- To sin its way to joy and happiness.
- To war its way to peace.
- To hate its way to love.

And yet those words of the Man of Galilee still stand **unchallenged** by anything human history has yet recorded: "I am the way ... He that climbeth up any other way, the same is a thief and a robber."—Religious Telescope.



W. I. DUKER,  
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# NATIONAL SUNDAY SCHOOL ASS'N.

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## Why Christians Keep the First Day

Did the Lord of the Sabbath give the Lord's Day to his Church?

By Robert C. McQuilkin

Gladdest of all days of human history was that day when the Lord Jesus rose from the grave, first-born of many brethren and Head of the new creation. From that day to this the Church of Christ has honored the Lord's day as their holy day, and as "day of all the week the best." Did the early Church have good reasons for doing this, or were they abrogating one of God's eternal commandments to keep holy the seventh day?

1. We may begin by asking, What reason can be given for obligating Christians to observe the seventh day? **There is no command anywhere in the Bible to Christians to keep the seventh day as a day of rest.** The Ten Commandments, in common with all the other laws of the Old Testament, from Mt. Sinai on, were given to Israel by Jehovah, who brought them out of the land of Egypt (Exod. 20:2). Especially was the Sabbath Commandment singled out to be a sign between Jehovah and Israel, a perpetual covenant (Exod. 31:12-17; Deut. 5:15). This is not to say that Christians have nothing to do with the Ten Commandments. They have much to do with them. The righteous requirements of God's law, embodied in the Ten Commandments, were in effect before Sinai, and before Israel was a nation, but not as an explicit written commandment. Those who teach that the seventh day should be kept by Christians insist upon the letter of a written command to keep Sunday, but the burden of proof is on them to produce a literal command to keep the seventh day, or a repetition of the fourth commandment, which was given to Israel. And there is none.

2. **There is an essential difference between the fourth commandment and the other commandments of the decalogue.** All the other nine commandments are binding moral precepts that admit of no exceptions for any man, in any age, under any circumstances. The Sabbath law, on the other hand, has a ceremonial as well as a moral character, and under certain circumstances the provisions of the law could be abrogated. The seventh day advocates insist that it has exactly the same character as all the other commandments. Their view is, not merely that the seventh day was not changed to the first day as a Sabbath of rest and worship, but that the seventh day cannot be so changed.

### The Sabbath for Man

Our Lord declared that the Sabbath was made for man, not man for the Sabbath. He proclaimed himself Lord of the Sabbath and in exercising this lordship he mentions five cases in which the Sabbath law might be set aside.

(1) When David was hungry he ate the shewbread, which was not lawful except for the priests. The human necessity for food set aside this ceremonial law concerning the holy bread. In exactly the same way our

Lord said that his disciples were blameless when they plucked grain on the Sabbath day, because the satisfying of hunger set aside the command not to work (Matt. 12:1-8). (2) The priests in the Temple profaned the Sabbath, and were guiltless. That is, they broke the Sabbath law. The necessities of Temple worship set aside the provision of this fourth commandment. But there could be no exceptions made in obeying the other commands. In putting the Temple services above the Sabbath our Lord added that he was greater than the Temple, meaning that if the Temple services could set aside the Sabbath law, much more could the Lord of the Sabbath set that law aside or change it in any way that was best for man (Matt. 12:5, 6). (3) On the Sabbath a child of eight days old must be circumcised, that the law of Moses might not be broken (John 7:21-24). The Sabbath law is thus set aside in favor of another of the laws not in the Ten Commandments. (4) Mercy to animals in leading them to water, or in taking them out of a pit into which they might fall on a Sabbath, required the setting aside of the Sabbath law of rest (Luke 13:15; 14:5; Matt. 12:11). (5) Above all, the healing of the sick or the relieving of pain was lawful on the Sabbath, though it set aside the letter of the law. The Pharisees permitted healing only when life was in danger (Matt. 12:12; Mark 3:4; Luke 14:3, 4).

(Continued on page 11)

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## WHY CHRISTIANS KEEP FIRST DAY

(Continued from page 10)

Our Lord's teaching made a distinction between the rabbinical Sabbath and the Old Testament Sabbath law of God. He came as a minister of the circumcision to fulfill all the law; he did not break the Sabbath law and he kept the seventh day as the Sabbath. According to Israel's leaders he was Sabbath breaker, and this was one reason they sought to put him to death (John 5:16-18). Our Lord did not keep the fourth commandment. (Continued on page 15)

Studying the  
**SUNDAY SCHOOL LESSON**  
at the Family Altar  
By William S. Crick

**JESUS RESPONDING TO FAITH**

(Lesson for March 18, 1934)

Lesson Text: Matt. 15:21-31. Golden Text:  
Matt. 7:7

**MONDAY**

**The Woman of Canaan.** Mt. 15:21-31. How the presence of Jesus called out the natural, elemental urges and repressions of life! Look into this Gentile home: a demon-possessed daughter, joy, hope, dreams clipped, and a mother-love kindled to even greater fervency because of her unfortunate child. She broke over the barriers of propriety, race, creed, and sought help of one Whom, for some unstated reason, she believed could and would help. How Jesus must have welcomed her sincerity, and faith, and appeal, even though at first he appeared to refuse her request. He had just been in conflict with the hypocritical Pharisees, and the slow-of-understanding disciples. Let us realize that our limitations, handicaps, attachments, may be blessings in disguise—they drive us to seek help of Jesus!

**TUESDAY**

**Four Thousand Fed.** Mt. 15:32-39. It is proposed to note Jesus' efficient, graftless, wholly popular administration of a temporary food shortage: all ate, all were satisfied, seven baskets full remained over, and one was wasted! He Who would not turn stones into bread for his own nourishment, was moved with compassion because of the hunger of those who "gladly heard the word". His miracles of feeding the 4,000 and the 5,000 are anticipative of the plenty which shall characterize his millennial reign here on earth. It also demonstrates his challenge: "Seek ye first the Kingdom of God—and his righteousness—and all these things shall be added unto you!" (Mt. 6:32). Abraham, Jacob, and Naomi got out of touch with Jehovah and suffered consequently in searching for bread—plenty—outside God's land!

**WEDNESDAY**

**Jesus Among Friends.** Lk. 10:38-42. "Now Jesus loved Martha, and her sister (Mary), and Lazarus!" (John 11:5). Why shouldn't we? What hospitality and welcome that ethany home had afforded him and his disciples! His being in the home called forth the best that was in each member of the family. Martha, "careful and troubled about many things" spared no effort to serve just the kind of meal he most enjoyed; Mary, of the meditative type, afforded him that com-

panionship which his idealistic nature cherished; and Lazarus too was so valued a friend, that Jesus wept over the loss he felt along with the sisters. He considered Lazarus so worthy, that he restored him to his earthly life and granted him a new lease on time. Does every member of your family reciprocate the friendship of Jesus?

**THURSDAY**

**Jesus Among Foes.** Mt. 13:54-58. I am glad that this intimate glimpse into Jesus' own home and home-town life is given us. He was misunderstood and unappreciated, yes, in fact, reproached, by his own folk! Nazareth and its small-visioned citizenry forfeited untold blessings because they failed to appreciate their fellow-townsmen. Even his own mother "understood not"! How tragic it is that capable youths often are ignored in their home surroundings—the very environment where they should be able to do their greatest work. Not every potential savior can suffer the chagrin of being rejected at home, and then "make good" in an adjoining city. Let us not repeat the tragic error of Nazareth—let us recognize deserving youth in our midst, and help them to "make good at home".

**FRIDAY**

**Friends of Jesus.** John 15:8-16. We may not only have Jesus for our Friend, but we may have the privilege of being his friends! But deep and lasting friendship must be built, not upon the ecstasy of the moment, but upon common noble interests and mutual sympathies. "Ye are my friends", Jesus pointed out, "If you are willing to put yourselves whole-heartedly into the work I am doing." Someone has said: "To have friends, one must be a friend!" Jesus does not invite us to cringe before him as before a tyrant; nor to keep aloof from him as a servant from his master. Did he not say: "Henceforth I call you not servants. ... But I have called you friends". He seeks a

friendship that will, like himself, be willing to give up all that it may receive all. Not only "Is Jesus my Friend?" but, "Am I Jesus' friend?"

**SATURDAY**

**Friendship Tested.** John 6:60-71. Yes, Jesus had his "fair-weather-friends". As long as the excitement lasted, and there were crowds, thrills, food, Jesus had multitudes of followers. But when Jesus began to stress the essential inwardness of the Christian life, of the challenge to the heroic, to a fellowship of suffering, "many of his disciples (?) went back, and walked no more with him". Impetuous Simon Peter seems to have grasped the deeper significance, and to have explored the depths of the life hid with God in Christ. Hence, he replied: "To whom shall we go—Thou hast the words of eternal life; and we believe and are sure that thou art that Christ, the Son of the living God!" Present chaotic conditions evidence that the blind have been led by the blind and both have fallen into the ditch!

**SUNDAY**

**The Friendship of Jehovah.** Ps. 4:1-8. This Psalm may well be from the pen of David, that bosom friend of King Saul's son, Jonathan. After all, how can we form an idea of friendship with Jehovah if we are strangers to real friendship among our fellow men. "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20). Let us link with this Matthew 5:8: "Blessed are the pure in heart for they shall see God." James 4:4 tells of the exclusiveness of friendship with God: "Know ye not that the friendship of this world is enmity with God? Whosoever therefore will be a friend of the world is an enemy of God!" In John 14:23, Jesus added: "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him!"

<b>E. M. RIDDLE,</b> President Waterloo, Iowa	<b>CHRISTIAN ENDEAVOR AT WORK</b> C. D. WHITMER, Editor, South Bend, Ind.	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
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**Selected C. E. Helps****AN EDUCATIONAL SOCIAL**

By Margaret Schneider

This social is built upon the Christian Endeavor society, and is especially suitable for the social committee to carry out. As the members enter, pin on the back of each one a card bearing the name of some well-known Endeavorer. The one so labelled is to find out whom he represents by asking questions of those he meets. When this is discovered, the card is worn in front.

Give each one a pencil and paper and a certain number of minutes in which to form as many words as possible from the letters in "Christian Endeavor." A prize may be awarded for the best list.

Have a quiz on Christian Endeavor facts, forming two sides and conducting it like an old-fashioned "spell down."

Have a contest in drawing monograms of the letters "Y. P. S. C. E.," awarding a

prize for the most artistic one. Give each person a card bearing one of the letters in "Christian Endeavor," and have a contest in forming groups which spell out the two words with the cards which they hold.

Sing distinctive Christian Endeavor songs. Get some of the convention goers to tell about the notable Christian Endeavor experiences which they have had. Close with a debate on the question "Resolved, That Christian Endeavor is an ideal plan for a young people's religious society."—C. E. World.

**PUBLICITY—HOW TO USE IT**

Let's Try Being an Editor

It's easy.

The county publicity-director gets out a weekly newspaper, and sends it to every local society publicity-director in his county.

The local director publishes one, and sends it to each member of his society.



Call the weekly paper what you choose. Tie it to your church or county, if possible. If your county Christian Endeavor union gets out a paper, use a page in it for publicity. If the local church has a paper, use a column in it for Christian Endeavor. Otherwise, get out your own paper.

If you have the money, get it printed. If not, use a mimeograph, multigraph, or other duplicating machine. If you can't get one of those, then typewrite your paper, making carbon copies. Use your ingenuity in getting up the heading.

Use peppy news. No item over-long. All information absolutely accurate. Boost the **Brethren Evangelist** and **The Angelus**. Get the facts, and use them. Use humor, something like this:

The codfish lays a million eggs  
While the helpful hen lays one,  
But the codfish does not cackle  
To tell what she has done.  
And so we scorn the codfish coy,  
But the helpful hen we prize—  
Which indicates to thoughtful minds  
IT PAYS TO ADVERTISE!

Get out your paper **regularly**. Mail it the same moment each week. Invite contributions. Don't criticize, but boost. Be optimistic.

Beware of silly or personal jokes that will offend. Be dignified but lively.

Put the minister, the Sunday school superintendent, teachers of Sunday school classes of young people, and the newspaper editor on your mailing list.—Adapted from Guy P. Leavitt.

Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**R. PAUL MILLER**  
Home Missionary Sec.-Treas.  
Berne, Indiana

## African Letter--Miss Patterson Seriously Ill Other Missionaries in Health

Yalohe, par Boali, par Bangui,  
Afrique Equatoriale Francaise,  
January 4, 1934.

Dear Evangelist Readers:

More than five weeks since I wrote you, November 30th. Miss Patterson is still with us, still suffering, and we are still planning on her furlough. Only one mail has been received in over six weeks. That came to our midst on December 15th, when, first, a camion passed us bringing mail, second, a runner, arrived from Bangui with a second installment, third, a runner arrived from Boali with a third!

Truly as far as mail is concerned, we know how to be abased and we know how to abound!

Early in the month of December, we had the pleasure of having with us Mr. and Mrs. Sheldon, Kenneth and David from Bellevue. They arrived the evening of December fifth and left the afternoon of December sixth for Bangui from thence returning to their station by another route.

They took with them a porter to bring much needed medicines for Miss Patterson, which, fortunately they were able to secure at the hospital in Bangui. It was this porter who also brought the much hoped for mail. We were glad to see this dear family from whom we had been separated for six months looking, though weary with their journey, fairly well and strong.

We had the pleasure of having Miss Myers with us throughout the month of December until the 19th of the month when she left for Conference at Bassai with Mr. and Mrs. Foster, the only members of the Yalohe staff who were able to attend this Conference on account of the illness of Miss Patterson.

We will let the Conference be reported by some of those who were present. Suffice it to say that on December 28th we had the pleasure of receiving again at Yalohe station, Mr. and Mrs. Foster with Miss Tyson and Miss Myers. Miss Tyson made us a brief visit of three days and returned to

Bellevue accompanied by Miss Emmert. Mr. Foster driving the car. One committee meeting was held while here, another will be held either at Bassai or Bellevue. We are expecting our Yalohe workers back today or tomorrow. We are also hoping that the mail will arrive again after three weeks of silence. How longingly we look forward to letters from you after several weeks of waiting. What a strain it must have been in the early days of missions in the South Seas to receive mail only once a year!

These are busy days at Yalohe with church, hospital, school, and other work to be carried on with a staff depleted both in numbers and in strength by the long serious illness of one of our dear missionaries.

We are resigned to God's will for each one of us. Whether in life or in death we desire only to glorify him.

Looking for and hastening unto the coming of the Son of God,

Yours in Christ Jesus,  
**FLORENCE N. GRIBBLE.**

## Men and Missions Sunday Selected

A call to the pastors and laymen of the churches of North America, asking them to cooperate in the fourth annual observance of Men and Missions Sunday this year on November 18, is signed by 58 religious leaders of the United States and Canada.

Among those who signed this call are two officials from the Church of the Brethren fraternity, namely, Charles D. Bonsack and S. G. Ziegler.

President John C. Acheson of Macalester College, St. Paul, Minnesota, and Chairman of the Executive Committee of the Laymen's Missionary Movement, reports that 837 cities were organized across the continent last year for the observance of Men and Missions Sunday, as against 640 in 1932, an increase of 30%.

A total of 657 laymen from every section

of the United States have accepted service on the Movement's Committee of One Thousand. The Executive Committee is planning to complete the roster by adding approximately 300 younger men.

A Primer entitled the A. B. C. of the Laymen's Missionary Movement, has been issued for the guidance of these committee men. The booklet states rather concisely the purpose of the Movement, how it began, how it is organized, how it works, and the program for this year. This is followed with a list of the present members of the Committee.

The booklet is replete with suggestion which will be of value to any minister or layman who is seeking to deepen the interest of men in the missionary cause either at home or abroad. Those interested may secure a copy by writing Laymen's Missionary Movement, 19 South LaSalle St. Chicago, Illinois.

The Laymen's Missionary Movement is unique in that its sole interest is in enlisting men in the support of the missionary boards of the various denominations and not in its own behalf. No collections or offerings are therefore permitted in any of its great inspirational meetings.

The Editor believes this offers a fine opportunity for Brethren laymen to make plans for the enlistment of larger interest in the Home Mission Program of our National Mission Board. And that would be right in harmony with the purpose of the Laymen's Missionary Movement, as stated in the preceding paragraph. At any rate, think the suggestion over, and mark the date on your calendar.

## GOD REVEALED IN HUMAN FLESH TODAY

"I have never seen Jesus, but I have seen Dr. Shepard," was the remark of a poor Armenian, who had seen the Christ-like service of that great medical missionary to the Near East.

This utterance expresses one great Christian truth: Christ continues to reveal God through the lives of his followers.

A missionary in China once told the story of Jesus for the first time to a group of people in an inland town. When he had finished someone said:

"Ah, yes, we knew him; he used to live here."

Somewhat surprised, the missionary said: "No, he lived centuries ago in another land."

The man still insisted that he had seen Jesus, saying, "Not so, he lived in this village, and we knew him." Whereupon the crowd conducted the missionary to the village cemetery and showed him the grave of a medical missionary who had lived, served, healed and died in that community.

Christ's spirit takes breath again  
Within the lives of holy men.

Each changing age beholds afresh  
Its word of God in human flesh.

—Missionary Review of the World.

In the face of the challenge of Bolshevism on the one hand and of Fascism on the other, certainly our democracy must drastically reformed or perish.—Canon I. Bell, D.D.

The intelligent cooperation of mankind necessary to prevent a recurrence of war and peace is not merely the maintenance of the present status.—Dr. Shailer Mathews.





## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### FROM THE SUNDAY SCHOOL EDITOR

The editor had a very "happy" letter yesterday. It came from a class of boys at Dayton, Ohio. Thirteen of these "Gideonite" boys with their teacher, Brother Howard Davis, sent a message thanking me for the lessons they are getting in the Boys' and Girls' Quarterly. It is this Quarterly that has made finest gains recently, since it has revamped and changed. Thank you most heartily, young fellows!

It comes several months after another cheering message some months ago when the teachers of the Junior Department of Dayton Sunday school signed a similar note to the editor.

Now, the query of the editor's mind is, "Are these schools and many others are finding this quarterly so good, why can not any others do the same?" The next issue will be entirely new from cover to cover, pictures and all. I look for a large increase in orders in this issue and the Youth's Quarterly, also. They are both very good and are coming steadily as they ought to. Better order early. Greater loyalty indicated in larger orders will finally make better and better literature. And be sure that there is plenty of room for greater loyalty and better literature. But we are gaining all the time. Sunday school leaders, pray about this matter.

CHARLES A. BAME.

### FIRST BRETHREN CHURCH

Philadelphia, Pennsylvania

Our faithful church correspondent, Mrs. Audenbush, has requested the pastor to report the special series of meetings recently held. For three weeks this church enjoyed splendid preaching and personal fellowship of W. C. Benshoff, pastor of the church in Waynesboro. Brother Benshoff is so well known in the brotherhood that it is not necessary to tell of the type of work which he did while with us and yet there was something about it all that made him just a little better than we have known him to be at other times. When he starts preaching he has an objective, he knows what he is going to say and at once he gets busy in doing it. When he has finished he quits. The people thoroughly enjoyed the preach-

ing. A real revival always begins long before the first service is held and of course the preparation for this meeting began last year. The plans were laid by the Evangelistic Committee of the Church and just as the Holiday Season was over and the Annual meeting of the church, which always includes reorganization in many departments, the prayer meetings began. Many of these meetings were held the same evenings and were productive in the development of spiritual power. It was also argued that an all-day prayer meeting was held just before the special meetings began and also one came toward the close of the meeting. Then there were the short prayer services held each night before the meeting began so it can truly be said that the

meeting was in an atmosphere of prayer continually.

The gospel singing in this evangelistic meeting was a great help. A large chorus, with many splendid voices, was used every service. The faithfulness of this group kept the attendance up to a fair record in the face of the coldest weather in this section for many winters. They also sang. Songs both new and old. The congregation did its best to keep up with the chorus and made it a good race and that means there was good singing all the way through. The Music Committee also provided special numbers for every service. Brother Steffler brought good crowds over from the Third church different nights, accompanied by a trio playing brass instruments and this helped a lot for they really know how to play. Rev. Edward Boardman, one of the boys from this church, now pastor of a Presbyterian church in a nearby town worshiped with us two nights.

Many confessed Christ as Savior for the first time, several renewed their vows in a very earnest manner, others gave themselves for life service until forty-three had taken a stand upon one invitation or another. To date about twenty have united with the church. It always requires much time and effort to get those who do take a stand to identify themselves with the church as active members. The cooperation of the Sunday school and the Christian Endeavor is always splendid in these special meetings. Some of the converts were young in years while others were getting well along in years and had been prayed for for a long time. However each soul is as a precious gem in his sight and we rejoice in the least as well as the greatest.

The writer especially enjoyed the season of fellowship with Brother Benshoff. Being a sweet spirited preacher he was easy to work with. His earnestness and untiring efforts are to be commended. His high estimate of the other men in the ministry and his freedom of criticism of fellow workers prove him a high type of what the preacher ought to be.

A. V. KIMMELL.

### FIRST CHURCH, PHILADELPHIA, PENNSYLVANIA

Some months ago an agreement was entered into between Brother A. V. Kimmell and myself, and the churches which we serve, for an exchange of meetings. The Philadelphia meeting is now history. It was a privilege and a pleasure to work with this people. The city of "Brotherly Love" is the place of more than two hundred years of Brethren history. Our church here has a history of which it may well be proud. The influence of our people is of the right kind and far-reaching. Mission workers, not of our faith, testify to the contribution of this church to the spiritual life of the city. Out from this place have gone ministers and missionaries faithful and effective in the preaching of the Gospel. Nor is the influence of this church waning. The high standard is being maintained by a group of believers true to the faith of the fathers.

The Brethren church here, as is true of us in every large city, has its peculiar problems. Not least among these is a scattered membership. But they came, literally, from far and near, and at great sacrifice. Too much cannot be said in praise of the faithfulness of these people. They possess those qualities which make for success; they are students of the Word, are much given to prayer and liberal in their contributions to the Lord's work. In the midst of this "special effort" this section experienced the coldest weather in its history, there was much snow and ice, but the work was of the Lord and did not stop. To him be all the praise for victories won.

This was my first close work with Brother Kimmell. He is too well known in the brotherhood to need any introduction. It was as a worker in the general activities of the church that I knew him. Faith in him as a true minister of Christ was confirmed. I found him strong in the faith, capable as a leader, congenial and most pleasant as a fellow-workman. "Like priest, like people". It was a pleasure and inspiration to work with this church. There was one continuous round of activities, with emphasis always on the spiritual,—the main objective was never lost sight of. The members of the church were most hospitable, and the fellowship with them was greatly enjoyed. Entertainment was in the home of Brother and Sister David Craig. In this home were found comfort and rest. These folks made my stay a most pleasant one.

I should not forget to mention the contribution of the large chorus under the direction of the pastor to the success of the meeting—great singing indeed. The presence of Brother W. A. Steffler and his people of the Third church at different times was greatly appreciated. Our people in this great city have their problems. But through prayer and hard work these problems will be solved, and our churches continue their contribution to the cause of Christ. Brother Kimmell will be with us here in Waynesboro from March 5 to 25. We ask an interest in your prayers.

W. C. BENSHOFF.

### MARTINSBURG, AND MCKEE, PA.

In looking over my records, I was much surprised to find that several months have passed since a report had been given from Martinsburg and McKee.

Rally day at Martinsburg set a new record for attendance in the Sunday school and ten monthly averages out of last year's twelve have exceeded that of the year before. We recently held a two weeks' meeting with my Bible Chart Lectures. Brother Ashman gave us a fine message one evening, and on another the Altoona Rescue Mission had charge.

Our meeting at McKee was held earlier in the winter. Brother Sands, pastor of the Brethren church of Altoona, gave us a fine message one evening. The surrounding community furnished special speakers and special music on some of the other evenings. A large group from this church had charge one evening at the Altoona Rescue Mission.

In other activities since the last report, the pastor has spoken in the Lake Monte mission; in a Bible school near Binghamton, New York, in a Methodist church near Hollidaysburg, Pennsylvania, and in a Union Fundamentalist church near Marathon, New York. Our 1933 literature endeavors



totaled more than 62,000 tracts and 1,550 Scripture portions. Pastor and people are laborers together in these works and we thank God for congregations of praying people.

Seven have given diligence to make their calling and election sure, by reconsecrating themselves to the Lord; three have been baptized and three others have professed conversion. A large delegation from both of these churches visited Brother Sands and his people at Altoona, during their recent revival.

Although financial stress is upon the community, we have not resorted to mercantile methods for money and the Lord has answered back by honoring our people with enough employment to keep his work going with almost a clean slate. God loves a cheerful giver and will bless his people who will trust him fully.

Some time ago my little boys were counting their pennies. In fun. I told them how many pennies it took to keep them and to buy their clothes. I forgot about it, but not long after, one little fellow came to me with five of his precious pennies. I asked what they were for. "Cause you buy so much for me", he answered. I took them, and then a strange thing happened within two weeks I let that poor boy die of starvation—Did I? Certainly not. Bought ice cream is almost unknown in our household, but not long after, he was enjoying some of that rare delight and I sat nearby watching his pennies as they were drawing interest at the rate of 100%—and the end is not yet. How sad that God's children are afraid to give to him for fear he will let them starve to death. Does not God's heart respond in great joy, as did mine, at the display of gratitude in his children, and would he not delight to open the windows of heaven and pour out blessings in response to an effort on their part to acknowledge their dependence upon him?

Certainly the Coming of our Lord draws very near and we seek to use the remaining days of this age in faithful witness to his great love. Certainly the signs about us should work in the heart of every one of his dear children to purify themselves, even as he is pure. When we see the unfolding of the buds we know that summer's sun will soon shine, so likewise when we see the unfolding of certain events about us, we know that soon the Sun of righteousness will rise with healing in his wings. "This generation shall not pass away, till all be fulfilled" (Luke 21). That is, the generation that sees the buds begin to unfold will live to see the full leaf. We have certainly seen the buds begin to swell and some will no doubt live to see the end. Thank God for the Blessed Hope.

To anyone interested, I might say that I have four new booklets coming out soon, and anyone wishing to do so can order them now and I will send the books as soon as they are off the press, (1) "God's Man and Satan's Man in Final Conflict" deals with the rise of the antichrist; the Battle of Armageddon; clearing away the rubbish of this present age and the wonderful peace of the Kingdom Age. (Price 25c). (2) "From the Ivory Palace to the Bethlehem Manger" deals with the Virgin Birth and other incidents of our Lord's first coming (Price 20c.) (3) "Many Infallible Proofs" deals with the evidences of our Lord's resurrection (Price 20c.) (4) "Salvation, Security and Assurance" deals with the marvelous elements of our salvation; Predesti-

nation, Regeneration, Justification; Sanctification; Imputation, etc. (Price 20c.)

May we all "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever."

R. I. HUMBERD.

## COUNTY LINE AND TEEGARDEN

### County Line

D. A. C. Teeter was the evangelist at County Line. He preached the Gospel in his forceful way for two weeks. We had good crowds and good interest from the start. There were fourteen came out for baptism from the Sunday school. The last night when we expected a wonderful meeting we were almost completely stormed out. Brother Teeter was a former pastor here. He is well respected in the community.

### Teegarden

The McCartneysmiths stopped at our place on their way from Ashland to Waterloo. They were strangers to us but we arranged a meeting for them at Teegarden. They came the first Sunday in February and continued for three weeks. We surely had a great revival. The house was crowded from start to finish. There were 20 conversions, mostly grown people. The McCartneysmiths are peculiarly fitted for evangelistic services. They are returning to Teegarden next fall for another campaign beginning October 7.

Brother McCartneysmith has a unique way of dramatizing his sermon. The writer never heard anything to equal his sermon on the Crucifixion. Mrs. McCartneysmith organized the young people into a choir. She is talented and a wonderful singer and song leader.

North Liberty, near here, has arranged with the McCartneysmiths to hold them a meeting following the Teegarden meeting. This group of churches has no pastor, for the writer can no longer serve as an active pastor.

These three churches all have well organized Sunday schools. North Liberty has an interesting C. E. County Line has a Union C. E. Teegarden will organize soon. The writer sees a great opportunity here for Christian services.

B. H. FORA.

The most powerful and the most lasting friendships are usually those of the early season of our lives, when we are most susceptible of warm and affectionate impressions. The connections into which we enter in any after-period decrease in strength as our passions abate in heat; and there is not, I believe, a single instance of a vigorous friendship that ever struck root in a bosom chilled by years.—*Fitzosborne*.

## SIGNS OF THE TIMES

(Continued from page 2)

ship which is based on "unyielding despair". The ancient Stoic had courage; no one can deny it. But it was a courage born of despair.

Let us be perfectly clear at this point. Dr. Davis would plunge us not only into the darkness of the ancient Stoic, but he would forbid us to interrogate the darkness. For even the old Stoics sometimes asked that age-long question, "If a man die, shall he live again?" But in this modern Stoicism we are to accept our unknown fate "without asking to know". The Church has often been accused of tabing an obscurantist atti-

tude toward scientific investigation, but if the Church has ever been guilty of any worse "obscurantism" than represented by Dr. Davis' words, I have not read it in history. It is bad enough to be offered a religion which can offer no answer to the deepest yearnings of the human spirit, but how infinitely worse to offer a creed which says, YOU MUST NOT ASK. This is not merely anti-christian; it is the very antithesis of science itself. For all the splendid progress of true science has come because men ASKED, and KEPT ON ASKING UNTIL THEY GOT THE ANSWER.

## A RELIGION of Phariseeism

"Reverent science," its founder continues, "is much concerned with making our life on earth as good, as unselfish and as helpful to others as possible, not in order to receive posthumous rewards for doing so, or in fear of posthumous punishment for not doing so, but in the convinced belief, based on long human experience, that in a life so conducted man finds his highest and deepest satisfactions and his fewest regrets."

I have termed this article an indication of Phariseeism, for it contains a covert sneer at two great Christian motives, future reward and punishment. And the implied boast is, We thank God that we are not as other men; these Christians, for example. We need no heaven or hell to keep us in the path of rectitude.

I do not question the learning of Dr. Davis in his field. But about human nature he knows very little. The expectation of future life and its awards have acted as a powerful restraint upon evil. Fear of hell may not be the highest motive, but it has driven more than one soul to find refuge in Jesus Christ; afterward to love him and serve him for his own sake. And the Apostle Paul revealed a deeper knowledge of human nature when he said that if you take away the hope of future life men will say, "Let us eat, and drink; for tomorrow we die."

Dr. Davis thinks that the devotees of his religion of "reverent science" would not act that way, but he can offer no proof. For the very ethics offered us by Dr. Davis are borrowed FROM CHRISTIANITY. And there is no historical proof that these ethics can survive apart from the supernatural facts upon which their authority rests. But there is considerable evidence, even today, that they cannot thus survive.

Not only so, but in the final part of his statement Dr. Davis cancels his whole claim to superiority by admitting that even in "reverent science" conduct is motivated by "satisfactions" and "regrets". And so it turns out that this modern religion, no less than the more ancient ones, has its "heaven" and "hell". Only Dr. Davis puts them on earth in the present life. And, of course, he has no final solution for the injustices which enter into the moral life here and now. But probably such inequalities do not trouble Dr. Davis much, since he is connected with a very rich university.

## FOR Whom Does Dr. Davis Speak?

It should be said in closing that, as most intelligent people know, that there are many devout and believing scientists who will regard with genuine horror the religion proposed at Boston. But we could wish that some voice among these scholars might be lifted up publicly in disavowal of Dr.



Davis' pagan utterance and in defense of the faith of Christ. Such a voice would not only be a testimony to our Blessed Lord, but would also be a defence of true science, by showing the common man that the path of science need not lead to the pit of false religion. Or has it come to the place where these great scientific societies offer "academic freedom" only for the utterances of unbelief in the field of religion?

(Note: The report of Dr. Davis' lecture was published about the first of the year, at which time I began my comment upon it. On account of other duties I was unable to complete the article until now. I am sorry that, for those who read current events, my comment is somewhat belated.—A. J. McClain).

## A Unified Educative Program

(Continued from page 8)

### IV. Develop a Christian Interpretation of Life.

It is to be feared that all too many of us do not look at life as a whole. We divide it up. Having divided it up we look at a single segment or cross-section of life as if it were the whole. The child needs to know God as vitally as the adult. The young person has temptations that Christ alone can strengthen them to meet. The adult must have the indwelling Holy Spirit if he is to meet life's problems fairly and come off victor to the glory of God and the praise of our Christ. Life is not just a "happencstance." If we would see life as God would have us see it; if we would respond to life in a way to please him we must learn how to interpret life. How many of us know how thus to do? That is a part of the task of each one of us, a part of the work of the church.

We may have learned how to be adjusted to some phases of life. Do we know how to be adjusted to all phases of life? It is just because we do not know these things, that certain studies have been introduced into the church's program. For example, Religious Education branch of our church work, Missionary instruction Citizenship instruction, Teacher Training instruction. We have been slow to adopt these courses. If we are to give a Christian response to life as a whole we shall have to acquire some training in these phases of life from some source. Is not this a part of the work of the church? Many think it is. How will we give a Christian response to life as a whole unless we interpret life as a whole? Where better receive our interpretation than from Christ through the church?

### V. To Gain an Appreciative Knowledge of the Bible.

When we introduce people to God, Christ and the Holy Spirit we must, to be sure, use the Bible. An appreciative knowledge may not have been gained in that way. Only a disconnected and partial view may have been gained. So to have God's people, and those whom they may contact, come to an appreciation of the Scriptures it will be necessary for them to study the Bible. In a more or less thorough way this is done in the Sunday, or Church school. May the church safely rely upon this organization to do all of the teaching? Doubtless you would say, No. You would be correct. It will take a consistent program running through every organization of the church to do this work. Perhaps we as a people have been all too

slow to grasp this truth. However, in fairness to all, we must say that some of the organizations have made a consistent effort here.

Doubtless you feel, as many of us do, that we will never appreciate and come to know the Bible until we see it through the experiences of God's people of the past ages, as well as the present. Here our Missionary education comes in. This has been partially cared for, but is not yet inclusive enough to be helpful to all. Those who are now stressing this phase of the church's task could well reach out still farther. We are thankful for the recent expansion of this work. May it very soon be still farther reaching. "Ye shall know the truth, and the truth shall make you free." "Sanctify them through thy truth: thy word is truth." "Let God be true, but every man a liar."

### VI. To Lead to a Hearty Entry into Church Work.

What portion of those who enter the ranks of the organizations of the church are to lead to enter heartily into the work of the church? Think please. Answer the question honestly. In your own mind review the numbers who have come and gone. Where does the difficulty lie? Is it because the church has not been central? Is it a lack of program? Is it the lack of a Unified Educative Program? Where is the trouble? Your answer is as good as mine. It does appear as though we had been neglecting to make the church general in our organization and failing to make Christ central within the organism which is the church, "His Body". You will remember that Christ said, "And I, if I be lifted up from the earth, will draw all men unto me." I wonder if he is being exalted as the Head of the Body, which is the church. Have the organizations within the church always been careful to exalt the church to its proper place of dignity and worth? Have we not at times found organizations, within, yes within the Brethren Church, which were willing to use the church building, burn the coal bought by the church and use the electric lights installed by the church and paid for by it, and yet draw attention away from the "Body of Christ" (the Church) and to itself? Perhaps you never observed this. God grant that it has not been so within your experience. Some testify to having had that bitter experience. A Unified Program should reduce such experiences to the minimum.

### VII. To Lead to Christlike Responses in Our Relationships with Others.

Yes, we would consent to saying that all this should lead to a Christlike social response on the part of all Christians. We can never get away from social contacts. We meet people. We converse with them. They make an impression upon us. We impress them. How? That is the big question. The poet has said, "I am a part of all that I have met." And yet another has said (In "Heart Throbs" by Rev. W. R. Fitch)—

"The bread that bringeth strength I want to give,

The water pure that bids the thirsty live: I want to help the fainting day by day; I'm sure I shall not pass again this way.

I want to give the oil of joy for tears, The faith to conquer crowding doubts and fears,

Beauty for ashes may I give away; I'm sure I shall not pass again this way.

I want to give good measure running o'er, And into angry hearts I want to pour The answer soft that turneth wrath away: I'm sure I shall not pass again this way,

I want to give to others hope and faith, I want to do all that the Master saith; I want to live aright from day to day; I'm sure I shall not pass again this way.

If our church program does not mature into right social contacts, then there is something wrong with our program. Something is lacking.

Is it not within the bounds of the probable, at least, that if we should unify our educational program we should make more rapid progress in the work of our God? Should we place in that program, an introduction of men to God; an introduction of men to the Lord Jesus; the aim to develop Christlike character; bring a Christian interpretation of life before them; lead them to an appreciative knowledge of the Word of God; gain a hearty entry of church work and develop a Christlike response in relationships to others,—would we not have sufficient employment for all our equipment, all our talent and every organization? Many of the leading workers of today feel that we would. Brethren, are we giving this a fair trial? If we are, it is certain that much overlapping of effort is dispensed with. It is also true that then we will have the whole church at work all the time. This is a large task. Under God is it not challenging enough; is it not large enough to command our best? We believe it is.

McLouth, Kansas.

### WHY CHRISTIANS KEEP THE FIRST DAY?

(Continued from page 11)

mandment to the letter, and the fourth commandment was not intended to be kept to the letter, as all the other commandments were.

But it is clear that there are features in the commandment that are binding as long as man is in his present body. The Sabbath was made for man, not merely for the Jew. The need of man for rest of body and mind one day in seven, and the need of a special day of worship and honoring God free from the working demands of other days, are essential and permanent needs.

3. If Christians are obligated to keep this seventh day because of the letter of the fourth commandment, they are equally obligated to keep all of the other commands of the Old Testament, except those that are changed by a definite command in the New Testament. A command of God to Israel was just as binding whether in the Decalogue or not. Many seventh-day Christians are consistent and do consider the Old Testament law binding upon themselves. They agree that the ceremonial law was done away in Christ, though there is no direct statement in the New Testament making a distinction between "ceremonial" laws and the other ordinances (Gal. 4:9-11; Col. 2:14; Eph. 2:15). The fact is that the whole Mosaic system ended at the cross, and Christians were not obligated "to keep the law of Moses" (see Acts 15:5, 24-28). Christians are indeed to study the law of God contained in the Old Testament, but that which is binding on them is the eternal laws of God's righteousness, which were binding both before and after that "law" which extended from Sinai to the cross.

(To be continued)



## The College Bound Club of America

The following article is from The College Bound Club of America. It will explain itself but for the benefit of those readers who are not familiar with this organization, I make the following explanation.

For some time past, there has been an emergency movement to form some kind of an organization by which parents might begin to make payments to the college of their choice long before their children are old enough to enter college. This organization directs them to the college of their choice and assists them in saving their money in order to enter college when they are old enough. This movement got under way some time last year and by January of this present year was fully organized. The Executive Committee and the Faculty of Ashland College all felt that Ashland should cooperate. The movement in time will be nation-wide and it seems now that college which either can not (for there are limitations) or will not enter, will be unfortunate. There is nothing so binding about it but what a college may withdraw without obligation at any time.

EDWIN E. JACOBS.

"Ashland College, which despite every Christian effort, from time to time has found itself more or less in competition with other colleges, is believed to have found a new path towards success and service, along which it can move with other colleges, to the profit of all. The new program embraces activities which will make easier and more certain the provision of the costs of a college education for the youth who needs it. It is known as the College Bound Club of America.

"For the moment, it consists of a group of Ohio institutions of higher education, and the preliminary activities are limited to that state, but it is scoped for national operation and its charter provides that its work can be carried into other states as rapidly as the organization can be perfected. The present program has been almost a year getting under way.

"Through an organization of workers, who may be college alumni, parents of children who might be presumed to have a college career, are interested in making savings as large and as frequently as their circumstances and inclinations permit. These savings are transmitted under an agreed plan to the college selected by the parents, or the child, if he is old enough to make a choice, and that money is held by the college to the credit of the students until the day of his matriculation. A modest rate of interest is added, if the fund earns it. The colleges mutually agree that if the prospective student, for any reason, wishes to change to another college, then it will transfer the entire credit to any other college, when the student is ready to enter.

"The parents are stimulated to continue the saving by a magazine, which the College Bound Club puts out, and by literature from the college. It is believed that if a boy or girl regularly receives information and data from a college, several years before entrance, many of the difficulties and much of the vacillation now existing, will be overcome. Colleges will know years in advance a portion of their incoming students. They will know that in a measurable degree the cost of their schooling has been provided. They assure themselves a flow of students at practically no cost.

"Another function of the College Bound Club is to advise parents regarding facilities of colleges, courses that should be pursued in preparation for entrance and courses to be taken leading to desired degrees. There is, as well, the machinery by which those without children, or with a desire to help others, can set up scholarships, either individually or in perpetuity.

"The initiating group of colleges in the movement are:

"College of Wooster, Denison University, Wittenberg College, Marietta College, Western College for Women, Heidelberg College, Capital University, Ashland College, Muskingum College.

"Before the plan had been available a week, one of the colleges received a check for \$400 from a father in Kansas who wants his daughter to have an Ohio education. A number of persons whose children are grown are setting up memberships for grandchildren. There is nothing compulsory in the program. A prepayer may withdraw all sums paid in, by following the simple regulations of the Club. There are no membership dues, no stated meetings. In some respects it resembles the Christmas saving club, except that its duration may be for as many as 18 or 20 years. In other respects it operates like the book clubs, except there is no stated amount which must be paid. It is a non-competitive promotion program applied to education.

"G. E. LUNDY, Secretary of the College Bound Club."

## THE TIE THAT BINDS

MICHAEL-ETTINGER—On Saturday, December 23, 1933, Mary Jane Michael became the bride of Walter Ettinger. The ceremony which was witnessed by a few friends was performed by their pastor. Both of these young people are valued members of the Mt. Olive Brethren church. They will reside in their home community where the groom is engaged in farming. The pastor and people of Mount Olive church and community wish them every happiness.

JOHN F. LOCKE.

GARRISON-WISE—Sunday afternoon at the First Brethren parsonage, Flora, Indiana, on January 7, 1934, occurred the wedding of Bruce Garrison of near Flora, and Louise Allen Wise. The groom is a member of the First Brethren church and the son of Mr. and Mrs. Roy Garrison of near Flora. The bride is a daughter of Mr. and Mrs. Louis Wise of near Delphi. Ceremony by the undersigned.

FREEMAN ANKRUM.

## IN THE SHADOW

LOWMAN—Omar E. Lowman, son of Mr. and Mrs. John Lowman, was born at West Alexandria, Ohio, March 21, 1887, and died at his home in Ames, Iowa, February 10, 1934, following a cerebral hemorrhage which kept him lingering but a few hours. After completing his high school work at West Alexandria, he attended Ashland College, from which he was graduated in 1914. His Master's degree was received from the University of Chicago in the following year. Three years were spent as principal of the schools at Shavona, Illinois, and then five years as head of the Chemistry Department at Upper Iowa University, Fayette, Iowa. In the year 1923 he went to the Iowa State College at Ames on a fellowship and in 1930 received his Doctor's degree from that institution. He was employed in the department of Chemistry at the above school at the time of his death.

He united with the Brethren church at West Alexandria, Ohio in his younger days, but at his death was a member of the Collegiate Methodist church in his college city, from which funeral services were held.

In 1907 he was married to Miss Lula Motter, who with his father, brother, nieces and nephews remain to mourn his departure.

Dr. Hixon, of the Iowa College faculty, accompanied Mrs. Lowman with the body to his father's home near West Alexandria from which services were conducted by the writer, February 14th. Burial was in the local cemetery. The sympathies of a large number of friends go with Mrs. Lowman back to her home in Ames.

MORSE M. HOOVER, New Lebanon, Ohio.

SHERMAN—Mr. Harry L. Sherman was born at Wellsburg, West Virginia, May 9, 1862, and departed this life Monday, February 5, 1934. In 1889 he was united in marriage to Miss Mollie Hadley. He leaves to mourn his departure his faithful wife, three daughters, two sons, and two grandchildren. In 1904 the Sherman family moved to Danville and although his family was very faithful to the church, Mr. Sherman did not take any part until recently. During Dr. Beal's ministry with us, Mr. Sherman accepted Christ and rejoiced in his newly found salvation, until his death resulting from a stroke. Funeral services by the pastor.

F. W. SHIERLY.

NULL—Charles Marion Null, faithful member of the Mt. Olive Brethren church, passed to his reward Saturday, February 17, 1934. He was within a few days of his 73rd birthday. He was the son of the late Mr. and Mrs. George Null and had spent his entire life in his home neighborhood where he engaged in farming and in stone masonry. He is survived by his wife to whom he had been wed for forty-seven years and by one brother, Howard.

Brother Null was of a very cheerful and optimistic disposition, firm in his faith and opinions yet charitable to all. A host of friends and neighbors mourn his passing but are comforted by the fact that he was ready to go. This he repeatedly expressed to his pastor and to those who were with him in his fatal illness.

Funeral services at the church were conducted by his pastor and interment was made in the Mt. Olive church cemetery.

JOHN F. LOCKE.

TURNER—Owen Turner was born in Franklin county, Virginia on December 25, 1849 and died at the home of his daughter, Mrs. Mary Hobson, of near Baldwin, Kansas, on Sunday, February 18, 1934, at the age of 84 years, 1 month and 23 days.

Mr. Turner was united in marriage to Cinderella Esther Hopping on October 19, 1873. After the death of his companion on March 25, 1931, he lived with his youngest daughter, Mrs. Mary Hobson until death. Of the seven children born to this union five survive. They are: Mrs. Cora Alice Cline, of Alva, Okla.; Mrs. Nellie Jane Cunningham, Oscar, Asa Turner, Mrs. Alta May Emery and Mrs. Martha Agnes Hobson all of near Baldwin, Kansas. He is also survived by nine grandchildren and six great-grandchildren, one sister and four nephews.

Mr. Turner united with the Brethren church and was baptized by our late Elder H. S. Enslow in 1895.

To this faith he remained true until death. The writer conducted his wife's funeral on March 27, 1931, at which time Mr. Turner placed his membership into the Brethren church of Fort Scott, Kansas.

Brother Turner lived a consistent Christian life and was highly respected by a very large circle of friends.

The funeral was conducted from the Methodist church, of Baldwin, Kansas, on February 20th, 1934, by the writer, assisted by the pastor of the church, Rev. Lackey.

A very large concourse of sympathizing friends and neighbors attended the services. On arriving at the home, the writer was told by neighbors that he need not fear of saying good things about this good Christian man. Beautiful floral offerings were made as tokens of respect. The body was laid to rest beside that of his companion, in the family lot in the cemetery near the home.

L. G. WOOD.

PETERSON—Charles Lyle Peterson was born at Fort Scott, Kansas, February 10, 1921, and died at Redfield, Kansas, February 25th at the age of 13 years and 9 days. He is survived by his mother, Mrs. Eva Peterson and his father, Mr. Harmon Peterson, also by 4 brothers and 6 sisters and many other relatives and friends. Two brothers are deceased.

The funeral was conducted from the Cheney Chapel on February 27, 1934, by the writer.

Burial was made in the family lot in the Pleasant View Cemetery.

L. G. WOOD.

SHRAKES—Earl E. Shrakes, infant son of Mr. and Mrs. George Shrakes, of Fort Scott, Kansas, died at the Main Street Hospital, February 8th, 1934, at the age of four months. He had been ill with pneumonia for six days and was the only child of his parents.

Funeral by the writer from the Cheney Chapel, on February 10, 1934. The body was laid to rest in the family lot in Oak Grove cemetery.

L. G. WOOD.

ROWLAND—Cora Sword Rowland, wife of Clinton Rowland of Lanark, Illinois, departed this life from the family home on January 23, 1934, at the age of fifty-nine years, one month and 15 days.

Sister Rowland was a member of the Brethren church in Lanark for more than twenty years, and in this relationship was faithful and untiring in her efforts. She seldom missed a worship service, nor was her place vacant at the Lord's Table. In the United Workers' Bible class and in the W. M. S. she found a joy and a delight to serve her Master. To those who remain, the husband, a daughter, a granddaughter, five brothers and one sister, with many other relatives and intimate friends, she leaves a noble heritage—the memory of a Christian mother, one that was true in all the relationships of life. Truly such a life will live on.

The last rites were held in the Brethren church in Lanark, on January 25, 1934, in charge of the family pastor the undersigned, using as a text for the comfort of sorrowing hearts the words of our Lord found in John 11:25-26.

C. C. GRISSO.

ZEMBRODT—Mr. Charles Zembrodt, husband of Mrs. Margaret Zembrodt, was born September 15, 1856, passed out of this life very suddenly, November 5, 1933, making his span of earthly life 77 years, 1 month and 20 days.

He was a charter member of the Brethren church in Ellet, having united in May, 1922. He remained a faithful and devoted member until his departure.

He leaves to mourn his home going his devoted wife and three children, Mrs. Anna Blocker, Mr. Edward Zembrodt of Akron and Mrs. Catherine M. Pansler, of Cleveland, Ohio, and three sisters.

Funeral services were conducted by the writer at the home on 425 East Exchange Street, Akron, Ohio.

GRANT McDONALD.



# BRETHREN EVANGELIST



## The Atonement

*By Charles Wesley.*

*O Love Divine, what hast  
thou done?  
The incarnate God hath  
died for me!  
The Father's co-eternal Son  
Bore all my sins upon the  
tree.  
The Son of God for me hath  
died:  
My Lord, my Love, is cruci-  
fied.*

*Behold Him, all ye that pass  
by,  
The bleeding Prince of life  
and peace!  
Come, sinners, see your Sa-  
viour die,  
And say, was ever grief like  
this?  
Come feel with me His blood  
applied:  
My Lord, my Love, is cruci-  
fied.*

*Then let us sit beneath His  
cross,  
And gladly catch the healing  
stream;  
All things for Him account  
but loss,  
And give up all your hearts  
to Him—  
Of nothing think or speak be-  
side:  
My Lord, my Love, is cruci-  
fied.*



## Signs of the Times

by  
Alva J. McClain

### WE, the People—

Brother Coleman of Hagerstown, Maryland, sends me a most amazing "sign of the times." It is a section of a great newspaper of Washington, D. C., beautifully printed and adorned with pictures, ten full pages in size. On the front page are parts of both the Declaration of Independence and the Preamble of the Constitution. The latter begins, "We, the people"—And so far as I can discover, there is not a single line, either in advertisements or news columns, which is not devoted to the glorification of ALCOHOL.

Now all this has come to pass under a political administration which received the most overwhelming vote of "the people" ever recorded in our history. AND THE PEOPLE KNEW WHAT THEY WERE VOTING FOR. BECAUSE THEY WERE TOLD FRANKLY IN ADVANCE.

The fate of the 18th Amendment, and the terrific reaction from it, should teach the reformers something about the futility of mere reform. But the mere reformer never learns anything about spiritual matters. He has more faith in man than in God. And man without God always fails.

### HELP the Poor Distiller

William E. Hull, general manager of a great distilling company, pleads for help against the boot-legger. "We promised the public that repeal would not bring back the saloon," he says, "and we must keep that promise." Saloons are bad, according to this gentleman, because they once resulted in prohibition. Furthermore, he adds wistfully, "Women are out of place in saloons."

The main difference between a past generation of liquor dealers and the present generation, so far as I can see, is that in the past booze was sold in certain places where respectable women were not encouraged to go, while now they want to sell it everywhere—in restaurants, soda-fountains, drug stores, hot-dog stands and groceries—and they want the women and children there. And the government is apparently doing everything possible to help the poor distiller.

But perhaps this is progress!

### A FLOCK of One Hundred Goats

Henry Ford, who knows a great deal about building automobiles, now tells us how to get rid of war. "The people," he says, "don't want war. ... If we could get rid of the approximately 100 men responsible for wars in this world the people would enjoy peace."

The "100 men" referred to by Mr. Ford are the munition manufacturers.

One of the strange aberrations of the human race is that we are always looking for some "goat" upon which we may lay our sins, and thus escape facing the reality within our own souls. It began in Eden—"The woman whom thou gavest me ... She gave me ... and I did eat." And it has never stopped.

If Mr. Ford were right in his diagnosis, then we should be logical, hang the 100 munition makers, and usher in the Millennium at once. Better, as Caiaphas once suggested, let 100 men die than let the whole world perish.

But Mr. Ford does make one good suggestion. He says the Bible should be taught to every child in America. If every child in America were really taught the Bible, they would learn some things about peace, and the conditions necessary to have it, which even Mr. Ford does not know. Read Isaiah 48:22.

### THE Coming of the "Caesars"

Oswald Spengler, grim prophet of Force, carries out with remorseless logic the implication of the philosophy of Evolutionism. "Man is a beast," he says; which is precisely what the evolutionary professors have been saying for a long time. But Spengler has more courage than the professors. Because man is a beast, he says, therefore "the Caesars" must come and take control. And he thinks that very soon "High policy, the art of the possible, will again enter its eternal heritage, free from all systems and theories, itself the judge of the facts by which it rules, and gripping the world between its knees like a good horseman."

All this sounds much like the predictions of Revelation the sixth chapter. Certainly, the Caesars are coming. One need not read the Bible to find that out. The newspapers can tell you that much. And when the great "Caesar" of the end-time arrives, he will reject every god except "the god of Forces." In other words, he will take the doctrine of the universities, namely, that physical laws and forces are the determining factors of life, and he will apply this high doctrine in the settlement of human affairs.

But the "wise men" of our generation will laugh at you if you take seriously, as our Lord did, the prophecies of Daniel.

### BRIMSTONE in the Sun

One of the most amazing accomplishments of science is the determination of the chemical composition of the sun by analyzing its rays in the spectroscope. Princeton astronomers announce that the presence of "sulphur" in the sun is now confirmed.

One of the reasons why this discovery was not made sooner is because the strongest of the sulphur rays compose part of the sun's so-called "death rays" which fortunately are not able to pierce the blanket of air which surrounds the earth. These short "death rays" would probably be disastrous for humanity were they not strained out by the atmosphere.

One wonders whether it was mere coincidence that our Lord chose "brimstone" (which is sulphur) as the most appropriate element with which to describe the "second death" which will be the eternal fate of the lost. See Rev. 20:10 and 14.

Of course, some men will tell you that our Lord knew nothing about chemistry. But, as a matter of fact, he created the laws of that science. (Col. 1:15-17).

### HISTORIANS will Seek its Cause"

In the Cleveland Plain Dealer, February 1, Dale Cox write a description of the recent celebration of the President's birthday. I quote the article in part. It is suggestive.

"In all its history the United States never witnessed a mass demonstration such as the celebration of Franklin D. Roosevelt's birthday, his first in the White House. The more he asked the people to cheer for the Warm Springs Foundation, the more they cheered for F. D. R. the man.

"Six thousand birthday parties. Pageants, pantomimes, radio programs, dances, children's parties, octogenarian's parties, liquor dealers' parties, 200,000 birthday greetings flooding the White House, the basement piled high with gifts from the people, publications lauding the President, parties in Alaska, Puerto Rico and the farthest isles of the sea, resolutions of felicitations from Congress, state legislatures, mayors, governors, foreign rulers, babies named for the President, people vying with one another in uttering superlatives about the President.

"No other president, living or dead, ever received such a tribute. Democrats of Washington's day feared the first president would be lauded by the people in such manner, so George Washington shunned personal glorification. Jefferson, Madison and Monroe abhorred any tendency toward hero worship as dangerous to the ideals of democracy. Abraham Lincoln, borne down by strife and sorrow, could not imagine any celebration of his birthday. Franklin D. Roosevelt, a living president, sees his first birthday in the White House celebrated far beyond any celebration ever extended the birthdays of Washington and Lincoln, heretofore considered our greatest presidents.

"Thoughtful Americans ... will rub their eyes in wonder at this manifestation of mass response to a new factor in American conduct. Philosophers and historians will seek its cause."

And the writer suggests the answer in a single sentence: "HERO WORSHIP REACHES NEW HIGHS DURING GREAT CRISES."

Bible students will see here a tendency which in the world's sorest crisis will enthrone the great "HERO" of the end, "the prince that shall come" (Dan. 9:26), before whom all the earth shall bow, saying, "Who is like the Beast?"

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## The New Testament Way Into the Church

### Introductory Note

An inquiry comes to **The Evangelist** concerning the requirements for membership in the Brethren church. He is a sincere inquirer. He has had one contact with Brethren people, when he observed some persons being baptized and he is desirous of knowing just what the conditions for church membership are and what are the New Testament grounds for such requirements. This is not an isolated instance of such interest. Our own experience and that of many pastors could cite other examples. And there are no doubt many silent seekers after the truth, many who have never made known their desire to any teacher of the Word, but whose heart the Spirit has opened, as he opened the heart of the Ethiopian, whom Philip was directed to instruct. And some there are who have known "the way of the Lord" after a fashion, as was the case with Apollos, but who are ready to have expounded unto them "the way of God more perfectly." Our readers may know of such. Many of you will be able to give personally such needed instruction. Others may prefer to supply the help desired by passing on to some sincere soul this simple message. In this way the humblest member of the Evangelist family can become a missionary.

### Salvation Leads into Church

The primary need of any man is salvation and not church membership. Salvation is free. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God" (Eph. 2:8). "For the wages of sin is death, but the (free) gift of God is eternal life through Jesus Christ our Lord" (Rom. 6:23). "Being justified freely by his grace through the redemption that is in Christ Jesus" (Rom. 3:24). It is clear therefore that a man cannot earn salvation; cannot work his way into eternal life. Yet the Lord Jesus has laid down certain conditions whereby he may come into possession of that wonderful gift. But salvation, according to the New Testament way, leads naturally and inevitably into the church. Hear the record: "And the Lord added unto the church daily such as should be saved," or more exactly, "such as were being saved" (Acts 2:47). Therefore the New Testament way into the church is fundamentally the way of salvation. . Following are the divinely appointed steps:

### I. REPENTANCE

A man must repent of his sin. To repent means to be sorry for sin and to change one's attitude toward sin; to turn away one's soul with abhorrence from sin unto God, whose pardon is sought. Paul makes it plain when he writes: "Now I rejoice, not that ye were made sorry, but that ye sorrowed unto repentance: for ye were made sorry after a godly manner, . . . For godly sorrow worketh repentance to salvation, not to be repented of: but the sorrow of the world worketh death" (2 Cor. 7:9, 10). Repentance is not genuine that does not do that. As another has said. "True repentance consists in the heart being broken for sin and from sin" (Thornton).

The necessity of repentance is set forth by direct command and by tender exhortation. Most important of all is the word of our Lord. Hear it: "From that time Jesus began to preach, and to say, Repent for the kingdom of heaven is at hand" (Matt. 4:17; Mark 1:5). That was the message of the twelve when Jesus sent them forth: "And they went forth and preached that men should repent" (Mark 6:12). The Lord made Repentance a part of the church's message to all men everywhere: "And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem" (Luke 24:47). And the young church began to do that very thing. "Then said Peter unto them, Repent" (Acts 2:38). "Repent ye therefore, and be converted,"

(Acts 3:19; 8:22; 14:15). The Lord is "not willing that any should perish, but that all should come to repentance" (2 Peter 3:9), we are told. And Paul says the very "goodness of God leadeth thee to repentance" (Rom. 2:4). And that great prophet of the Old Testament tenderly entreats: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him turn unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon" (Isa. 55:7).

### II. BELIEF

Repentance of sin must be accompanied by belief in Jesus Christ as the Son of God and Savior of the world. There is no salvation and no place in the church for men who do not have that faith. As one steps out of the darkness of sin he must step into the light of faith in the Sun of Righteousness. As he repents, or turns his back on the things of this world, he must turn his face with confidence and attachment to the One who alone can save from the power of the world. Faith lays hold on Jesus and embraces him with conviction and joyful trust as the Messiah, Savior and Lord.

Faith that identifies us with the body of Christ accepts what Jesus did for us. It believes that he "died for our sins according to the scriptures; and that he was buried, and that he rose again the third day according to the scriptures" (1 Cor. 15:3, 4). Paul confidently tells the Romans (5:8), "But God commendeth his love toward us, in that while we were yet sinners, Christ died for us". And to Timothy (1 Tim. 1:15) "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners". And Jesus said concerning his own ministry, "The Son of man is come to seek and to save that which was lost" (Luke 19:10). He knew that his saving work was to be accomplished through his suffering and death, for he said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up" (John 3:14). Not only so, but he claimed to be the only Savior: "I am the way, the truth and the life: no man cometh unto the Father, but by me" (John 14:6). There is positively no other way. Peter declared: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12).

We lay hold on what Jesus did for us, or appropriate his saving grace, by faith. The simple condition is "whosoever believeth in him" (John 3:16). When the jailor cried to Paul and Silas, they both shouted forthwith: "Believe on the Lord Jesus Christ and thou shalt be saved" (Acts 16:31). That was the challenge of Philip to the eunuch: "If thou believest with all thine heart" (Acts 8:37). And Paul declared: "With the heart man believeth unto righteousness" (Rom. 10:10). There is to be no sham about it; it must be a whole-hearted faith. It is to be not mere intellectual assent; it must go to the point of giving oneself over wholly unto the Lord, and of placing devotion to him above everything else in the world. Hear Christ's own words: "Whosoever he be of you that forsaketh not all that he hath, cannot be my disciple" (Luke 14:33). Such faith will not only admit one into the church, but it will make him a real power to the church.

### III. CONFESSION

Faith in Jesus Christ must be active, not passive. It must express itself; it must declare its conviction before men. That is the kind of faith that saves and identifies with the body of Christ. It must indeed be a heart belief, but it must find its way to the lips. Paul made that very plain and very essential in these words: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness;



but with the mouth confession is made unto salvation" (Rom. 10: 9, 10). And to make the necessity doubly certain, we add also the words of our Lord: "Whosoever shall confess me before men, him will I also confess before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. 10:32, 33). In the face of such statements as to the importance of confessing Christ before men, the confession of the Ethiopian before Philip and in the presence of his attendants is an example for repentant, believing sinners of all ages: "I believe that Jesus Christ is the Son of God" (Acts 8:37). And nothing less is worthy of one who seeks entrance into the church.

#### IV. BAPTISM

After repentance and faith, and the declaration of one's faith before men, comes baptism, another step in the divinely appointed way to life and into fellowship with his church. And baptism always comes in that order; always preceded by repentance and faith in Jesus Christ. When it is not, it is not Gospel baptism. And if you think this rite is not essential and might be omitted with little or no loss, hear the words of our Lord. He is the source of all authority and from his word there is no appeal. In his commission to his disciples he said: "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16: 15, 16). On a previous occasion he said to Nicodemus: "Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). How could the necessity of baptism be set forth more clearly and definitely? No word of man could make it stronger or more emphatic. And none should seek to take away any of its force.

The teaching and practice of the apostolic church bear witness to the necessity of baptism. Peter in his wonderful sermon on the day of Pentecost, said to the people: "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). After preaching baptism the apostles administered it as an essential condition for admission into the church of Christ, for we read, "Then they that gladly received his words were baptized: and the same day there were added unto the church about three thousand souls" (Acts 2:41). Hear a word concerning that great lay preacher of the early church and his evangelistic campaign in Samaria: "But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts 8:12). Evidently, judging by the results, the necessity of baptism had a large place in Philip's preaching. As a result of his instruction of the eunuch, we read: "And as they went on their way, they came to a certain water: and the eunuch said, See, here is water, what doth hinder me to be baptized? ... and he baptized him" (Acts 8:36-38). Evidently again Philip spoke of baptism, as he expounded the scriptures and "preached unto him Jesus."

Ananias, instructing Paul at the time of his conversion, demanded, "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord" (Acts 22:16). And Paul obeyed and went forth on his ministry with the doctrine of baptism occupying an important part of his message, as is evidenced by the baptism of Lydia and her household, and the Philippian jailor and his household, and further by the results of his preaching at Corinth and at Ephesus. At the former place we are told that "many of the Corinthians, hearing, believed and were baptized" (Acts 18:8), and at the latter place, according to the record, "when they heard this, they were baptized in the name of the Lord Jesus" (Acts 19:5). A further word from Paul comes to us in his epistle to Titus (3:5): "Not by works of righteousness, which we have done, but according to his mercy he saved us, by the washing of regeneration and the renewing of the Holy Ghost". Baptism is here not counted among the "works of righteousness", against which he warned them. Furthermore, his statement makes us think of the Master's words to Nicodemus: "Except a man be born of water and of the Spirit", and here we have "the washing of regeneration and the renewing of the Holy Ghost."

Peter has a further word of emphasis. When he visited the home of Cornelius and saw evidences of conversion and of the presence

of the Holy Spirit, he recognized that the process was not complete, "and he commanded them to be baptized in the name of the Lord" (Acts 10:48). And finally in his epistle (1 Peter 3:21), he writes: "The like figure where unto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God) by the resurrection of Jesus Christ". That makes baptism both a testimony to our faith in the fact of the resurrection and a witness to the saving efficacy of the resurrection. How could words set forth baptism more essential! And who being concerned about full obedience, would neglect it!

A rite to which such importance is attached should not be carelessly practiced. How then is baptism to be administered? We are not left uninstructed or uncertain.

#### It is Immersion

First, New Testament baptism is immersion. It is commonly understood that the word baptize used in the commission means "to dip, to plunge, to immerse," requiring water deep enough to immerse a person. Jesus referred to baptism as a new birth. The figure implies water of sufficient quantity to envelope the entire body. Paul likens baptism to a death, burial and resurrection, symbolizing the three acts of Christ's atoning work—his death on the cross, his burial in the tomb and his resurrection the third day. We are identified with him in death, we dying to sin as he died for sin—that involves immersion. We are buried with him by baptism, indicating the reality of our death as his death was real—that requires being submerged in water. We are raised to walk in newness of life, as Christ also was raised from the dead by the glory of the Father—suggested by our coming up out of the water. Baptism is spoken of repeatedly after that fashion, as for example in Colossians 2:12, Ephesians 3:37 and 1 Corinthians 15:29. Baptism, then, undoubtedly is immersion, and there is no scriptural warrant for practicing a substitute.

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## EDITORIAL REVIEW

Brother A. J. Ramey offers a brief suggestion on a subject recently discussed, in the "Opinions of our Readers" department. Others are welcome to write their views on this or some other subject.

Young people will be interested in the suggestion on Christian Endeavor page this week. They stand to profit by it if they follow the suggestion.

Brother L. V. King, treasurer of the Brethren's Home Board, gives the financial report for the month of February. Of course, report of the special offerings taken the last of February are not included, but these gifts should now be reaching there rapidly. Promptness will be an advantage to all concerned.

Brother W. C. Benshoff reports the work going in a splendid way at his church at Waynesboro, Pennsylvania. The attendance at the regular services and at communions made new high records, and the Sunday school has some unusually faithful attendants who deserve commendation. Twenty-five were added to the church by baptism during the year. He gave assistance in a week's meetings to the Raystown, Pennsylvania, church, with five added by baptism.

Dr. Bame, Sunday school editor, shares with our readers this week one of the letters he has received testifying to the satisfaction that the Boys' and Girls' Quarterlies are giving. Such words of commendation bring joy to the heart of an editor and should also convince those who have been using non-Brethren material that their own publishing house has something really good to offer if they will only investigate it.

Dr. G. C. Carpenter came into the editor's office the other day and surprised us with a very gracious and beautiful "bouquet", which he asked to be published at an early date. The editor most sincerely appreciates this generous and wholly unsolicited commendation. He has always been a loyal supporter of the Evangelist, ever ready with his pen and words of encouragement. We thank you very heartily, Brother Carpenter.



# Can an OLD TIME REVIVAL be held under present conditions?

An Address at a  
Sunday School Institute on  
Evangelism, in Philadelphia.

By I. D. Bowman, D.D.

While present conditions make it much harder to hold an old time revival, it is not an impossible task. There are at least three things that make the task much more difficult than of old.

First. That which is in the mind and upon the lips of everyone, namely, the world-wide depression. This necessitates a partial change of methods and greatly intensified efforts.

Second. The rapid increase of wickedness and unbelief in the whole world, as is clearly taught in prophecy. The "signs of the times" make it clear that we have been living in "the time of the end" for more than a hundred years, when the wicked will become more wicked till the very end. There are wars and rumors of wars, of kingdoms and nations with perplexity.

The heaping up of treasurers of capitalists by fraud according to James 5, is graphically being fulfilled before our eyes. Because of the oppression of the farmer and laborer, capitalists are now having their troubles as well as the poor. These conditions make it doubly hard to have revivals at many places.

Third. What is far worse is the apostacy of the church as a whole. This does not apply primarily to the Brethren Church, but to the great nominal church as a whole. No doubt our own as well as all other churches are affected in a measure by this condition.

The Laodicean condition of the religious world is a great hindrance to revivals. Let us remember well, we are living in a time of "the shut door" against Christ. The universal church has hopelessly apostatized. Christ is standing outside of the church knocking at the door of individual members IN the church. "If any MAN" opens the door he will come in. The saddest thing of all is that many think we need nothing when we need everything.

As a close observer for fifty years I see the dark clouds gradually settling down upon the church.

(1) Modernists, Fundamentalists, and Holiness people have torn the church into a thousand fragments by schisms; in spite of the divine admonition of Paul in 1 Corinthians 1:10: "Now I beseech you, brethren, BY THE NAME OF THE LORD JESUS CHRIST, that ye shall speak the same thing, and that there be no divisions among you; but that ye be PERFECTLY JOINED TOGETHER IN THE SAME MIND AND IN THE SAME

These sad conditions make it appear impossible to have a true revival; yet there are FUNDAMENTAL PRINCIPLES IF ACCEPTED AND INTENSELY APPLIED WILL PRODUCE THE OLD TIME REVIVAL.

I may deviate from this portion of my subject "**under present conditions**". I am not sure what the committee had in mind by these words. If I should wander a bit from this part of my subject I hope it will be no less helpful.

1. Every pastor and evangelist should receive "the power of the Holy Ghost" into his life, and then should constantly teach with great fervency that every layman should be regenerated and Spirit-filled, PRIMARILY TO BECOME A SOUL WINNER.

"Go ye therefore and teach all nations"—Matth. 28:19 and "Go ye into all the world and preach the Gospel to every creature"—Mark 16:15, are for every layman as well as for the clergy.

1. After teaching that every layman should be a soul winner (but not until saved and fully consecrated) then they should be thoroughly drilled in the first principles of the Gospel of Christ. (1) Repentance from dead works. (2) Faith towards God. (3) The Doctrine of baptisms. (4) Laying on of hands. (5) Resurrection of the dead. (6) Eternal Judgment. The design of these six principles should be so taught that every member would be able to teach them to the unsaved. Heb. 6:1-3.

2. Now after they have obeyed 1 Peter 3:15—"sanctify the Lord God in your hearts", then they should be taught the advanced lesson—"be ready always to give an answer to every man that asketh you a reason for the hope that is in you with meekness and fear" (1 Peter 3, latter part of verse 15).

3. This advanced lesson includes their becoming able to teach others to obey "all things whatsoever I have commanded you" (Matt. 28:20), or in other words, to teach complete obedience to the whole Gospel according to light, without additions or subtractions.

4. We have overlooked the primary Apostolic method of soul winning. Some of us (at least, a few of us) have been very careful to preach the first principles of the doctrine of Christ and all other ordinances of the Gospel, but, at best, we have but feebly emphasized God's greatest method of soul saving. The great majority of the Brethren Church have never taught it at all.

Even the Apostles were slow at the beginning to grasp God's program of Evangelism. "Repentance and remission of sins" were to be preached in Christ's name, "BEGINNING at Jerusalem" (Luke 24:47).

They were to BEGIN at Jerusalem but they wanted to STAY there.

They were to tarry there till they received the Holy Ghost; then BEGIN there, they LEAVE.

Acts 1:8—"Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me both in Jerusalem and in ALL Judea, and in Samaria and unto the uttermost parts of the earth".

God had to start to fulfill his program beyond Jerusalem by persecution. Like the mother eagle, when the eaglets are old enough to fly she tumbles them out of their nest so that they must fly or die.

The Disciples waited till they received the power, they built up a great church in Jerusalem, but they would not leave Jerusalem. Acts 8:—"At that time there was a GREAT PERSECUTION AGAINST THE CHURCH AT JERUSALEM: and they were ALL scattered abroad throughout the regions of Judea and Samaria, except the Apostles". The clergy remained in the center of the fight to direct the carrying out of God's program.

Note carefully, ALL THE LAITY were scattered abroad, men and women. "Therefore they were scattered abroad, went EVERYWHERE PREACHING THE



WORD". They ALL were scattered, they ALL went, men and women, they ALL PREACHED THE WORD. The PERSECUTION was merely the means God used to compel them to carry out his program. Mark 16:15—"Go ye into all the world and preach the Gospel to every creature." Here it is perfectly plain that the laity were PRIMARILY the preachers in soul saving.

Years after this we see Paul using the same methods. See what he says of the Thessalonian church, and it was by no means an ideal church. The Bereans were more

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## BULLINGERISM and the BOOK OF MATTHEW

By Charles H. Ashman

There are those who have pressed to the extreme that passage in 2 Timothy 2:15, "rightly dividing the word of Truth". They divide it so sharply that when they are finished with their hair-splitting divisions, it is "cut into pieces" and resembles one of the present day picture puzzles. They forgot that God's plan of the ages is a unit and is unified in its continuity. Many of the ablest of translators translate this passage, "holding a straight course in the Word of truth." If this be the proper translation of this passage, surely these modern dissectors of the Word of God have missed the point entirely. Paul writes in 1 Corinthians 10:11, "in referring to Old Testament events and records, 'Now all these things happened unto them as types; and they are written for our admonition upon whom the ends of the ages are come.'" Other similar passages confirm the belief that God intends the WHOLE BIBLE for us, at least for our admonition. There are present day pen-knife whittlers. Unbelievers and sceptical critics whittle the Bible into shreds, but some sincere believers dissect it into just as disastrous shavings. Some have planted a garden of their own schemes of interpretations and demand that the Word of God water their cabbages. If necessary, they will dig canals and divert the stream of divine revelation in order that it may bathe the roots of their interpretations. Or they will get out their little sprinkling cans and carry water, dipped here and there from this stream, that their cabbages may not wither and die. God's Word is a stream into which we ought to step and permit the current to carry us wherever it wills.

Now, the Bullingerism system of interpretation comes under the indictment of the former paragraph. Especially so in relation to "Kingdom Truth". This interpretation maintains that the Gospel of Matthew, prior to the Cross, was all intended for the "Jew only". It teaches that the Sermon on the Mount is Kingdom truth entirely and has no application to this age of Christianity. It teaches that Jesus Christ came to establish the Kingdom, but upon being rejected and insulted by the Jews, he postponed the establishment. This makes the church not a "Mystery hidden in the Old Testament, but revealed in Christ", but an afterthought of God to fill in a gap. This makes the church, not the Body and Bride of Christ in the councils of God before the foundations of the world, but an emergency measure to save the day. This makes the "Our Father", not a pattern prayer for us, but a prayer to be prayed in the Kingdom age. There are preachers who will not permit that Lord's Prayer to be

prayed in their churches. Until the Kingdom comes, we ought to pray, "Thy Kingdom Come". John the Baptist presented Christ, not as the King, but as the "Lamb of God." He was the King and is now. His throne is now empty, but he is "The born-king of the Jews." Pilate did exactly right when he labeled the cross, "King of the Jews." But, Christ never presented himself as King to the Jews in his First Advent. One day the Jews aimed to "take him by force and make him a king", but "he departed into a mountain alone" (John 6:15). Christ came riding into Jerusalem, not on a white horse, the symbol of kingship, but upon the "foal of an ass", the symbol of humiliation. All this on the other side of the cross! If the division between "Law and Grace" is to be sharply drawn at the cross, then not only Matthew, but all the Gospel records before that are to the "Jew only". But, although Christ was "under the law" and perfectly fulfilled to the law, yet he was preaching the Gospel of Grace, preparing the Apostles and Disciples for the complete establishment of the Dispensation of Grace when he had died and been resurrected and the Holy Spirit had been given. Now, there was an overlapping of these two Dispensations, that of Law and Grace. Not an intermingling, but an overlapping in time. Law was still in force while the preparations of Grace were being fully made. Where was the "period of silence" as far as Inspired Scripture being given is concerned? Between Malachi and Matthew. If any sharp division between the Dispensations of Law and Grace is to be made, there is the logical place to make it.

Is the Book of Matthew for us today? Yes! It sets forth Jesus Christ as the King, but as the Savior first. It records the Angel's message to Joseph,—"Thou shalt call his name, JESUS, for he shall save his people from their sins." The genealogy given proves Christ was the Messiah foretold in the Old Testament. It records the baptism and temptation of Jesus. Were these for the Jew only? It tells of the calling of the Apostles. Were they called to be Rulers in Israel or to be prepared to become the Apostles of the Church? Concerning the Sermon on the Mount, Dr. Erdman writes, "Here we have that perfect standard of conduct by which all men are condemned as sinful and to which they can attain only by divine help." This Sermon sets forth the principles by which his followers are to be governed, whether spiritually today or governmentally during the reign of Christ as King. Keith Brooks says of Matthew, "It was not a different Gospel than the Gospel of the grace of God. It was the same Gospel with a different emphasis." We believe that Matthew is for us today. Some of its teachings will have a "partial fulfillment". This is in harmony with many promises of God. The seven parables of Matthew 13, called the "Mysteries of the Kingdom of Heaven" are for us, being the present day mystery form of the Kingdom of God in its spiritual aspects. They describe the results of the Gospel and the Church in the present age.

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Whether it be New Year's or any common day, remember that all our days and all events of our experience lie in the hands of him who has given us life! If our hearts are at rest in him, that makes the forward look always a look of confidence.—Isaac Edwardson.

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We are saved by faith, not by love. But it must be faith in a God of love, or it will not be Christian faith. Such faith has its perfect work in the serene and unworried confidence in God's care which Jesus recommended to his disciples.—W. B. Selbie.



# EVERY GOOD WORK

By J. S. C. Spickerman

A Plea for a Balanced Gospel Message



The human mind is like a pendulum; in swinging away from one error it is likely to swing too far in the opposite direction. There is a kind of evangelism that brings large numbers into the church, who are supposed to be converted, and therefore saved; but the communities in which they live are apparently no better for their "conversion." Some social service enthusiasts, observing this, propose to do away with evangelism, and make social service and reform the sole work of the church. Some even oppose the teaching of individual regeneration and individual salvation, and say that seeking to save individuals instead of communities is selfish and unchristian.

Others, seeing the error of this doctrine, would eschew reform work entirely, and give all our efforts to evangelism. They say that the Great Commission of Matthew 28:19, 20 and Mark 16:15 is the only commission that Jesus gave to his disciples.

I do not know what their distinction is between a "commission" and a command. It is certainly not the only command given by Jesus and his Spirit-led apostles. Against these one-sided teachings, we have the following plain words of Scripture:

"And God is able to make all grace abound unto you; that ye, having always all sufficiency in everything, may abound unto every good work" (2 Corinthians 9:8).

"For this cause we also, since the day we heard it, do not cease to pray and make request for you, that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work" (Colossians 1:9, 10).

"Now our Lord Jesus Christ himself, and God our Father, who loved us and gave us eternal comfort and good hope through grace, comfort your hearts and establish them in every good work and word" (2 Thessalonians 2:16, 17).

"If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, meet for the Master's use, prepared unto every good work" (2 Timothy 2:21).

"Put them in mind to be in subjection to rulers, to authorities, to be obedient, to be ready unto every good work" (Titus 3:1).

"Now the God of peace, . . . make you perfect in every good work" (Hebrews 13:20, 21).

I have access to six different versions of the New Testament. All of them, except Professor Goodspeed's, which is a recklessly free translation, and the Douay, which has "all goodness" in place of "every good work" in Hebrews 31:21, use the word "every" in each of the above passages; so it is fair to presume that "every" means every.

Certainly soul-winning is to be the chief work of Christ's church, both as a body and as individuals. But those who are won are to be fruitful "unto every good work." They, too, are to be soul-winners, but that does not preclude other good works which they may have opportunities to do.

Jesus, in the Great Commission, not only commanded his followers to make and baptize disciples, but "teaching them to observe all things whatsoever I commanded you." One thing which he had commanded was "All things therefore whatsoever ye would that men should do unto

you, even so do ye also unto them; for this is the law and the prophets" (Matthew 7:12). Jesus' language in this command is as inclusive as that of the above quotations from the epistles. "All things . . . whatsoever" covers every good work that we can do for those in need. Some of these works we can do as individuals; others only in our united capacity as citizens and voters. Suppose you and I were children, working in factories, deprived of school and play and any chance of normal growth; or that we were the adult relatives of those children, out of work because children could be employed for less money; would we not want something done to stop that condition? This is only one of many ways in which we as Christians can use our votes to carry out the principles of the Golden Rule.

I need not argue to prove that suppressing or restricting the liquor traffic is a good work. We lost our fight against this evil, when many of us fancied we had won it, because too many Christians were not active in every good work. What shall our next move be? I can not say. Certainly we do not want to leave the government in the hands of the friends of the booze interests. No solution of the problem which will diminish the amount of liquor sold will satisfy the rum crowd. The liquor traffic, whether in the hands of licensed manufacturers and dealers, bootleggers or moonshiners, is essentially lawless; has always been. It has always resisted or evaded every regulation which interfered with its profits.

It is true that men go to hell from dry communities, and that booze victims are gloriously saved in the presence of the saloon and its daily temptation; but that does not excuse from doing what we can to protect the young and the weak from its thralldom. The poor slaves who buy the poisonous concoctions of the bootlegger "to stop a horrible inward sinking" will soon be dead, and the liquor interests will seek to recruit their ranks from the young men and boys.

Our shamefully loose marriage and divorce laws need reforming; but it will not be done unless Christian men and women take a hand at it.

These and other needed reforms depend on regenerated lives for their accomplishment. If Christians, in their zeal for the by-products of Christianity, neglect soul-winning, the machinery of reform will stop for want of power.

What about world peace? This is one of the specialties of the social service group. Certainly we should take no part in war or war propaganda; and should do all in our power to promote international good will; but we can not expect to abolish war. To do this, we must abolish the carnal mind. As long as fear, hate, greed and ambition rule men's minds, all the scraps of paper that statesmen can sign will not prevent them from starting a war if they see any advantage to be gained by it. So all moves for abolishing war seem to me to be, as far as we are concerned, a waste of effort.

Moreover, our best means of promoting international good will is spreading the gospel of Christ. This will seem like a joke to some, seeing how the nations called Christian have fought each other these hundreds of years. But



these nations have not the pure gospel of Christ, but the adulterated gospel of the state churches.

To sum it up, we are not to make a hobby of any part of the teachings of Christ and the apostles, to the exclusion or neglect of the rest.

Maryville, Missouri.

## SIGNIFICANT NEWS AND VIEWS

### STILL EXPERIMENTING

Mr. Morgenthau, Secretary of the Treasury, frankly told a House Committee that the present Government monetary arrangement is a pure experiment. Nobody knows that it will work. It may be changed any day, he said. This is engagingly frank, but it also reveals a fundamental reason for the tardiness of recovery. Bankers are blamed for not being freer with credit. A year ago they were blamed for being too free with it. Now they are asked to lend on the basis of an admitted experiment. Little wonder they and all business are timid. Until business men know that experimenting is over, there will not be any investments in great capital-goods industries, and until such industries move the depression will not be over. Business, like all other relations, is founded upon faith.—Christian Standard.

### MISSIONS SUFFER FROM DEVALUATION OF DOLLAR

Because of the devaluation of the dollar abroad as well as the falling off in contributions, the Presbyterian Board of Foreign Missions is facing its most critical situation, says Dr. Robert E. Speer, senior secretary of the board.

"The American dollar is worth less than two-thirds of what it was worth at the beginning of the year in yens and rupees, and this devaluation has played havoc with the treasuries of all missions, as it has with our embassies abroad," he said. "In addition, contributions are falling behind those of last year, and unless there comes a miracle of loyal and sacrificial giving, our missions abroad will have to withdraw some of the missionaries who have given their lives to this work. Up to the present we have not had to withdraw a single missionary; but our missions have never been confronted with a more critical situation, and withdrawal will mean a colossal waste of effort."

He proposed that each member of the church give five cents a month, as well as match their luxury expenditures with a similar contribution to the missions.—The Evangelical-Messenger.

### THE LOGIC OF IT

It is certainly a joke upon the modernists that the Hitler Government in Germany is proceeding steadily to edit out of the Christian teaching everything objectionable to the Nazi doctrine and to substitute the names and philosophy of the old German tribal deities. These modernists have declared the Christian religion to be but an evolution like all others. It is but the result of tribal ethics anyway. Why should it not therefore yield to the vote of the tribe? And if it be objected that the action of the Nazis is retrograde, then it may be asked, How may one know that it is so? How can we know that it is not an advance if there is no standard but the inner conscience? Those of us who believe that Christianity is not the result of evolution—not even the product of the Jewish race—have no difficulty. It is a divine revelation; it furnishes its own standards.—Christian Standard.

### NOT FAR FROM EMPEROR

More than four million Germans—one citizen out of every 15—stand pledged today to "unquestioning obedience" to Chancellor Hitler. On the 14th anniversary of the founding of the Nazi party, 1,017,000 Nazi functionaries took an oath to which more than 3,000,000 Storm Troopers and Steel helmeted veterans already had subscribed. Three thousand crowded into the beer cellar in Munich swear fidelity. Thousands of others repeated the oath simultaneously in other Munich gatherings, while the remaining functionaries participating repeated before radios: "I swear unshakable fidelity to Adolf Hitler and unquestioning obedience to him and the leaders designated for me by him." Sunday also marked the ob-

servance under Nazi influence of National Heroes' Memorial Day, with ceremonies honoring Germany's 2,000,000 World War Dead.—Methodist Protestant-Recorder.

### "FORCE NOT WISE—FOR AUSTRIA"

Chancellor Hitler has this to say concerning Austria: "Shell fire won't convince an adversary; it will only embitter him. The only way to succeed in revolution is to win opponents over by convincing them. That is what we achieved in Germany. But Dolfuss, who has been trying to carry out a coup d'etat, has infringed the constitution and is doomed to failure." You remember the proverb: "When the devil was sick, the devil a monk would be," etc.; Hitler must not be feeling very well.—The Presbyterian Advance.

## The New Testament Way Into the Church

(Continued from page 4)

### Triune Immersion

Further, scriptural baptism is triune immersion. In the universally accepted baptismal formula (Matt. 28:19) are the words, "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost". There are three persons mentioned—the blessed trinity—and one dip is required in honor of each separate person of the Godhead. It is impossible to honor and recognize the separateness of the three persons of the Godhead by one dip; three are necessary. And when three have been made; it is not three baptisms that have been performed, but one by a three-fold action. Moreover, the very grammatical construction of the baptismal formula requires the triple action. To use that formula and to make but one dip, is to fail to do all you say. Besides Jesus used the word *baptizo*, requiring repeated dipping instead of the word *bapto* meaning one dip. How many times was the dipping to be made? The answer is found in, and the action is limited by, the three prepositional phrases,—“into the name of the Father”, and “of the Son”, and “of the Holy Ghost.” That requires triune immersion.

### Forward Action

And finally immersion is to be by forward action. Baptism involves a personal surrender or yielding to God. It is the forward action that indicates willingness, while the backward action suggests the opposite. Baptism involves a pledge, a prayer, an act of worship, a calling on the name of the Lord. It is the forward action that enables the applicant to be bowed in the attitude of worship. And the forward action is true to the spirit and manner of Jesus' death to which Paul declares it to bear a likeness: "We are planted together in the likeness of his death" (Rom. 6:5). That involves far more than a mere formal likeness, though we read, "He bowed his head and gave up the ghost" (John 19:30). It means he died willingly; that he voluntarily humbled himself and became obedient unto death. He was not forced to the cross; he was not murdered; he laid down his life of his own accord, as he himself said (John 10:18). It is suggestive of that spirit of willingness when we read that he bowed his head and died. And baptism is to be like that.

Scriptural baptism is therefore triune immersion, by the forward action. And knowing the proper mode, the spirit of implicit and loving obedience forbids exercising personal preferences or resorting to conveniences.

### V. CONFIRMATION

And finally, the New Testament church practiced confirmation, or the laying of hands on the heads of the new believers and praying over them for the coming of the Holy Spirit into their lives, to indwell them, to empower them, to sanctify them and to seal them with the Spirit of adoption and "of promise, which is the earnest of our inheritance" (Eph. 1:3, 4). Peter and John went to Samaria and "prayed for them that they might receive the Holy Ghost . . . Then they laid their hands upon them, and they received the Holy Ghost" (Acts 8:14-17, 20). Other references to the practice are Acts 19:1-6, and Hebrews 6:1, 2. And Peter proclaims the promise in his Pentecostal sermon that they who repent and are baptized for the remission of sins, shall receive "the gift of the Holy Ghost" (Acts 2:38). The Father stands ready to give the Spirit in abundant measure to all who will receive it (Luke 11:13).



and "as many as are led by the Spirit of God, they are the sons of God" (Rom. 8:14).

That is the New Testament way into the kingdom of God and into fellowship with the church of Christ which is built upon "the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:20). What a great and glorious privilege it is to be permitted to come into such a fellowship, in that Christ so "loved the church and gave himself for it" (Eph. 5:25). It challenges us to implicit faith in our Lord and to the utmost of sacrifice and to the last word of obedience in his name.

## OUR BIBLE STUDY DEPARTMENT

### The Plagues of Egypt

Being a Bible Lecture Delivered at the 1933 General Conference

By Willis E. Ronk

Published Serially. Part III

#### Egyptian Gods Discomfited

An important fact in the fulfilling of the purpose of God is that these plagues are a direct threat at the gods of Egypt. God by one mighty stroke might have freed Israel, but still in the minds of the Egyptians and perhaps in the minds of the Israelites, the Egyptian gods would remain powerful. Remember now that the ultimate purpose of the plagues is to reveal God, and that Pharaoh directly challenges God with the first request of Moses, "Who is the Lord? I know not the Lord ..." (5:2). Well, who is the Lord? Is it the Nile recognized by the Egyptians as the center of their life and worshipped? The waters of the Nile are turned to blood by the ORDERS OF JEHOVAH. Who is victor? Jehovah. Another of their gods is Ra the sun god, yet for three days he hides his face while darkness abides,—and by the order of Jehovah. Thus the various plagues struck at the authority and power of the gods and in each case JEHOVAH WAS VICTOR. When we remember that the purpose of God is revelation and not wrath, we see here again the gracious unfolding of his plan.

#### 3. The Test

As has been previously stated, the center of the story of the plagues is found in that first meeting of Pharaoh and Moses. Moses according to the command of God said to the king, "let my people go that they may hold a feast to me in the wilderness." (5:1) Pharaoh replied, "Who is the Lord, that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go." A very small act of obedience is sufficient to recognize God's right to command Pharaoh. That act is refused, and in the refusal the King issues a challenge to Jehovah, who is the Lord? I know the gods of Egypt, but I do not know Jehovah. (5:2) Since God is challenged, as Dr. Kyle has suggested, God must present the evidence in the case. How shall this be done? We have already noticed the presentation of evidence of the POWER OF GOD as manifest in the plagues. The test was between Pharaoh and the gods of Egypt, and Moses and Jehovah. The plagues have manifested the fact that God is more powerful than the gods of Egypt, and Pharaoh acknowledges the fact. (9:27). "And Pharaoh sent and called for Moses and Aaron, and said unto them: I have sinned this time: the Lord is righteous and I and my people are wicked." And in Exodus 10:16 the same confession is made. Here is not only acknowledgment of God's power, but of his righteousness as well. What now happens to the accusation so frequently made that God acted like a tyrant? EVEN PHARAOH KNEW BETTER.

#### 4. God's Wisdom

God presents further evidence of his right to command, in the wisdom manifest in announcing the beginning time and the ending time of the plagues. Things happen when God said they would happen. His goodness is manifest in his orders to bring the cattle and the servants in before the hail storm, and in saving the Is-

raelites from many of the discomforts of the plagues. He manifest his mercy by warning even the Egyptians before the plague of hail, that any who would serve him might escape the suffering. His mercy reached the climax when the death angel passed over the home where the blood had been sprinkled on the doorpost. And any who believed might so protect themselves.

Perhaps the object which one most frequently hears with reference to the plagues is, how could a God of love and mercy harden the heart of Pharaoh and then punish him for his conduct. The difficulty lies in the fact that we in our interpretation of the fact, attribute a moral quality to that hardening of the heart, whereas there is no indication of that quality in the original. And yet, perhaps we cannot fully understand the Lord in this, as in many things, but we may reach after the truth. Before Moses had returned to Egypt, God said, "I will harden his heart ..." (4:21) that Moses might be assured of God's will. Before the commencement of the plagues (7:3) God said, "I will harden Pharaoh's heart ..." But this instance is also in the future and for Moses' faith.

#### 5. Hardening the Heart

The term hardening of the heart occurs twenty times in the entire narrative. Ten times it is Pharaoh hardening his own heart and ten times it is Jehovah hardening the King's heart. It is also of interest to note (though we can only mention the fact in passing) that three Hebrew words are used in English where we have one. We have already noticed the two references above where the hardening is prophetic, but the actual process of hardening is attributed to Pharaoh until after the sixth plague, where it is stated that God made the heart of Pharaoh "FIRM". But still there must have been room for repentance, for in 9:34 Pharaoh hardened his own heart again. After the eighth plague, it is God alone who hardens. By his own confession, he is inexcusable. (See 9:27 and 10:16). After the third plague the magicians confessed "this is the finger of God...", after the fifth plague Pharaoh sent "and behold there was not one of the cattle of the Israelites dead ..." and after that some of the Egyptians believed and profited thereby. (9:20-21). In 9:27 Pharaoh acknowledges both the power and the righteousness of God, yet in 9:35 he hardens his heart again. His action is inexcusable. On his part the hardening is a SULLEN STUBBORNNESS, on God's part it is an emboldment to stand the test. How does God harden? It is by the WORD. The hardening process begins WHEN MAN IS CONSCIOUS THAT HE RESISTS GOD, and his word.

#### 6. The Trial

The issue is clearly drawn, Pharaoh has denied the right of God to command him, and God is presenting the evidence in the case. Lamb in his Miracles and Science suggests, that we have in this series of circumstances the likeness of a court trial. God is the plaintiff and Pharaoh is the defendant. Pharaoh must stand trial, and indeed at first, it appears that he is willing, for he is confident of his position. He could have pled guilty at any time and ended the case. This he refused to do. In Exodus 4:21 God says. "... but I will harden his heart, that he shall not let the people go." In the common every day interpretation a moral quality is attached to the statement as though God compelled Pharaoh to pursue a certain course, but kindly notice again, he might have acknowledged God, but he refused. This is equal to God saying, (thinks Lamb) he has denied my power, here is the evidence, he must stand trial.

In the earlier manifestations of God's power, the king called for his magicians, the priests, to duplicate the wonders,—he stood trial and refused to acknowledge God. As time passed the magicians failed, and Pharaoh would be rid of Moses, but God hardened his heart, that is, made him stand trial, until at last he acknowledges God's power and righteousness. In the language of the street Pharaoh has said, "Show me" and God made him stand trial. It is interesting to notice that there is a gradual yielding on Pharaoh's part. In 10:8-10 he is willing that men shall go and worship. In 10:24 he consents to let the people all go upon condition that the flocks and herds shall remain. In chapter 12:32 there is complete obedience, when they are instructed to take flocks, herds and all. When the evidence is complete, he makes the complete acknowledgment and obeys God.

(To be continued)



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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# Why Christians Keep the First Day

Did the Lord of the Sabbath give the Lord's Day to his Church?

By Robert C. McQuilkin

(Continued from last week)

### No Sabbath Among the Heathen

4. The Gentiles did not keep the Sabbath, and when they became Christians they were not commanded to do so. The seventh day advocates suppose that all Gentile Christians would take for granted that the fourth commandment was binding upon them. But as a matter of fact, the Gentiles, like the heathen today, did not recognize any obligation to keep a Sabbath, though they did recognize the other moral requirements of the Decalogue. There is general recognition of a seven day week in all races, but practically none of the heathen keep one day in seven as a rest day, and none of them attach any sanctity to the rest day. In view of this fact, true among the heathen today, and true among the heathen in apostolic days, would they not need an express command to impress upon them this obligation? It is surely striking that every other one of the Ten Commandments is repeated in the New Testament Epistles. The fourth commandment is the one above all others that needed to be impressed upon the Gentiles.

Again, it should be noted that these Gentiles did not reckon the day as the Jews did, beginning at sunset and ending at sunset. From the standpoint of the seventh-day Christians this is just as essential a part of the commandment as the number of the day. The Romans counted the day from midnight to midnight as we do today. (See John 20:19, with Luke 24:33-36).

5. The Christians in apostolic days did observe the first day of the week, and have continued in this observance without a break. The references to the observance of the first day of the week in the New Testament are quite incidental. Seventh day advocates point to this incidental mention as evidence of the unimportance of the day. But rather such references show that the first day was recognized as the day for gathering and worshiping and celebrating the Lord's Supper. Christ rose on the first day (Matt. 28:1; Mark 16:9; Luke 24:1; John 20:1, 19). He appeared to the disciples on that day, and probably on the next Sunday also ("after eight days" meaning on the eighth day, like "after three days"—John 20:26). The Holy Spirit came on the first day. Paul spoke to the Christians who were gathered together at Troas on the first day of the week to break bread (Acts 20:7). He wrote to the Corinthians to lay by them in store on the first day of the week, which was their day of worship and it would seem that they brought their offering to the church.

That these New Testament references indicate a consecration of the first day of the week is confirmed by the unbroken testi-

mony of all the early fathers whose writings have come down. Ignatius, who was a disciple of the apostle John, wrote of Christians "no longer sabbatizing, but living in observance of the Lord's day." Barnabas, Justin Martyr, Dionysius, Irenaeus, Clement, Tertullian, Origen, Cyprian, and all that follow them, testify that the first day, or the eighth day, as it was also called was the Lord's day, day of gladness, of worship, of ceasing from work.

Did the Christians from apostolic days on observe the Lord's day, and discard the seventh day, by man's authority, or by God's ordering? It is unthinkable that the Church could thus defy God's commandment with no question and no protest. For mark the striking fact that the observance of the first day was never defended, for it was never questioned, as all doubtful teachings or practices were. We need not hold that Paul's warnings against observing days applied to the weekly Sabbath, but the principle in those verses certainly applied to any temporary features of the fourth commandment, and the early Church so applied it (Rom. 14: 5, 6; Gal. 4:10; Col. 2:16).

### The Beginning of First Day Observance

6. The occasion for celebrating the first day of the week was no less than the inauguration of the new creation with the resurrection of Christ from the dead, the first fruits of those who sleep. The seventh day was the sign of the completion of the old creation, and became the sign and seal of the old covenant with God's people Israel. With the resurrection of Christ came not only a new covenant but a new creation. Every reason there was for having the seventh day as a memorial of creation and of the covenant with Israel. Every reason there is for making the first day a memorial of the new creation and the new covenant. The new wine of the age of grace must be put into new bottles. The new Day was marvelous in its fitting symbolism of the New Order. and at the same time preserved all that was essential in the command concerning the seventh day. When our Lord lay in the grave all of the seventh day, the old creation lay there (2 Cor. 5:14 R. V.) He rose on the eighth day, the first day of the new creation.

7. The blessing and favor of God have rested on those who keep the first day as the Lord's day. It is true that God does not withhold his blessing from his children because of their many failures; but it is hardly to be expected that he would bless them in a deliberate dishonoring of his commandment, especially if Sunday keeping is the mark of the beast, as Seventh Day Adventists have taught.

8. It is right that civil laws, wherever

possible, should protect Sunday as a day of rest and worship, for the benefit of Christians and for the blessing of the community. Such laws are not an attempt to legislate morals, nor a forcing of religious conviction on others, nor a union of Church and state. It is the duty of Christian citizens as citizens, not as members of the Church, to vote for laws that they consider to be the best interest of the community.

9. The essential features of the four commandment are still binding, and Christians should guard against license in using the Lord's day as they please. Some Christian scholars have taught that the Lord's day has no connection with the Jewish Sabbath, nor with the fourth commandment. Others have taken a step farther and have taught that we may esteem every day alike since the Sabbath was a type of rest for Christ and we should have that every day. But most Christian churches have held this to be a dangerous view. It is bearing fruit today in increasing laxness in keeping the Lord's day. In the interests of emphasizing the truths of grace, some have taught that the law of God is not a rule of life for the Christian. But the united testimony of the great Church creeds is that the law is a necessary rule of life. The control of Christians by the Holy Spirit does not set aside the need of law, but works with the Word of God. Law is utterly separate from grace, at one point, and one point only: as a means of salvation. Grace does not do away with God's eternal moral law, but delivers believers from the penalty of the broken law and gives a heart that delights to study the Law and by the power of the indwelling Holy Spirit to keep the law (Rom. 8:4).

Columbia, South Carolina.

## Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

### REVIEW

(Lesson for March 25, 1934)

Lesson Material: Matt. 1:1 to 16:12. Golden Text: Isa. 9:6

### MONDAY

The Birth and Infancy of Jesus. Mt. 2: 1-12. The twelve lessons of this quarter begin with the genealogy of Jesus and take us to the beginning of the last year of his ministry. The events of the thirty years of this period are not recorded in the Gospels, excepting for a few incidents of the nativity, and the visit to Jerusalem at twelve years. Matthew, writing with his fellow countrymen in mind, shows how the events connected with the nativity fulfilled no less than six Old Testament prophecies: 1, son of Abraham and of David; 2, born of a virgin; 3, born in Bethlehem; 4, a refuge in Egypt; 5, saved from slaughter; and 6, called a Nazarene. While the Magi traveled hundreds of miles to worship him that was born "King of the Jews", the doctors of the law in Jerusalem did not bother to make the six mile trip to Bethlehem!

### TUESDAY

Jesus Calls the Four. Mt. 4:18-25. It seems paradoxical that the Son of God



ould choose mere men to help him in his ministry. And how typically human were these "four", and every one of the "Twelve". They run the gamut of personalities from ring, trustful John, past impetuous Peter, stubbing Thomas, fiery Simon the Zealot, the hypocritical selfish Judas Iscariot. How necessary it was for Jesus to "make" them fishers of men—they never could have been successful in their own strength. And, not all real believers "new creatures" (Cor. 5:17), "His workmanship, created by Christ Jesus unto good works?" (Eph. 2:10). Jesus' "call" is first to behold a heavenly vision, then to an experience of a heavenly rebirth, then to enlistment in a heavenly warfare, and finally to share in the heavenly glory.

### WEDNESDAY

The "Golden Rule". Luke 6:27-38. This splendid counsel is the Sermon on the Mount epitome. It summarizes the rules of conduct for the subjects of the "Kingdom of Heaven", but, it is not presented as a means of becoming a subject of the Kingdom. Many instructed folk think there is genuine merit, even everlasting life, in conscientiously "keeping the Golden Rule". The Sermon on the Mount does not purport to give the formula for becoming a member of the Kingdom—but of the conduct that shall characterize kingdom subjects. The way to "enter" the Kingdom is to accept the "King" as many as received him, to them he gave the power to become the sons of God, and to them that believe on his Name". (John 1:12).

### THURSDAY

Jesus' Power to Help. Mt. 9:1-13. After Matthew typically gives the discourses in chapters 5, 6, and 7, which caused his hearers to remark that he taught with "authority", he gives ten instances of Jesus' miracles in chapters 8 and 9, which show his "power" to help sufferings, distressed humanity. These "signs" caused men to marvel, and to ask: "What manner of man is this?" (Mt. 8:27), and to "glorify God in him" (Mt. 9:8). These instances of Jesus' ministry of amelioration are prophetic of his reign of justice and of power when redeemed mankind shall realize the accomplishment of that challenge given in the Garden of Eden: "Be fruitful, and multiply, and replenish the earth, and subdue it, and have dominion . . ." (Gen. 1:28).

### FRIDAY

The Cost of Discipleship. Mt. 10:34-39. While "salvation is free" from the standpoint of the believer, still it cost the shedding of "the precious blood of Christ, as of a lamb without blemish and without spot". (Pet. 1:19). Likewise, while the decision to accept Christ may not apparently "cost", becoming a true disciple, useful, victorious, rejoicing, does cost, and cost, and cost! It costs the renunciation of self, the breaking with sinful friends, the being misunderstood by one's own family, the tearing of affections from worldly objects, and setting them on things above". (Col. 3:1). The main difference between being a "cheap" Christian (?), and a victorious winner. One can be saved by grace while in the depths of sin, but his acceptance of Christ involves a turning from Satan unto God" (Acts 26:18), offering "a sacrifice wholly acceptable unto God" (Heb. 12:1).

### SATURDAY

Jesus, the Lord of the Sabbath. Mt. 12:1-8. "The Sabbath was made for man, and not man for the Sabbath!" (Mk. 2:27). The Sabbath was made for man's use—but not for his abuse. Our interpretation of Christ has often lost its attractiveness because we have stressed the "letter of the law" more than the "spirit" of it. (Rom. 2:29). This is what Jesus referred to when he stated: "But go ye and learn what this meaneth. 'I will have mercy and not (rather than) sacrifice!'" (Mt. 9:13). Samuel indicted the impetuous disobedient King Saul for violation of the same principle: "Behold, to obey is better than sacrifice (religious ceremonies), and to hearken than the fat of rams!" (1 Sam. 15:22). Jesus' condemnation of the religionists of his day was for their superciliousness coupled with moral laxity.

### SUNDAY

Jesus, the Good Shepherd. John 10:7-16. "Savior, like a shepherd—lead us!" In these days when many of the so-called "sheep" have not yet learned the voice of the Shepherd, but rather have followed false teachers and have "been carried about with every wind of doctrine (windy doctrine!) by the sleight of men" (Eph. 4:14), it behooves us to stay close to the Shepherd's side. The "thief" comes but to steal, and to kill and to destroy; the "hireling fleeth because he is an hireling"; and "grievous wolves shall enter in among you, not sparing the flock" (Acts 20:29). Let us avail ourselves of the leadership from heaven of the "Great Shepherd" Who gave his life for the sheep (Heb. 13:20), and let us watch diligently for the "appearing" of the "Chief Shepherd", when we "shall receive a crown of glory that fadeth not away!" (1 Pet. 5:4).

E. M. RIDDLE, President Waterloo, Iowa	CHRISTIAN ENDEAVOR AT WORK	GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio
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## Samples of What You Can Do

The editor of the department believes that a great deal of good can be realized by Christian Endeavorers in every district and section where societies are closely located, if they would arrange occasional convention programs after the fashion of these which we publish herewith. We give them merely as samples of what has been done. Look them over and then work out your own program, and send it to the Evangelist to be published before time for your convention. It will help your attendance, besides a program is always better news before it comes off than after. The Editor of this paper assures us that he will gladly publish your program in this department, but he would like to have the copy in time to get it published before the time of the convention. Then after the convention have some one write a brief story of what took place, a few of the good thoughts that were given and how your young people benefited from the gathering. Now, let's try it.

### "WITH GOOD WILL DOING SERVICE"

Southwestern Pennsylvania District Brethren C. E. Convention Masontown Brethren Church

(An evening program)

- 6:30 Devotional period, led by Madeline Swartzwelter, President Masontown C. E.
- 6:40 Song service.
- 6:50 "C. E. Work in the Church", Mr. Daniels, Mr. Pleasant C. E.
- 7:00 "C. E. Work Outside the Church". Smith Rose, Uniontown C. E.
- 7:10 "The Aim of C. E." Clayton Berkshire, Masontown C. E.
- 7:20 "Social Possibilities of C. E." Emily Nichols, Highland C. E.
- 7:30 "The Relationship of C. E. to the Church." Wanda Todd, Cameron, W. Va. C. E.
- 7:40 "A Reformation in C. E." Edward Yanchus, District Organizer.
- 7:45 "Discussion."

- 8:00 "Election of District Officers."
  - 8:30 Social Hour.
  - 9:30 Refreshments.
  - 10:00 Benediction. Rev. Floyd Sibert, Masontown.
- Ephesians 6:7.

### NORTHWESTERN PENNSYLVANIA DISTRICT BRETHREN C. E. CONVENTION

Pittsburgh Brethren Church  
Convention Theme: "Following Jesus".

Afternoon Session  
Nelson Wingard, Presiding (President Kittanning C. E.)

- 3:00 Song Service.  
Introducing Convention Chorus
- 3:10 Devotional Period. Chas. Buzard of Vandergrift.
- 3:25 Special Music. Pittsburgh C. E.
- 3:30 Prayer Meeting Conference, led by Rev. R. D. Crees of Kittanning.
- 4:00 Social Conference, led by Rev. W. H. Schaffer of Conemaugh.
- 4:30 Music Conference, led by Rev. Claud Studebaker of Pittsburgh.
- 5:00 Social Hour, in charge of Pittsburgh C. E., Ralph Rau, President.
- 6:00 Fellowship Supper (Served by the courtesy of the Pittsburgh C. E.)  
Greetings from Society Representatives, Announcements of State and District Goals, Election of District Officers.

### Evening Session

- Rev. R. D. Crees, Presiding (Penna. State Brethren C. E. President.)
- 7:30 Worship Service.
- 7:45 Devotional Period, led by Clarence Scott, Vandergrift C. E.
- 8:00 Installation of New District Officers.  
The new district officers are as follows:  
President—Clarence Fairbanks, Kittanning, Pa.  
Vice President—Nelson Wingard, Kittanning, Pa.



Secretary-Treasurer—Grace Davis, Vandergrift, Pa.

After announcements and offering and special music, an address was given by Rev. W. H. Schaffer, State Brethren C. E. President for 1932, on the subject: "Following Jesus."

Convention Chorus—"Following Jesus"

"Following Jesus, ever day by day,  
Nothing can harm me when he leads the way;  
Sunshine or shadow, whate'er befall,  
Jesus my Savior is my All in All".

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
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Long Beach, California

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R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## MISSIONS

### "His Share"

(A Parable by "Now and Then")

There was an Elder in a Reformed Synagogue who was strong on doing "his share" in things which concerned the finances of the Synagogue, and when any amount of shekels was to be raised, he would rise, according to a report in the **Reformed Church Messenger**, and address the congregation thusly:

"Brethren, the number of shekels required is five hundred. There are one hundred members, hence my share is five shekels, which I now pay to the President of the Synagogue."

And the President of the Synagogue would reply thusly: "Thou canst well pay much more, and there be those who cannot pay even a half-shekel. This is thy opportunity to be of great service to the Synagogue and to the Kingdom, and thou shouldst not consider 'thy share' only, but consider also thy opportunity to be of greater service, because thou hast had greater opportunities and hast many more shekels than most of the brethren."

But the Elder said, "That may be so, but my share is my share, and I tell you that I shall pay no more. I shall not help pay the debts of the other members of the Synagogue."

And it came to pass that the Elder died, and through the mercy of God was admitted into heaven. And Gabriel was leading the heavenly choir, and the Elder came near unto the choir and was charmed by the beauty of the glorious singing. And after a space of five minutes an angel usher came to him and said, "Come thou with me. Thou hast 'thy share' for this concert." And the Elder began to protest, but the angel said, "Silence! Depart." And the Elder wandered down the golden streets and came to a beautiful park, and St. Paul was sitting on an amethyst throne telling a great multitude of the many things which had happened in his life but of which he had not written. And the Elder listened with rapt attention, but after the space of five minutes an angel came to him and said, "Depart; thou hast heard 'thy share.'" And the Elder wandered on, and came to a place where a multitude were enjoying a great banquet, and he was invited to partake of the banquet, and after he had partaken of the food for the space of about five minutes, an angel came to him and said, "Depart; thou hast had 'thy share.'" "

And at length he came to the great white throne, with the Son of God upon the throne and the four and twenty Elders bowing before the throne and singing, "Holy, holy, holy, Lord God Almighty." And the Elder

fell upon his knees and gazed in awe upon the scene, and after a space of about five minutes there came unto him an angel in silvery apparel, and bent down and whispered in his ear: "Depart, thou hast had 'thy share' of this vision."

And the Elder arose and sought St. Peter, and when he had found him he inquired of him, "Wherefore, Holy St. Peter, is it that scarcely do I pause to look upon the glories of heaven, or scarcely begin to take part in the pleasures of heaven, before an angel cometh unto me and saith, 'Depart; thou hast had thy share.'"

And St. Peter said: "In heaven we try to make it pleasant for all the inhabitants thereof. And thy record of life showeth that thou wast very strong on doing 'thy share', and very short in doing according to thy opportunity and means. And inasmuch as the angels wish thee to have much happiness, they see to it that thou dost not get more than 'thy share', lest thou be unhappy in heaven."

What will you do about it when the call comes for Foreign Missions? Will you insist on paying just **your share**, or will you give according to your opportunity?

### World Missions

The great commission still stands. It is timeless in its appeal, and therefore as valid in the twentieth century as it was in the first century. "Go ye into all the world and preach the Gospel to every creature." Upon that order rests the missionary enterprise of the church.

But it was more than an arbitrary command. There was sound reason back of it. Jesus issued no command except where there was also an urge in the very nature of things. There would be as much reason and as much urgency in the Great Commission, even though it never had been uttered in so many words. It constitutes the heart of the Gospel.

Had it been left unspoken, however, it would have been as a strange blank in the recorded message of our Lord. Something vital would have been lacking. There is as much reason for preaching the Gospel to all nations as there is for preaching it to any one nation. It would be a defective ministry that did not reach out to all people alike.

Hence, the person who accepts the ministry of our Lord for his own spiritual comfort and salvation would be an unworthy—rather a false—representative of the Kingdom of Christ if he did not feel a mighty

urge to pass on the benefits of his faith to men, women, and children everywhere, who have the same need and the same inward hunger for that which alone satisfies that need. A non-missionary Christian is a contradiction in terms.

Christ came because the world needed him. He gave himself for the sake of mankind, and yet he was under no greater obligation to give himself than are his followers to give themselves. As the Father sent him, so he sends us. The reason for his coming into the world is the same reason that should impel every disciple to dedicate himself to the work which Jesus began. The same urge that moved him should move all Christians. If that urge is lacking, it is because they are lacking, to that extent, in Christlikeness.

The missionary enterprise is the church's excuse for its being. Should the church cease to be identified with that enterprise it would forfeit its charter, and no longer would justify its claim to loyalty and support. It had as well disband, and will disband sooner or later, for without a worthy objective no organization will long endure.

And the missionary spirit is the life of the church. When that spirit dies the church is dead. It lives and prospers just in proportion as it is dominated by a purpose and passion that reaches out beyond itself.

The present danger to the church is not that it may become wholly non-missionary, but that it may become inadequately missionary, satisfying itself with only a partial obedience to the Great Commission. There is reason for alarm. The weakening of the missionary passion of the Protestant churches in recent years is a matter of great concern. It calls for a spiritual awakening, a rededication to the supreme task committed to God's spiritual children.

The decline in missionary contributions is not the only, and not the worst, symptom of this waning missionary passion. Its most alarming aspects are inward, spiritual. Some new philosophies have found their way into the people's thinking, philosophies that are not of the Gospel, not of the mind of Christ. They strike at the very heart of the missionary message and tend to lull the church to slumber and cause it to take less seriously the urgency of the missionary call. —Excerpt from an Editorial in the "Religious Telescope."

### Jubilee of Chosen Mission

This year will mark the 50th anniversary of the Chosen Mission of the Presbyterian Church in the U. S. A., and the beginning of Protestant Missions in Korea (Chosen). Durnig the past half century this work has been signally blessed of God. Today there are two self-supporting and self-governing churches, with 3,579 church buildings, 122,857 regular members, a total Christian constituency of 316,356 and 255,286 enrolled in Sunday schools. There are 556 Korean ministers, and a total of 1,579 salaried Korean church workers, nearly all of whose salaries are paid by their own people. The cash contributions of the Korean churches were more than a million yen last year.

The British and Foreign Bible Society last year circulated 7,367 Bibles and Old Testaments, 66,480 New Testaments and 633,839 Scripture portions. During the same time the Christian Literature Society published 82 books and 60 sheet tracts and is-



ed a total of 58,226,918 pages. In addition 1,400,000 copies of a 24-page "Life of Christ", written entirely in the words of scripture, were distributed free by the Korean church workers and missionaries all over the country.

The work of the Chosen Mission is centered in 9 mission stations, among a population of 6,000,000. In this territory the Korean Presbyterian Church has a communicant membership of 73,657, grouped in 558 churches, and ministered to by 341 ordained Korean pastors and 246 unordained ministers.

The Chosen Mission stands for the basic principles of the Word of God, and accepts "the entire Bible as the inspired Word of God, and as the basis for true Christian faith and service". Where such a basis is maintained mission work will ever prosper.

A special Jubilee celebration will be observed by the Chosen Mission at its next annual meeting in June at Seoul, Korea. The Evangelical Christian prays that God's richest blessing may rest upon its deliberations and all its efforts for the Kingdom of our Lord and Savior Jesus Christ.—Evangelical-Christian.



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### HAT MANY BRETHREN SUNDAY SCHOOLS MISSED LAST QUARTER

If I had told the pastors what is written in the appended letter, somebody would have yelled, "Big Blower" or something similar. It is for this reason—the hope that they will be invited by some one to read a letter—that this letter dated March 5th, 1934, is published.

The writer of this letter was a recent graduate of two courses in Ashland College and has visited in my home once or twice. She was a Christian leader here as she is at home. I hope that Superintendents, Catechists, and Pastors will read this unsolicited letter from such a splendid young lady. I will summarize some of the gains of the schools that last quarter gained as seen by this young lady? Here is the gist:

- Lessons on Worship.
- Brethren Missionary lessons—the lives of the Brethren Missionaries.
- Pupils accepting their Savior.
- Evangelistic type lessons.
- General feeling that gains are made for future Brethren Missions.

Dozens of our schools missed the fine studies of Allen Bennet and his poems; original studies on the life of Mae Snyder and the Romanenghi Family if they did not have the Boys' and Girls' (Brethren Quarterly) for the children of the age 9, 10, 11, during the last quarter.

The issues for next Quarter are now off the press and it may not be too late for one of our schools to yet get in line. Below is the letter:

Charles A. Bame,  
Ashland, Ohio.  
Dear Dr. Bame:  
Just a line to let you know how the Juniors here are enjoying the Sunday school lessons of the quarter. I think that when they spend much time on anything of the sort, they appreciate knowing how they are being enjoyed.

Our class is not as large as some, no doubt, and I have only had charge of this class a little over a year; but I feel that this quarter's Sunday school lessons have yielded the most direct results. They have enjoyed the series of lessons on Worship, and seem extremely interested in the Missionary lessons that we began studying. During the past quarter I have seen four of these pupils accept Jesus Christ as their Savior; and it brings joy to the heart of your teacher to see boys and girls step out

on their own convictions. One fine thing that I have noted in presenting the lesson is the ease in which these lessons aid the teacher in presenting the need of a Savior to their young souls, thus making the lesson evangelistic in type. And after all, isn't that the purpose of the Sunday school and the teacher—to impress them with the need of such a Guide? And it seems that after these few have taken their stand for Christ that Missionary lessons that are following are indeed timely. I surely do think it a fine idea to inject these real missionary stories in the Sunday school class, for aside from the missionary effect they may have upon the pupil, they help to acquaint many of our boys and girls with Brethren missionary characters that otherwise they might never learn to know.

So when we read the letter from the Editor each quarter, we do want him to know that we appreciate the time and effort he expends in the preparation of these lessons, and they are bringing visible results in our churches, even though they be small. Our work as a Christian isn't done for the praise of men, but it seems that it gives us more zeal to perform the task at hand when we know that our efforts are bearing seed.

We wish you the best and God's richest blessings upon you as you plan and prepare the future lessons for the many Junior boys and girls.

Yours in him,

Signed .....

### WAYNESBORO, PENNSYLVANIA

It has been some time since a report has gone forth from here, but we have endeavored to keep busy in the Lord's work as the following will indicate. The past year has been outstanding, in some respects the best in the history of the church. This is especially true of the regular services with an average attendance of 142, and the two communions with an attendance of 186 at each. The auxiliaries have made a like showing. In the Sunday school 53 members were perfect in attendance. It was a scene to be remembered when these lined up in the front of the church to receive their awards. Sister Grace Boyer, a teacher in the school, has a record of twelve years perfect attendance. At the annual business meeting reports showed all obligations met and a surplus in the church and each auxiliary treasury. Twenty-five were added to the membership of the church during the year by confession of faith and baptism.

Two events are worthy of special mention. One was Rally Day and Homecoming. September 24. The program was well planned and widely advertised. Theme for the day was church loyalty. Brother F. G. Coleman was the speaker at the afternoon service. His message was well received. Attendance and interest throughout was good, the special day was considered a success. The other event was our Christmas program. Members of the Sunday school rendered the pageant entitled, "Gifts for the Christ Child." The true spirit of Christmas, found in this production, was well set forth by the performers. Mention should be made that five of our young people are away in school this year. These, with Brother Elias White, a guest among us, put on an excellent Gospel Team program the last service of the year. The sermon was preached by Brother White. Brother Everett Niswonger was guest speaker at a morning service during vacation. The new year has started off well. To the Lord be all the praise.

W. C. BENSCHOFF.

### RAYSTOWN, PENNSYLVANIA

The writer was glad to be able to respond to the invitation from this church for a week of services beginning December 4, closing with communion. This church is one of a circuit of three in Bedford County. The charge is without a pastor at the present, but we are praying the Lord will call one of his servants to this work soon. The attendance locally was good. This was augmented by the presence of members from Yellow Creek and New Enterprise, the other two churches of this group. Folks were also in attendance from McKee and Altoona. Among those from the latter place were Rev. and Mrs. M. L. Sands who have recently taken charge of the work there. We have in this church a group of loyal Brethren people. I was deeply impressed with their faithfulness and sincerity. Both in the public services and the homes I was well received. Entertainment while here was in the hospitable home of Brother and never to be forgotten. As a visible result never be forgotten. As a visible result of the meetings, five excellent young people were led to accept Christ, were baptized and received into the church.

W. C. BENSCHOFF.

### BRETHREN HOME TREASURER'S REPORT FOR FEBRUARY

#### Receipts

W. M. S., Summit Mills, Pa. ....	\$ 5.00
Waterloo Brethren Church .....	8.40
Mr. and Mrs. W. W. Heltman .....	25.00
Mrs. H. S. Enslow .....	.75
W. M. S., Washington C. H., O. ....	10.00
Bryan S. S. Classes .....	3.00
A Friend, Santa Monica, Calif. ....	1.00
Loyal Womens' S. S. Class, Elkhart. ....	2.00

Total Received .....

#### Expenditures

Light Bill .....	\$11.55
Telephone Bill .....	1.92
Expenses for Appeal for Special Offering .....	14.00
State Tax on Checks .....	.06

Total Expenditures .....

### Matron's Report for February

#### Receipts

On hand beginning of Month .....	\$ 4.69
Cream .....	7.70



Eggs .....	2.80
W. M. S., Hagerstown, Md. (For Fruit Trees) .....	12.00
W. M. S., Terra Alta, W. Va. ....	3.00
Glenn Warvel, Board—Mrs. Green ..	8.35
Cecil Warvel, Board—Mrs. Green ...	8.34

Total Receipts .....\$46.88

#### Expenditures

2 dishes .....	\$ .30
Fixing Clock .....	1.00
Kirk Groceries .....	28.30
Clothing .....	.78
Stamps, cards .....	.40
Fruit Trees .....	12.00
Medicines .....	1.25
Groceries .....	1.89

Total Expenditures .....\$45.92

Note: A few checks came during the last part of February which will be reported in March, so it can be included with the Special Offering. The reports are coming in slow but those already received are encouraging. Please be prompt in sending in your offering. Also include the pledge cards as we will report the amount in cash as well as the amount in pledges.

L. V. KING, Treasurer.

## Can the Old Time Revival be held Under Present Conditions?

(Continued from page 6)

noble, the Philippian church was far superior, and the church at Ephesus at the beginning was almost ideal, yet notice what he says about this imperfect church. He thanked God without ceasing for their work of faith, their labor of love, and their patience of hope. They were ensamples to all that believed in Macedonia and Achaia, "For from you sounded out the word of the Lord, not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad" (1 Thess. 1:8). By this method Paul in a quarter of a century declared that every creature under heaven heard the Gospel (See. Col. 1:23).

This apostolic method of evangelism has never been seriously tried by the Brethren Church. Our missions in Africa come the nearest carrying out this Gospel method and they have been wonderfully successful.

I very frankly admit that this free, spontaneous, unorganized method has its disadvantages; but nevertheless it MUST be recognized as the PRIMARY method of evangelizing the world.

This great apostolic method saved a hundred souls where one was saved by all other methods combined. This same method was used for several hundred years after the death of the apostles. Tertullian, writing about A. D. 200, says, "We are a people but of yesterday, yet we have filled every place belonging to you—cities, islands, towns, assemblies, your very camp, your tribes, companies, palace, senate, forum".

Celsus, the sceptic, says, "Woolworkers, cobblers, leather dressers, the most illiterate and vulgar of mankind were zealous preachers of the Gospel, PARTICULARLY IN THE OUTSET, to women and children".

Wherever this method has been tried it has worked marvels. India, Africa, Madagascar and the islands of the sea, furnish wonderful examples. Years ago, a lay German went to Laonne among a set of slaves. In seven years he had changed the whole

community. After his death the work went on. In fifty years they had 80 000 nominal Christians and over 20,000 faithful communicants. The natives established six mission stations.

I would by no means discourage organized efforts in revivals. All of our Sunday schools, Christian Endeavor societies, Sister societies, Home and Foreign Mission Boards, State and National Conferences, and all other organizations of the Brethren Church should teach and press home the fact that every member of the church should be saved and consecrated to God for the purpose of saving souls. Train the laity so that every layman individually or in organized groups will do hand picking.

While the pastor or special evangelist preaches, the laity should be a regular beehive of personal workers leading souls to Christ. This Gospel method of tarrying till they are all filled with the Holy Ghost and then ALL the laity going out and as many as they find "compel" them to come to the house of God that through the preaching of the Gospel they might be saved, would surely produce an old time revival.

The very beginning of Christ's ministry, the church at Jerusalem and later the Thessalonian church (1 Thess. 1) furnish clear examples of this primary method of Evangelism. **Unordained, unorganized, but Spirit-filled individuals—all used to save souls, is God's PRIMARY method.**

At Antioch we have the better, the organized method. Here the Holy Ghost through the church called two preachers, they were ordained by the laying on of hands for special work of evangelism and the Holy Ghost sent them out. Only two of the entire church were sent. They were specialists to form churches, organize them and finally see that elders and deacons should be ordained and set over the churches. Then each one of these churches used the primary method of every layman—unordained but filled with the Holy Ghost—to go everywhere to preach the Gospel. This method evangelized the world in less than fifty years. The organized method of Antioch alone would not have evangelized the world in 1800 years.

Our method of the Brethren Church is almost wholly the organized one, with but a minimum pressure put upon the Spirit-filled life. Our method will never evangelize the world, no matter how long the Lord may tarry. We must increase the pressure many fold, namely, urge that every member shall be spirit-filled and then help to evangelize the world. This will bring old time revivals.

Every member should find a secret place daily to "pray for the Lord of the harvest to thrust out laborers" to preach "repentance and the remission of sins" (Luke 24: 47).

Acts 1:8—"Beginning at Jerusalem" (that means at home, for us) then in ALL Judea (that means all around home), then Samaria (that means our enemies), then to the uttermost parts of the earth (that means to every creature in the whole world). Here Acts is our program. In the first six chapters they evangelized Jerusalem and all Judea. In the 7th and 8th chapters they evangelized Samaria. From the 9th chapter to the end of the 28th they gave the Gospel to the uttermost parts of the earth.

II. In these times of depression we could have many more old time revivals if our wealthiest churches would loan their pastors to the poorest churches nearby to hold revivals for them.

1. The pastor from the poorer church could fill the pulpit at least part of the time for the church of the pastor that is holding his revival for him.

2. Part of this time the absent pastor could have local help to preach, that the pastor of the poorer church might assist in the revival of his church.

There are at least ten churches in the Pennsylvania District that could loan their pastors to ten of the financially poorer churches for a three or four weeks' meeting.

3. Those poorer churches could pay traveling expenses, and some of them could give something besides.

This would give ten additional revivals in our district this year. Thus every church in the District could have a revival this year.

4. This would also greatly increase love, union, and fellowship in the churches of our district.

Several churches in our district tried this method last year to great advantage to all concerned.

In the Virginia District, recently, two pastors helped each other. Over twenty souls were saved and both churches strengthened.

I plead for an unprejudiced, conscientious consideration of the principles and suggestions of this address. We meet together to teach, pass resolutions and then go home and let them die. Let us put into practice these Gospel principles and greatly increase the revival spirit in all of our churches. Appeal to the clergy that all should be soundly converted and filled with the most abundant life; then insist upon the laity receiving the same experience and add both men and women going everywhere, preaching the Gospel that every person in the world may hear the Gospel. "He that believeth and is baptized shall be saved." I am ready to help carry out this Gospel program.

Lessburg, New Jersey.

#### PULPIT APOLOGIES

Frequently an excellent sermon is marred by the preacher's introductory apologies. His comments in excusing terms on the weather, on any prevailing illness, on necessary absences, on his own difficulties or lack of time, or his insufficiency. Inadvertently he has placed his congregation in the mood of low expectancy and himself in the spirit of defeatism. Nothing does a congregation like less to hear than apologies from the pulpit. If the sermon is poor, the congregation ought not to be told of it in advance. If the congregation is small, those present already are aware of it. If the weather is bad, the fact is ascertained by the time the people reach the church. Comment on these things is unnecessary and harmful.

When a sermon has been prepared in any degree, it should be delivered with immediate impact and without impression of distrust. Any message truly born of the Spirit deserves to be given with humble boldness. If it is the best the preacher can do in light of all conditions, he should give it his best presentation. Preliminary excuses are poor taste. They enfeeble what otherwise might be an effective sermon. Jesus never set such an example.—Cincinnati Advocate

After all there is a great deal of practical Christianity in simply holding one's tongue on unpleasant subjects.



# THE LOGOS OBSERVATORY

When it comes to information about matters concerning which everybody is ignorant, the Sunday supplement leads the world in furnishing details. It was said at one time that the medieval church had a monopoly on this sort of business, but the Sunday magazine has the old popes and all their cardinals beaten to a frazzle. Take for example, the full page description of the Logos Observatory which appeared in one of our leading metropolitan journals a few weeks ago. The observatory gets radio messages from Heaven and even radio photographs of its inmates. The future world, we are told, is well organized in thirteen spheres or floors like a gigantic apartment house. In sphere number one are the wicked people and in sphere number thirteen are the highest class saints. Sphere number one, it appears, is not equipped with fire and brimstone according to the older belief, but is a sort of endless night club and whoopee party, where the inmates indulge in all kinds of riotous living. The observatory has not been able to get in touch with this sphere directly because the inhabitants will not leave their occupations long enough to go to the astral telephone. Most of the article is taken up with a detailed description of a conversation with Thomas A. Edison who was located in the fourth sphere. The great scientific wizard, it must be admitted, fails to show any extraordinary intelligence in the communication which he sent to the observatory. He said that he was exactly 7,500 miles up in the air, but did not state in which direction. He advised people to be unselfish and cooperative, which is good enough but scarcely new.

The newspaper picture of the supreme ruler of the thirteen spheres shows an individual with whiskers and an oriental turban and veil. This is perhaps on the whole a slight improvement on Michelangelo and certain of the medieval artists but it somehow fails to carry conviction to the Occidental mind. The Logos observatory could of course only be located in one of two American cities. In order to avoid suspense on the part of our readers we may say that it honors go this time to Chicago.—F. D. Bershner in "The Christian Evangelist."

Sometimes the easiest way to cheer oneself is to go out and cheer somebody else.

## OUR LITTLE READERS

### WHEN TEDDY CAME TO WINTER LAND

By Emma Mauritz Larson

Teddy was five years old, and all his life he had lived in California. In his back yard there were lemon and orange trees growing. When mother wanted to make lemonade for daddy she just had to stand on the back porch and pick some lemons.

Even in the winter time the orange trees and lemon trees looked just the same, with their green leaves and their golden fruit. And the grass on the lawn was just as green for Christmas as it was for the fourth of July. There was hardly any difference between summer and winter, for of

course there was never any nice white snow in that southern California town.

But Teddy knew about snow. Mother had told him at bedtime when the stories he liked the very best began, "When I was a little girl in Wisconsin—"

Often Teddy would beg, "Please, mother, tell me tonight about when you lived in winter land!"

And mother herself always said, "I hope that we can go back to grandmother's house for a winter time visit before you get too big. Every little boy and girl ought to have a chance to play in the snow some time."

But when the chance did come, when Teddy was five years old, it was a surprise, and they were all very happy over it.

"I'm going to winter land," Teddy told all his friends, and he even sang it as a little song when he was busy playing out under the orange trees.

But when they had traveled almost a whole week on the train and had reached Wisconsin there was no snow at all. There was just hard brown earth and dried grass.

"Never mind," said mother, "it will come soon. The air feels just like it." And sure enough the next day there were gray clouds and after a while little white things blew right out of the sky. Teddy had his new warm reefer on and a snug stocking cap and he was outdoors ready to "count the snow flakes," as grandmother laughingly said.

There were only a few scattered flakes, as if the sky had hardly made up its mind to snow at all. Teddy tried to pick some up on his mittens, but there wasn't enough yet. He ran in to tell mother, "It's just like sago pudding. If grandmother will set a dish out maybe she'll get some."

Then the December sun came out and it didn't snow any more. Teddy was very disappointed. But mother said, "You just wait a day or two more. It still feels like snow in the air."

And the next morning when Teddy woke up such a strange thing had happened. When he looked out of the window the whole world, even the roofs of the houses, was covered with shining white stuff. "O mother!" he cried, "the world has turned into a lemon pie, all white on top."

But when he had scurried outdoors he found that it was really snow—so much of it that he could wade in it like a brook, and it came way above his knees. At first he wasn't very good at making snowballs, and he called them white oranges. But he soon learned how to make them round and fine.

Jeannie Merriam came over from next door bringing her sled, too, so that Teddy could try coasting even before mother had a chance to buy one for him.

"It's better than an automobile," Teddy said. "And we don't care a bit when we tumble off in the soft snow."

He hardly wanted to come indoors for lunch, but when he did grandmother asked, "Well, how do you like Wisconsin?" And Teddy said, "Oh, I like winter land. At home in California when mother told me about it, it seemed almost like a fairyland place. But now I know it's real. I hope the snow won't melt while I'm eating my lunch."

And mother was glad that Teddy liked the deep white snow just as well as she had when she was a little girl.—Children at Work.

## OPINIONS OF OUR READERS

### AN UNSOLICITED COMMENDATION

After a careful reading of the BRETHREN EVANGELIST of March third practically from cover to cover (It could have been some other issue) we were made to feel that we ought to give expression to a few convictions concerning the Official Organ of our Church and its Editor.

1. Our church paper compares very favorably with the papers published by other churches. In fact, our paper ranks higher in many respects than many of the official organs of other Christian bodies. All that is necessary to realize this is an honest comparison.

2. Extremes in any direction have been carefully avoided by our Editor. We who are contributors may express extreme views and run off on tangents, but the editor has during his long term of service consistently sought to be true to the Book and to the Christ of the Book by keeping on the main Gospel highway. How can anyone fill that position satisfactorily to the Church and be an extremist or hobbyist in any direction? He has not always pleased all. That is an impossibility for any man, but he has tried conscientiously to please his Lord.

3. Our Editor is an able editorial writer, ranking high among the editors of church papers. The fruit of his pen is sufficient proof.

Do not our readers believe in bringing flowers to the living? A bouquet of appreciation due the living is a sorry sight if kept for the funeral. Christians ought to delight in giving appreciation wherever it is due. It happens that the Editor was a "boy" in our first pastorate. His mother was a devout and earnest Christian. That "boy" grew into young manhood during that pastorate and was always a loyal lover of the Church and of the best things of life. As Editor he has rendered a noble and worthwhile and valuable service to our Church. Not many men can fill one difficult position in the Church for a period of fifteen years. This he has done with much credit to himself and to our Church, always in the spirit of humility giving the glory to the Lord upon Whom he has leaned heavily for wisdom and guidance.

G. C. CARPENTER.

## ANNOUNCEMENTS

### NOTICE

Dr. K. M. Monroe, treasurer of the National Sunday School Association, informs us that in his financial report last week, the schools "starred" indicated offerings increased over last year. Please look over the report and see if your school is among that number.—EDITOR.

### ALLENTOWN, PENNSYLVANIA

All correspondence with the Brethren church at this place, should be addressed to the present pastor, Rev. P. M. Naff, 507 Tilghman Street, Allentown, Pennsylvania, and not to the former pastor.

S. E. CHRISTIANSEN, Former Pastor,  
Star Route, Allentown, Pennsylvania.



## **“We Shall Be Like Him”**



The Brethren Church is a Bible Church. We do not believe that so much as a single word of Christ can ever fail. Before he went away he said, “I am coming back. Wait and Watch for me.” And so, often in the face of a scoffing world, we have tried to hold fast the Blessed Hope. At any moment, we believe, our great God and Savior may come from heaven.

Many very wonderful events will take place when he comes, things which are now beyond the comprehension of the human mind. But the best of all is his promise that when he returns **“We shall be like him.”** In these five brief words there are infinite possibilities, that stagger the imagination, unspeakable and full of glory. Yet they are true—“We shall be like him.” And we are to believe these words, though we may not fully understand.

But we must not forget, in our contemplation of the future Glory, that this work of God must begin in us **here and now**. In the words of another, “If we expect to be like Christ in the future at his coming, then we ought to begin to look a little like him right now.” If we expect to share his Glory up there, then the Glory must begin in us down here.

Now our Lord has many Glories. But above all, it seems to me, is **the Glory of His Giving**. He is the first great missionary Giver. For us who believe, and for the world, he gave all, reserving nothing—not even his own Life. Having first given up all his heavenly possessions, and then all his earthly possessions, he crowned his bounty by giving himself, the Unspeakable Gift—his Body and his Blood.

Do we really believe? Do we really expect some day to be “like him”? Then there must begin in us here and now the “likeness” of his Glory in the Grace of Giving. How utterly vain to sit and sing, “I would be like Jesus,” when we are blind to the need of a lost world.

Lord, we do believe thy promise that we **shall** be like thee at thy coming. Grant, by thy Grace, that this blessed likeness may begin in us **now at this Easter Season**, as we respond with our gifts to the cry of a world which is without thee.

—ALVA J. McCLAIN.

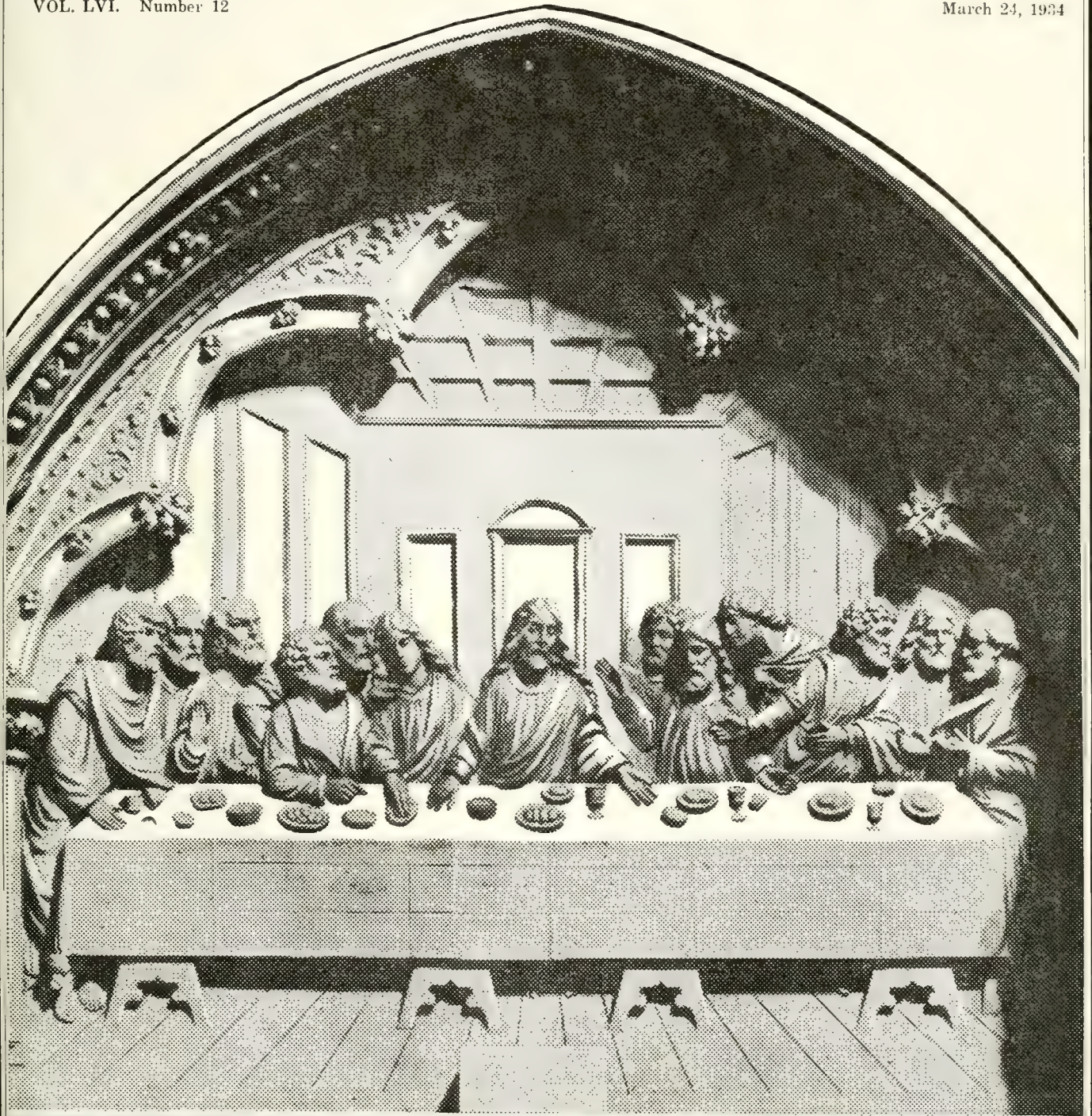
**The Foreign Missionary Society  
of the Brethren Church**



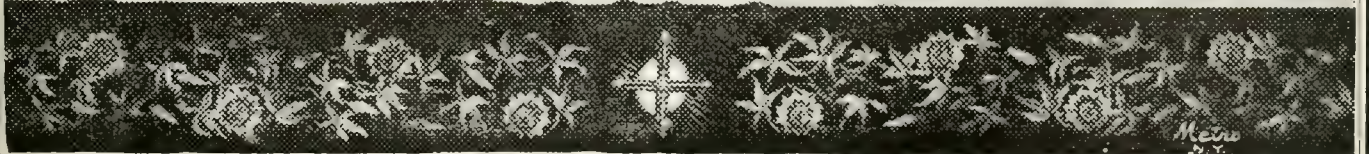
# The BRETHREN EVANGELIST

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March 24, 1934



SANCTUS + SANCTUS + SANCTUS





## Signs of the Times

by  
Alva J. McClain

### IF There be a God—

Probably most of the readers of this page will recall the story of the infidel who, lecturing against the existence of God, pulled out his watch and said, "If there be a God in heaven, I challenge him to strike me dead in five minutes." Then he waited in silence while the hands moved around the dial; and it is said that one woman in the audience fainted during the suspense. But at the end of the five minutes, nothing having happened, the man pocketed his watch and said, "I have proved that there is no God."

Now I venture to suggest that the only thing proved by the infidel's challenge was that God is a longsuffering God, and that the present age is the AGE OF GRACE. In the coming age, when the Kingdom is established on earth, such a challenge will draw upon the man that makes it the swift judgment of a Holy God. But today the only Being in the Universe who has a right to sit in judgment upon men is seated on a THRONE OF GRACE.

There is a God; but his judgment waits.

### THE Lord Is Not Slack—

Just as certain kinds of unbelievers deny the existence of God, so other kinds of unbelievers deny the Second Coming of our Lord as an imminent event. And their argument is similar to that of the above mentioned infidel. He argued that, because the judgment of God did not fall within the time he had set, therefore there is no God. Likewise these other unbelievers argue that, because the Lord has not come thus far, therefore it is vain to go on looking for him at any moment. And they begin to ask, "Where is the promise of his Coming?"

Now the Apostle Peter has something to say about these gentlemen: "Be not ignorant of this one thing," he writes, "that one day is with the Lord as a thousand years, and a thousand years as one day." And then he states the reason why the Coming of the Lord has been so long delayed: "The Lord is not slack concerning his promise (to return), as some count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance" (2 Pet. 3:8-9).

In other words, the delay of his coming does not prove that there will be no Second Coming, but rather that our Lord is a God of Grace and is giving the Church time to preach the Gospel to more people. For when he comes judgment long delayed will fall upon the unbelieving world. But today Judgment waits for the preaching of the Gospel of God's Grace to sinners.

### SEEING That Ye Look For Such Things"

Today, as never before in the history of the present age, is the world filled with signs of the near approach of his coming. Only the blind can fail to see. But how great, therefore, is the responsibility which rests upon us who see. For if we believe that the time is short, our missionary efforts should be redoubled.

Words are cheap. TO SAY THAT WE BELIEVE HE IS SOON COMING, WHILE WE ARE GIVING LITTLE OR NOTHING TO THE CAUSE OF MISSIONS, IS TO GIVE THE LIE TO OUR PROFESSION.

It is bad enough for professing Christians to show no interest in the Coming of the Lord and to give nothing to the cause of missions. But it is infinitely worse to say that you love the Coming of the Lord and yet turn a deaf ear to the pitiful cry of a lost world. The first is SIN. But the latter IS THE SIN OF HYPOCRISY.

Let us "redeem the time", for it is short.

### A GHASTLY Indictment of Human Rule

In the world there are millions of children who have never known what it feels like NOT TO BE HUNGRY. There are too many even in this land of ours. Yet in the face of this appalling need, our present rulers in their wisdom can think of nothing better than to destroy the meat and the bread and the cotton in order to guarantee a living wage to those who produce these necessities. If you read history you will find some very cruel things done by human rulers, but nothing quite so foolish as this modern remedy.

A Missouri farmer's wife comments upon it as follows: "I had far rather give our surplus pigs and corn and wheat and cotton ... to the blackest cannibal in any African jungle, or the yellow children of China, or the needy anywhere you may find them, than to destroy them, either by doing away with them after they are produced, or to destroy them, by not producing them. I believe in God and in prayer, but I can not pray for blessings from him unless I have made the most of my time and strength and opportunity. I cannot ask for further gifts when I have wasted, for any reason whatsoever, what I have already been given. The moral issue here is plain, and for me it must forever take its place in front of any economic expediency." (From the Saturday Evening Post, March 17).

I have heard men tell of the terrible contrasts in such a land as India, where children starve outside of temples adorned with gold and precious stones. But the modern contrast is worse, for the ancients at least thought they were serving the gods in building the temples, but we have no such excuse. We know there is no God who can be served by the destruction of food in the sight of a needy world.

Better a thousand times, if something must be done to get rid of our plenty, take some of our idle ships and men, and ship the food to the needy of other nations. Such an act would do more to establish good will than all the treaties and conferences of a war-weary world.

### WHAT About The Bread of Life?

That which is taking place in the world of economic theory has also its analogy in the realm of missionary effort. The churches of Christendom have the Bread of Life. In the Son of God, who gave himself without reserve, there is Life abundant, and inexhaustible for a dying world. "And the Bread that I will give is my Flesh," he said, "which I will give for the life of the world." Thank God, the Bread has been provided, and enough for all, with no effort on our part.

ALL THAT IS ASKED OF US IS THAT WE DISTRIBUTE THIS BREAD TO A STARVING WORLD.

But instead of carrying out this great commission from God, an impressively large group of clerical and educational leaders of Christendom are calling upon their followers to DESTROY THE BREAD OF LIFE. This "Brain Trust" of Christendom believes that the world's spiritual problems can be solved by destroying the Virgin Birth, the Deity of Christ, his Vicarious Death, his bodily Resurrection, his Personal Second Coming, and Salvation by Grace apart from human works and character. Like the economic "Brain Trust" who say we have too much corn and wheat, so these religious advisors tell us that we have too many beliefs.

GOD GRANT THAT THE BRETHREN CHURCH MAY NOT ONLY GO ON HOLDING FAST THE BREAD OF LIFE, BUT ALSO TAKE IT TO A LOST WORLD.

### A LONG Time Ago Bombo Come—

In the last issue of the Brethren Missionary, which is worth reading down to the last word, there is a very remarkable account from Brother Jobson's pen describing a journey of over two hundred miles north of Bassai. With Mrs. Jobson he was surveying the country and tribes with a view to locating possible sites for new stations. They reached elephant country and nearly broke an automobile spring when the machine dropped into some elephant tracks which measured twenty inches in diameter.

On the return trip they passed through the Laka Tribe—85 miles through a thickly populated country WITHOUT A SINGLE MISSION STATION. When they camped for the night at one of the villages, the Chief came to greet them. Brother Jobson asked him whether any one had told him the "Words of God." His answer was full of pathos: "A long time ago, BOMBO come to

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## "There Is None Other Name"

That is the great missionary challenge. The fact so boldly and positively declared by that stalwart preacher of the first church of Jerusalem: "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved" (Acts 4:12)—that is the thing that sends missionaries of the cross to the ends of the earth. "There is none other name." If that were not true, if there were another name, or other names, we would not be proclaiming the name of Jesus. If there were any other agency or personality whereby men might be saved, we would be under no obligation to go out of our way to tell people what Jesus did for men. What would be the use? If some other name would be just as effective, why preach Christ? If the black man in Africa could reach the heart of God through Mohammed, why go to all the expense and imperil the lives of missionaries to evangelize the pagan masses? Give the Mohammedans a little more time and they will have central Africa completely swept into the kingdom of God.

The fact is, we would not have any Gospel at all to preach, if there were any other name. Jesus declared himself to be the "only begotten Son"; there is none other. He said, "I am the way, the truth and the life; no man cometh unto the Father but by me" (John 14:6). After having said that, if it should be discovered that there is another way, then Jesus himself would be no way at all, but an impostor and a blasphemer, and deserving of all the ugly and wicked things that the Jews threw at him. A man of sin could not save men from sin. If Jesus is not the only Savior, he is no savior at all. But if he is the only way, then all other ways are the ways of "the thief and the robber," and humanity should be warned against them, and taught the true and living way.

### Must Be Taught to Darkened Africa

Because "there is none other name", that name must be made known unto all men. It must be taught to the darkened tribes of Africa, who have not learned to speak it. They have called upon other names, but they have not been helped thereby. They have their fetish worship and their animism, but they have only been the more degraded by them. In the midst of their ignorance and superstition all their evil imaginations are able to conceive is a multitude of evil spirits, which inhabit all sorts of animate and inanimate things. And yet some men have deplored sending the Gospel light to these people who sit in darkness. Do not disturb them they say, in their simple life and innocent relations by cumbersome conventionalities, and as for their religion, it is sufficient for their level of culture. Christianity is good, if not necessary, to the people living in the highest stages of civilization, but being primarily a cultural affair, it is not necessary to the backward people of the earth. Some very cultured and highly trained men have been known, even in recent times, to take such an attitude. But they were men whose heart the Lord had not touched, and more than that, they knew little of, or had little real sympathy for, the pagan sections of mankind. A little personal experience in the pagan practice of eating one's toe in order to gain strength and speed, or in the custom of making "medicine" of the human body in order to make their young braves courageous and skillful in war, and immune to the white man's bullets, would be a decided shock to their complacent attitude and give a sense of the need of the uplift of Christianity.

Some of the most brutal elements of the African's life are connected with his religion. His life is haunted on every hand. He is surrounded and dominated continually by demons. They are everywhere. As another has said: "Demons in the stones of the brook, demons along the forest path, demons in the tree-tops, demons in the people he meets—the African never escapes from the terror

of the supernatural world." Everything about them speaks of their need of light and life, and they who do not recognize it are themselves living in the darkness of carnality and sin. And yet there are some members of the church who have that attitude, so that when they are asked to contribute to foreign missions, they seek to excuse themselves by reasoning equally as superficial and untenable. He who denies his obligation to help make known the name of Jesus to the unevangelized millions, has himself very little knowledge of the power of that name.

### And to Civilized Argentina

But whether in pagan or civilized lands, it is everywhere the same—"there is none other name." Civilization doesn't save; Jesus saves. In South America in the centers of population there exists a high state of civilization. In Buenos Aires, and Santiago and Rio de Janeiro are to be found people as cultured and civilized and educated as those in New York and Chicago, yet it is a culture that is almost wholly lacking in knowledge of true Christianity except where Evangelical Protestantism has brought that knowledge. In all Latin America there is great spiritual ignorance. The people have held to Roman Catholicism for many years, but they are very few who are not in ignorance of the true Gospel of Christ. This is said, not in the spirit of bitterness toward Roman Catholics, but out of regard for the facts. We do not hate Roman Catholics—that is not the true Christian spirit, and every one who loves Christ should love all men—but we do and should speak against any religion that does not bring its people into a knowledge of the living Christ, but rather seeks to keep its people in ignorance and idolatry. That is what Roman Catholicism has sought to do, and does, in countries where that religion is dominant. That is the situation we find existing in Argentina—great spiritual ignorance and superstition—and that is why we have established missions in that country. Our task there, as in Africa, is to make known the name of Jesus, where it is largely unknown in any true sense, as the only source of salvation.

This fact has been pointed out repeatedly in the writings of our own Dr. C. F. Yoder, who has spent a quarter of a century in Roman Catholic Argentina. Every missionary who knows the field writes the same thing. We have before us an article by a prominent Baptist missionary to Argentina, Rev. J. L. Hart, who wrote in the *Missionary Review of the World*, in part as follows:

Roman Catholicism has two conceptions of Jesus Christ. First, that of a babe in his mother's arms. The famous madonnas are the marvel of all who visit the old galleries of Europe and the despair of the artist who tries to copy them. As objects of art, they are wonderful, but as objects of worship they only hide the true Christ from the worshiper. Thank God Jesus did come in Bethlehem as a babe, but thank God he is not there now. I shall never forget the impression made on me as I read in big letters this inscription: "The Church of the baby God." No wonder there is no dynamic in Romanism, when their God is a baby. The other conception Roman Catholicism has of Christ is that of a dead Christ. There is no salvation in a dead Christ. Paul says, "If Christ be not risen, then is our preaching vain and your faith is vain."

What Paul says in Romans is just what has happened all over Latin America. They have changed the truth of God into a lie and worship the creature instead of the Creator. Mary is their goddess. Her image has always a prominent place in every home and in every church. The city of Santiago surrounds the beautiful mountain of San Cristobal. On the top of this mountain is the large statue of Mary. Lighted up by strong electric reflectors at night it is a beautiful sight and can be seen for miles away. Come with me if you will on the eighth day of December (the date of the declaration of the dogma of immaculate conception) and you will see many men, women, and boys going up that hill, many on their knees and everyone with a candle. When they reach the statue all fall on their knees and light their candle. So many candles



have been burned in front of this statue that there is a stream of melted wax from the top far down the hill. This idolatry is similar to that practiced in many pagan lands.

A few miles from Buenos Aires on a western railroad is the town of Lujan. It is said that on one occasion when hauling was done with ox carts, a certain ox cart reached a place in this town where the oxen refused to move. They were viciously goaded by their drivers but still they would not go on. Some one suggested the load was too heavy. Many of the boxes were removed and it was soon found that as soon as a certain box was removed the oxen went on. The box was opened and there was found to be in it an image of Mary. *Que Milagro!* (What a miracle!) The priest said they must build a home for the statue on the spot. It was done. The image is known as the Virgin of Lujan. Today there is on that site a magnificent temple and before the image of Mary are jewels and gifts valued at many millions of dollars. Pilgrimages are conducted to this shrine from all parts of Argentina but chiefly from Buenos Aires, as many as a hundred thousand going there in a single day. Argentina, with all her culture and progress, falls at the feet of an idol just as does the poor savage in the African jungles.

Professor Edward J. Ross well says: "The Latin-American does not lack brains. They are capable of great development and they are developing rapidly. Will they develop spiritually?" That depends on what Evangelical Christianity in the United States will do towards giving them the Gospel. Latin America is our field and our greatest opportunity. It is my honest conviction that the quickest way to evangelize the Orient is to evangelize Latin America so that she may help us to do the big job. The African will never help evangelize Latin America but Latin America can help us to evangelize Africa. Wherever the Gospel has been known and accepted in Latin America there are Christians with apostolic evangelical zeal. No sooner is one converted than like Andrew of old he goes out after his brother. Most of the new mission stations have been opened because some native Christian has gone to a

*(Continued on page 11)*

## The Old Question Revived--Who is to Blame?

In pre-prohibition days, one of the most common questions relating to crime was, "Who is to blame?" That question was asked because of the large percentage of crime committed by men under the influence of liquor. Now that strong drink again flows freely, the question is being revived. Fred A. Victor, superintendent of the New York Anti-Saloon League, says, "We intend the people of this state and nation shall hear the anguish cry of hungry, drink-robbed children. We intend that the responsibility of motherhood robbed and despoiled shall be lodged where it belongs. We intend when drink nerves the arm of the midnight assassin to show the drink apologist and supporter as 'particeps criminalis'. When innocent victims of intoxicated drivers multiply in the state and when total abstainers are compelled to pay increased premiums for their insurance, we intend to show that this is one of the things that the Association Against the Prohibition Amendment brought on the land."

Well, that kind of fruitage is beginning to be reaped already. Stories are coming from every part of the land, one from Los Angeles being especially graphic and being typical of the kind that naturally raises the question, "Who is to blame?" Dr. Charles S. Kendall reports it in *Zion's Herald*: A drunken driver (so drunk that his only explanation was, "They're pickin' on me") was in the hands of a crowd swayed by passion and being urged to lynch him unceremoniously when the police arrived. He had been parked on the wrong side of the street. Starting up, he veered all over the road. A three-year-old child having a birthday party ran out into the street and was killed by the driver. Stop and think of the tragic elements—the shocked mother, the remorseful man, when he sobered up, the bare fact that this could happen in a civilized land. Then ask who is to blame.

The man was drunk. There was nothing deliberate in his action. He has a child of his own. He wouldn't have injured an innocent child for anything. He didn't know what he was doing. That is only one incident of increasing hundreds. Under the law such a driver is held guilty of manslaughter.

Why should he be? Society itself—the government—places its sanction upon the sale of the stuff that thus robs man of his reason and self control. Society itself—the government—sanctions the

traffic for the sake of the petty pelf to be extracted from the pockets of the miserable fools who are cheated by alcohol, while dealers in the stuff become rich. Under such circumstances is the drunken driver alone to blame?

Dr. Kendall is right in his question and his answer: "Who killed William Webster? Not J. Glenn Stork, but the liquor in him. Every man and woman who voted that liquor should be available for anyone to drink should shoulder some responsibility for this tragic death . . . alcohol drives the death cars."

And the *Presbyterian Advance*, who retells the story, remarks, "Yes, and we license their drivers!" That puts the blame by implication where it belongs, that is, if the "we" refers to all who voted for repeal. But we would put a large portion of the blame on the "higher ups", even to the very White House. And more blame is coming.

## EDITORIAL REVIEW

### SPECIAL FOREIGN MISSION NUMBER

A card from Brother Floyd Sibert, pastor of the church at Mason-town, Pennsylvania, informs us that the work there is going good. They have had another successful meeting there this winter, and we are promised a report in the near future.

We are glad to call attention to Dr. Bauman's booklet, "The Faith" being reprinted, after having been revised and enlarged. This is the fifth edition, which fact speaks for its popularity. See announcement department.

Brother L. E. Lindower asks for the appointment by Indiana pastors of Young People's societies of representatives for the formation of a Northern Indiana Young People's organization. See ye to it, according to his announcement.

The secretary of the National Conference Executive Committee is calling for the various departments and special interest that are to have part in the National Conference program to get their parts in shape and send them in to him. Write to Rev. E. M. Riddle, Waterloo, Iowa.

A copy of a church calendar from the Fremont, Ohio, church, for the year 1933, recently received, shows this splendid little group of Brethren to have raised a total of \$1,535.17. We read that "despite difficult economic conditions the year's bills have been met in full. The envelope offerings have been the largest in the church's history." Brother W. S. Crick is the faithful and sacrificing pastor of this church.

Brother D. R. Murray, pastor of our church at Columbus, Ohio, informs us that they will hold their spring communion on Sunday evening, April 15th. It is urged that any Brethren from neighboring churches who find it possible, will be present to enjoy the fellowship of our Columbus Brethren and to give encouragement to them in their work. Brother Murray makes an excellent use of religious art in advertising his communion services, the recent announcing folder containing a beautiful multi-colored reproduction of the Lord's Supper.

The church reporter of the First Brethren church of Long Beach, California, informs us that seventy confessions were received as a result of the evangelistic campaign recently conducted under the leadership of their pastor, Dr. L. S. Bauman, assisted by Robert Harkness, as song leader. Most of the number were received into the church. Our correspondent also gives a suggestion regarding the larger use of the daily papers for the promotion of the work of the church and the extension of the Gospel message. Some of our evangelists have been making use of this method of gospel advertisement for some time, but the suggestion of a more extended use of it, and especially by the regular church reporters, is a good one. The papers are altogether too full of reports and advertisements that do not tell a wholesome message. When their pages are open to the publication of the good news of the Gospel, why not take advantage of the opportunity? The color of the secular press could be very largely changed, if church leaders were as ready and as wise to give advertisement to the things pertaining to the kingdom of God as are the leaders of secular and often vicious enterprises of the world.



# HOLD THE LINE OF ADVANCE IN MISSIONS

**To Retrench at this Time is to Dishonor our Lord, to Disgrace the Church and to Lose the Hour of Opportunity**

## SOME PRAYERS OF GREAT MISSIONARIES

*"O Lord give me souls or take away my soul."*

*George Whitefield, the famous English Evangelist.*

*"Here let me burn out for God."*

*Henry Martyn, missionary, kneeling on India's coral strands.*

*"Lord, to Thee I dedicate myself. O accept of me and let me be Thine for ever. Lord, I desire nothing else, I desire nothing more."*

*David Brainerd, missionary to the North American Indians, 1718-1747.*

*"O Lord, send me to the darkest spot on earth."*

*John Kenneth McKenzie. Prayer as a young missionary candidate.*

*"Lord, save Fiji, save Fiji. Save these people. O Lord, have mercy upon Fiji; save Fiji."*

*John Hunt, missionary to the Fiji Islands, when dying.*

## AN EMERGENCY CALL . . . .

By Charles H. Ashman

This is an EMERGENCY HOUR. We are facing peculiar conditions. We are faced with exceptional challenges. We are confronted with most perplexing problems. The needs of this hour constitute an emergency. In spiritual things this is true. It is especially true in relation to missions. Not in relation to the conditions coming to pass in the homeland. The emergency is here because of certain forces at work in the churches at home which threaten to decrease, or cut off entirely, their support of our program of Foreign Missions.

The consciousness of sin is weakening. Sinners are not being convicted of their lost condition. Evangelism is becoming increasingly difficult. The ranks of the homeland churches are not being filled. A dearth of souls threatens us. Our membership is in a decline. The exceeding sinfulness of sin is being practically denied by Christians with their compromises. We are losing our consciousness and conscience of and on sin. All this relates itself to Foreign Missions. A lack of a real revival at home means decreased offerings for missions. A looseness concerning sin means less love for world evangelization.

Moreover, the claims of Jesus Christ are being ignored in this hour. A Christian is known by his choices and passion for the lost. In how many is the Love of Christ a constraining power today? Where is the fire of holy zeal? Are we flaming crusaders? A Christian is known by his missionary zeal. The early church was a "dauntless army of evangelists."

Now, an Emergency Hour demands an Emergency Call and Emergency Measures. The church has a mighty opportunity to demonstrate to the world that OUR GOD IS! The world examines the atom and finds not God. It soars into the stratosphere and finds him not. It digs into the

earth amid the fossils and does not discover our God. The church in her zeal and loyalty and generosity can prove to the world that OUR GOD LIVETH! Not in "enticing words of men's wisdom, but in demonstrations of the Spirit and in power" will we fill the need of this emergency hour. This hour demands super-human power. What a testimony! What a witness! what a demonstration! What evidence! What? Why, the largest offering for Foreign Missions we have ever given! That will prove that there is a reality in Christ and that we "as his People" really believe in him and take our profession seriously. This is the EMERGENCY CALL FOR THIS EMERGENCY HOUR. Johnstown, Pennsylvania.

## I AM DEBTOR . . . .

By J. Allen Miller

I have had from my earliest recollection an unbounded interest in peoples of other lands. In my childhood and youth I read history with intense interest. My books were limited but my father had enough among his few volumes to arouse this interest. Later years gave me opportunity in my school to continue this reading. History sobers our thinking. From it we may learn something of the road mankind has trodden. I learned even from my childhood reading and reflection something of the load of sin, sorrow and utter defeat men suffer.

My earliest memory also connects my experiences with another set of relations that I now, and that after the lapse of many years, count the most precious of life. These are the experiences that center around the old meeting-house. The deepest and most lasting impressions of my childhood and youth are those made by the Church. I will add that the life, and the influences emanating from the contacts with godly men and women, intensified these impressions.

But what has this to do with an appeal for the support of Foreign Missions? Just this. My fortunate Christian environment, my heritage from Christian parents and a Christian community, my own personal salvation, —these made my life different. I marvelled, as a boy when I gave it thought, that my Church did not do more to spread the Gospel with its saving and healing power to the utmost of its ability.

I have never known the day when my interest in sending the Gospel to the lost lagged or waned. When I contrast my exceeding great wealth in Christ with the spiritual poverty of the lost I am undone. I know then how "I am Debtor". I also know that men are not sufficient for this task. And yet I know that as a debtor I must do my utmost.

This appeal is just that of one, whose race is soon run, to all to wisely recount what Salvation means and to try as well to think what would be wholly lost without Christ. Then in the light of such a review to measure one's responsibility to carry forward this work as committed to us as a Church.

I am debtor. This should stir in my soul great grati-



tude to my Lord to have counted me worthy of his favor. But gratitude that does not express itself in tangible form loses itself in empty words or fruitless resolves. My gratitude is measured by my efforts to do the Master's will in the life he has so richly blessed and so graciously saved.

I am debtor. When he called me into his service the Lord Jesus gave me a gift to exercise. This was sealed unto me by the Holy Spirit. As a member of his body, the Church, I can not escape discharging the peculiar and especial function as such belonging to such member. I can not remain a member and live except as I give out the fruit of that life. I shall never pay the debt I owe unless I bring others into this "Body" as some others brought me.

I am debtor. Just to mention one other debt I owe I must speak with hushed breath and yet with hallelujahs filling my soul. I mean that the debt I never could pay the Lord Jesus Christ paid for me in taking my place on the cross. There are the words of an old song that express my thought here:

"Jesus paid it all,  
All to him I owe.  
Sin had left a crimson stain—  
He washed it white as snow."

My dear readers, will you prayerfully consider your debt to our Mission Fields and then make an offering that will express your heart's devotion to this work?

Will you remember the personal sacrifices and the privations and hardships your representatives on these Fields gladly endure for the Master's sake and for the salvation of precious souls and then give your Easter Offering?

Will you try to picture the joy in heaven over sinners that repent and are saved, lost sons and daughters of the heavenly Father that come home, and then give as others some time and some where gave to make possible your salvation?

Will not the whole brotherhood now as never before rise and with a triumphal shout exalt the Lord Jesus in heart and life by a gift never before measured in terms of love, devotion and sacrifice such as now characterize them? I AM DEBTOR. May I meet my obligation. Will you join with me in meeting yours?

Ashland, Ohio.

## WOULD YOU? . . . By Mrs. S. M. Whetstone

Would you live in your community if there was no church there? Would you want your family to live in a community where there was no church or Christian influence? I can readily hear you say, "NO." All right—are you a Christian in your own community and do you try to lead others to know Christ? Do you study your Bible to know the work that you are to do? What does it mean when it says to "go, teach all nations?"

That is a part of the task that we, as Brethren people, have had a part in. Do you have an interest financially in those who are doing your share of this work in Africa and South America? Are you pleased with the share you have been having or would you like to help more?

We have great trials in our work here in the homeland. Do we in the least realize anything of the trials and hardships that our representatives have in these far countries? The best that we can do is to support them with our prayers and our gifts. Some one has said, "Mission-

ary service is the highest expression of Christian life". Does your Christian life prove true?

Would it hurt you if we had to call our workers home because of lack of finances? Many have had to do this but we are hoping and praying that this will not be our situation. If we are not willing to live without Christian influence, should we ask those who have had the Gospel preached to them to do it? Let us ask God at this Easter season to guide us into greater work for the bringing in of his kingdom. Then let us give "As the Lord has prospered us, not grudgingly" but from a willing heart.

Goshen, Indiana.

## The Measure of Appreciation . . . By A. V. Kimmell

For many months we have been stressing hard times, difficulties and problems until it now seems high time to look the other way and find a way to show some real appreciation for the wonderful way in which blessings have been coming to us. If our citizenship is in heaven why let world conditions keep us discouraged and helpless? Heaven is not bankrupt, nor are God's children paupers. "Praise God from whom all blessings flow." We rejoice that the Lord Jesus Christ has arisen from the dead, now let us act as though we believed he is alive for evermore and holds the victory over death, hell and the grave. Often we sing, "Count your many blessings, name them one by one," but some one has suggested that we put it, "Name them **ton by ton**," and this is more like the measure of the Lord's working among his people.

We shall not attempt to measure your blessings but to urge each reader to measure his own and then with real conviction go to the person who does not read the **Evangelist** or one who passes up this particular number because of the call for an offering and sell to him the idea of his personal obligation to the unevangelized in Africa and South America. Some of you are saying, "I wish I could give more this Easter." Right, all who are truly interested feel that way and you can double your offering by giving all you can afford and then getting some one not as yet interested in our Foreign Mission Work to make a gift also. In fact, this is the only hope of a larger offering this year, getting many who have not given before to share in the giving this year. Some feel too timid to approach others on this question of giving, but once one is convinced that he is greatly favored above others, his measure of appreciation will make him bold in spending himself for the Lord Jesus Christ.

At this point it is well that we do not make the dollar the standard of measure although we mention it a little later. Mammon has been the god of the civilized world so long that he has become a rival of the idols of the heathens. Let us cease to worship at the feet of this glutton, who demands all and gives nothing. "Ye cannot serve God and Mammon."

When we cease to make money our standard our sense of values arise so quickly that we can measure God's goodness to us in unlimited quantities and we are scarcely able to contain ourselves in the extravagance of our appreciation. Who can place a value on the following? Salvation; a free gift from God. Saved from eternal torment to an eternity of peace and happiness. The Bible, God's love messages from Heaven giving hope and enlightenment. Fellowship in the church, the body of Christ, where we find friendship and have an opportunity



to practice the Christian Graces. Now add to these spiritual blessings the material benefits which we can count by the ton and we have obligations that put us in debt forever.

There are times when testimony and prayer alone will not discharge the obligation, and here we can rightly make the dollar count in the discharge of our obligations. Not many of us could, if we would, supply the entire allowance of a missionary, or give the amount necessary to maintain a church, or a station, but by combining many gifts we can do this and more also; therefore we must put answers to our prayers to the extent that we are able. It is a characteristic of human nature that the expressions of love be shown in tangible form. Where there is no outward demonstration there is little inward feeling. When people talk missions and pray missions, through the year and when the time comes to give, as in the Easter offering, and they have not set aside so much as **two cents** per day or \$7.30 for the entire year, the measure of their appreciation is very low indeed yet so many of the Brethren seem to think \$5.00 per year is a very liberal gift. Less than **two cents** per day for this great work that was first in the mind of Christ as he gave commands to disciple the nations. Read this startling statement taken from the "**Presbyterian of the South**" and pray and give as never before:

World population is increasing at a rate that is hard to conceive. The International Statistics Institute at The Hague announces that it is now 2,000,000,000. This is an increase of 400,000,000 in the past two years. In round numbers, Asia has a population of 950,000,000; Europe, 550,000,000; The Americas, 230,000,000; Africa, 150,000,000, and Australia, 7,000,000.

These figures are beyond the comprehension of most minds, but there are three facts that ought to stare every Christian in the face, and burn themselves into every Christian's heart. One of these is that about three-fourths of this immense mass of human beings are absolute heathen, having no knowledge of the Savior of sinners. Another fact is that the vast majority of this increase of population is among the heathen nations. The third fact is that Christian people are falling down on the job of carrying out the command of their Savior and Master, to make disciples of all nations. The church is not only failing to do that, but it is not by any means keeping up with even the growth of population. Indeed, the increase of the heathen population in two years is greater than the membership of all the Christian churches of the world.

Philadelphia, Pennsylvania.

## Required or Elective, Which? . . . By Mrs. U. J. Shively

Every boy and girl as they enter high school or college face the fact that some subjects are required, some are elective.

As we are entering God's school there are some requirements. After we are in, there are other requirements.

Just now we are thinking of Foreign Missions. Is this elective or required? Many people act as though it was elective. If they want to support it, they do; but if they decide to use their money for some other purpose,—well and good, just as they please about it.

Our heavenly Father does not compel us to give to Foreign Missions, but where is the loop-hole in Mark 16:15—"And he said unto them, Go ye into all the world and preach the gospel to every creature", or in Luke 24:46-47 where Jesus said, "Thus it is written, and thus it behooved Christ to suffer, and to raise from the dead the third day: and that repentance and remission of sins

should be preached in his name among all nations, beginning at Jerusalem."

This does not say, "Go, if you want to," or "preach, if you so desire," but Jesus said "Go—preach."

I must **go** by **giving** and so will you and many others of us. Supporting Foreign Missions may be an elective with you, but I know it is **required** of me.

Jesus said to Simon—"Launch out into the deep, and let down your nets for a draught." Simon answered—"Master, we have toiled all the night, and have taken nothing, nevertheless at thy word I will let down the net." Obedience—that is it. Will we obey or will we not? The reward is to those who obey. Simon's reward was a multitude of fishes.

Whether to you Foreign Missions is a "required" or an "elective" subject, don't fail to bring your gifts on Easter Day, all you can possibly give—a love offering to lay at his feet, to be used for preaching his gospel, and your reward will be greater than you ever expected.

What will our answer be to him this Easter Day?

Nappanee, Indiana.

## The Biggest Job in the World? . . . By Homer A. Kent

There appeared in a certain magazine a few months ago an account of what was called "the biggest job in the world." It was a description of the mammoth project of constructing the Hoover Dam on the border of Nevada and Arizona. The article told of the cost of the project, namely, \$165,000,000. It described the vicious character of the Colorado River which must be controlled. It mentioned the height of the dam, 730 feet; its thickness at the base, 650 feet; its width from cliff to cliff, 1180 feet. It explained that by means of the dam an inland lake running back 115 miles from the dam with a shore line of 550 miles will be created, and all this in the midst of the desert. It said that the fall of water at the dam will provide 1,000,000 horse power of electricity, more than Niagara and Muscle Shoals. It stated that this project will irrigate 2,000,000 acres of now useless land in Nevada, Arizona, and California. It called attention to the fact that there are 3,000 men employed on this job and will be kept busy for ten years to complete it.

Truly this is a mammoth undertaking and may be the biggest job in the world looked at from a material standpoint. But a far bigger job has been committed unto the Christian. That job is the making known the glorious Gospel of the Son of God unto the ends of the earth. No task can compare with this in importance and grandeur. Our Lord is looking to us to complete it.

Our job is a big job, **first**, by reason of the **Promoter** of it. There is a great Man who stands back of it, the Man Christ Jesus, the Lord of Glory. It was he who said "GO Ye." It is a big job, **secondly**, because of the **Scope** of it. It knows no barriers of race or country, class or creed,—it is a world enterprise. It is the biggest job in the world, in the **third** place, because of the **Character of the Message** to be delivered. It is the message of the Gospel, the good news of God's love for sinning men and of his desire to save them. A message "that God was in Christ, reconciling the world unto himself" so that man who has lost the way, and finds himself without hope and without God in the world can once more find rest and satisfaction in him. This enterprise possesses the grandest message that ever sung its way into human hearts.



A very definite part of this job has been committed unto the Brethren Church. A portion of Africa and of South America is entrusted to us. The Master says with respect to this work, "Occupy till I Come." In the name of all that is honorable we dare not neglect our duty with respect to these fields. We must not retrench in our work. We must not recall our missionaries. One day we shall give an account of our stewardship. How will it read?

In part, at least, the answer to that question will be told at this Easter time when, in days that test loyalty to the limit, our brotherhood lifts its offering for the support of its work in the lands beyond. If need be, let us be willing to show real sacrifice that our Foreign Work may be maintained. Our missionaries are giving their best over yonder. They have left their homes, their native land, fine opportunities, that they might carry the Gospel to those who have never heard it. Some of them have given their very lives in their consecration. Yes, they gave. They are giving. Are we? Will we? Let us remember that their work is our work. We must uphold their hands by prayer and by our gifts. The biggest job in the world demands the best we can offer for Christ's sake.

Washington, D. C.

## Is Missionary Interest Waning?

By Carl H. Seitz

We believe this question can be answered in two ways. Yes and No. Taking the Christian Church as a whole (all denominations), the records show that offerings to Foreign Missions have shrunk during the last few years. Undoubtedly one reason for curtailed giving is due to world wide depression in business. But the startling fact is, that offerings to Foreign Missions began to wane—when the world was in the height of prosperity. If this is true and we are sure that it is; we must go further to find the cause of decreased giving.

Speaking of the church as a whole, we believe that the cause can be directly traceable to the Seminary and the Pulpit. The Doctrinal drift has been away from God. Denial of the Bible—as the Word of God. Denial that Jesus Christ is God. Denial of the Blood. Denial of a literal hell, etc. Now when you throw the Bible aside and substitute something else, you have the real cause for decreased missionary giving.

Spiritual declension in the Seminary and the Pulpit—is soon reflected in the Pew.

In answering the question raised in the beginning of this article we would say "Yes"—the interest in Foreign Missions is waning, where the whole word of God is not believed and fearlessly preached.

On the other hand we would answer emphatically "NO." In fact, we believe where the whole counsel of God is faithfully declared that the interest in Foreign Missions is increasing—and more and more is being given to make the glorious gospel of our Lord and Savior Jesus Christ known to the ends of the earth and thereby hastening his Coming.

The preacher is therefore the key to either increased or decreased interest in this great cause.

In studying our treasurer's last report we find that the offerings in our own denomination have decreased the last two years. But we also find that in spite of conditions many churches throughout the brotherhood increased their giving over the previous year.

We know of many people in our own church at Phila-

delphia who have caught the Vision of giving for Foreign Missions—who actually love to give and who have in the past given generously, who were unable in the last year or two to give because of unemployment or curtailed earnings. This will be true again this year. We are, therefore, praying very definitely that others in the brotherhood who are able to give, who heretofore have not been interested in giving the Gospel to those in Africa and South America—may be directed by the Holy Spirit to give generously this year. (For your reward see 2 Cor. 9:6-9).

Meditate a moment! "Just what does the Lord Jesus Christ mean to us? If we cannot get along without him in Long Beach, Dayton, Philadelphia, etc., then our fellowmen in these dark regions of the earth **cannot get along without him.** If the Lord Jesus Christ forgives us our sins and speaks peace to our souls; supplies our needs; guides and directs us by his Holy Spirit; gives us joy and hope of Eternal Life and Glory: why should we not want these great essential blessings for others in such great need?"

Paul had the real missionary spirit. He testified before those Ephesian elders (Acts 20:17-38) when he said, "I kept back nothing that was profitable unto you, but have showed you, and have taught you publicly, and from house to house, testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. And now, behold I go bound in the Spirit unto Jerusalem, not knowing the things that shall befall me there; Save that the Holy Ghost witnesseth in every city, saying that bonds and afflictions abide me."

"**But none of these things move me, neither count I my life dear unto myself,** so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus to testifying the Gospel of the Grace of God. And now, behold, I know that ye all, among whom I have gone preaching the Kingdom of God shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God."

Thank God, Brothers Gribble and Kennedy and many others had this great vision and passion. May God help us at this Easter time when we again celebrate the Resurrection of our Blessed Lord and Savior and enjoy all the blessings of our Christian life, that we too may catch this vision and if we cannot **GO**—that we may **Pray and Give** to the very limit, yea beyond our limit, for those in Africa and South America who are lost and dying without a Savior. Let us together shout "**NO**", in The Brethren Church interest in Foreign Missions is not **waning**.

Philadelphia, Pennsylvania.

## "SPES INDOMIA"

By A. L. DeLozier

If we Brethren mean to "carry on" at this time, we shall have to re-appraise the title of a book that many have read and which every Brethren should read. We have read it, but we can well afford to go back now and meditate on the title. I refer to "Undaunted Hope."

We have reached the stage where mere hope isn't enough. It must be undaunted, indomita, invincible. In fact the French edition of the book which ran serially in "La Bonne Revue" uses the word "Invincible."

What makes hope unconquerable? Is it wealth, circumstances, "good breaks"? No, it is a spirit, an attitude. our missionaries conquered in the Oubangui-Chari be-



cause they had a will to conquer. They conquered in spite of the difficulties. For them there were no such words as: "It can't be done", "It isn't feasible", etc. They said: "It will be done". So may we say of our workers in South America. I talked to a pastor a few days ago who said: "We have set our goal high for Easter. We will not only reach it, but we will go over the top". Let us all have that spirit and "go through" this time with the words "Un-daunted", "Invincible" branded on, or in our hearts.

Ashland, Ohio.

## Carnal or Spiritual Warfare . . . . .

By R. I. Humbert

Dark war clouds dot the political horizon; great guns will boom in the near future. Soon nation will lift up sword against nation; governments will call and young men will answer; hearts will bleed and parents will weep. "Our Lord says, 'Love your enemies'," cries the Brethren church as she presents her claim for military exemption.

"Your Lord says, 'Preach the gospel,'" shouts the government officials in thunderous tones.

And what will the answer be? It is by our fruits that we prove our sincerity. Can the Brethren church point with pride to her acts of devotion toward her Lord?

In carnal warfare among nations, millions are sacrificed and billions are squandered. In spiritual warfare 30,000 Brethren gave \$45,000 to foreign missions when times were good—\$1.50 each—one-half cent per day. Will such sacrifice call forth the respectful attention of our government?

How often our hearts have burned at a common sight. Fine young people, brought up in Brethren homes but with a worldly viewpoint. A few consider Christian work, but father and mother object. Other parents will "not say anything in their way", yet their stolid indifference to Christian work and their evident willingness to equip son or daughter for worldly gain, usually has but one result. True, they like to have son or daughter settle down nearby where they can enjoy their presence, but so does the neighbor across the field who does not belong to the Brethren church. A young man, seeing the tremendous sacrifices of carnal warfare in the last war; and seeing his mistake in following a selfish life, picked out a most difficult and dangerous mission field, where he went as a soldier of the Lord Jesus Christ.

When compared with the sacrifices of carnal warfare, the 30,000 spiritual warriors of the Brethren church might well have given \$5.00 each to Foreign Missions during the good times. 20,000 of them could have given \$10.00; 10,000 could have given \$25.00; 5,000 could have given \$100.00; 1,000 could have given \$1,000.00 each, while 500 could have given \$5,000.00 apiece.

Although "the children of this world are in their generation wiser than the children of light" (Luke 16:8), yet should Brethren homes expect their neighbors to do all the sacrificing? War is wrong for a Christian, but so is indifference to the cry of the heathen lands.

What is the standard of the Christian home that would demand exemption from military service without a blush of inconsistency? Surely parents should present their children to the Lord before they are born and, like Job, renew this vow every day of their lives. The conversation about the home should lead the child to consider Christian work and to know that it is the fervent desire of the par-

ents that they present themselves to the Lord for full time service or in secular work as he will direct.

From early childhood they should have a "Lord's treasury" where the tenth part of their pennies are kept and from which they are taken to use in Gospel work. The library should be equipped with books of Christian character, many of them being lives of missionary heroes. The home should avoid worldly papers and magazines, but supply an abundance of choice Christian literature, magazines, etc. Bible pictures and Scripture mottoes should adorn the walls. If school and church conflict, let church be given its rightful first place. A Scripture verse or passage, and thanks at every meal, and again at bed time; careful direction of playmates, will all add their influence.

If the above rules are followed in a flexible manner, they will not vex the child; and if they are carried out with a sincere purpose, they will not "sour him on religion". Lest some might think, "He says and does not", let me say that these are the rules of my life in connection with the half dozen precious souls the Lord has committed to my care.

Another war is approaching; another Easter time is drawing near. It is one more opportunity to give to Foreign Missions. Easter—a day observed in memory of our Lord's victory over death. May the Brethren church so respond in their determination to spread this good news to the uttermost parts of the earth, that even the government officials will marvel at their consecration and will admit that they have won their right to respectful attention.

Carnal Military Service By Force—or—Consecrated Missionary Service By Choice—WHICH?

Martinsburg, Pennsylvania.

## COURAGE--FORWARD . . . By U. J. Shively

These words ought to be the motto of every Christian.

Our civilization calls for courageous leadership which will set men and women at the central task of searching for a cure for the distressing conditions which prevail in heathen countries.

Men and women in our church have heard the call. We have sent them forth to South America and Africa. They will not be satisfied until Jesus Christ is a living and life-giving reality to every man, woman and child in the field where they serve, bringing to them the spiritual awakening they so much need.

Some of the objectives in missions are:

- (1) To lead the heathen to the discovery of God, as the One Supreme Being.
- (2) To bring them into the Way of Life through Jesus Christ.
- (3) To foster education among their people to develop character and to prepare for service.
- (4) To promote health and healthful living.
- (5) To train up a native Christian leadership.
- (6) To improve and stabilize the home.

The first great objective, therefore, or missions to the heathen is to declare unto these people not only the fact of the existence of the One Supreme Being but also setting forth unmistakable evidence of God's great attributes of love, benevolence, justice and mercy. The realization of a benevolent deity who rules over all has always evoked love, faith and voluntary worship from the peoples of the earth. To lead any people to such a discovery is to release them at once from influences that warp



and thwart, that limit or destroy growth and freedom in the realm of the human spirit.

Jesus said "I am the way, the truth and the life; no man cometh unto the Father but by me." It is our task to show the "Way."

A citizenship in a new civilization requires an education in the broadest and best sense and missions, especially to Africa, have carried the church in one hand and the school in the other.

It is not possible for our Church to send into our Foreign Mission Fields enough workers to adequately man the field, indeed it would not be practical to do so even if we could; therefore it is necessary to train a native Christian leadership. This is being done as fast as possible, but it takes time.

When we compare the Christian home with the heathen home, well there is no comparison, but we find that we must help them to build up Christian homes, as Christ taught us. Christian homes are the foundation stones of any nation. Who would want to live in a community where there were no Christian homes?

Our missionaries have undertaken this great task. We as a Church have sent them; they are doing all they can.

How will the Brethren Church face this task? How will you and I as members of this church face this task, and what will be our part in this great fight for God and his righteousness?

Now is the time as never before for every member of the Brethren Church to come forward Easter Sunday and put all the power they have in the way of an offering of life and money for Foreign Missions, so that our Missionaries will not have to retreat but can GO FORWARD.

This is your privilege, your opportunity. What will you do?

Nappanee, Indiana.

## MONEY

### Is the Issue . . . By Charles W. Mayes

The Brethren Church should thank God for the privilege of laboring in two wonderful fields, Africa and South America. The work is the Lord's, but he asks us for money to continue the work. MONEY IS THE ISSUE!

Concerning our responsibility in giving, four things may be said.

1. The Lord can make us want to give. If we are close enough to the Lord to know his passion and to discover his will for us, we will remember that it was he who said, "The harvest is plenteous, and the laborers are few. Pray ye the Lord of the harvest that he may send forth laborers into his harvest" (Matt. 9:37, 38). We must pray that he will THRUST FORTH laborers. To pray is to discover his will. To discover his will is to have something of his passion. To know his passion is to have a burning desire to give of what we have to send out workers. Yes, he can make us want to give.

2. He can furnish us with the money to give. He can send it to us in unexpected ways. He created the material worlds out of nothing! Can he not produce such an incidental thing as money for us, if we are in fellowship with him and ask him? How little faith we have? Let it be said again that for the man who prays aright, the Lord can produce the money to give.

3. He can bless the combined efforts of his people. Here are a hundred dollars; there, fifty; here come the fives,

the tens, and the ones. Then in all fairness and honesty there are the pennies. His will is all that matters. If we are in his will, he will bless the combined efforts of his people.

4. The Lord will "stretch the money" to meet the need. Remember the loaves and the fishes! Some one said "What are these among so many?" They were enough. Enough when the blessing of the Lord was upon the supply! Brethren, from one side of the continent to the other, if we are in his will, he will do the work when his blessing is on the supply. Let us praise his name for he is the same yesterday, today, and forever. He will stretch the money to meet the need.

Let every reader talk these things over with the Lord. Ask him to supply the need, and depend upon him to be true to his Word.

Whittier, California.

## SIGNIFICANT NEWS AND VIEWS

### A CODE FOR THE PRESS

The *Christian Advocate* (Nashville) observes that:

That the much-debated newspaper code was signed last week by President Roosevelt, who used the occasion to tell the editors that their "freedom-of-the-press" appeal would not be permitted to be used as a loophole for escaping their obligations under the NRA. Mr. Roosevelt declared that the freedom of the press, guaranteed by the Constitution, would be scrupulously respected; but that "it is not freedom to work children, or to do business in a fire trap, or to violate the laws against obscenity, libel, and lewdness." The child labor regulation in the newspaper code permitting the employment of newsboys under sixteen on part time was not satisfactory to the President. The character of the press needed was well expressed by an editor at the recent Georgia Press Institute who declared that the best augury for America's future was a critical, crusading, conscientious, intelligent public service journalism.

But the average metropolitan newspaper has a long way to go to reach that ideal. Most of the papers are "critical" and "crusading" all right, as was evidenced by their championing of "repeal" but if they were "conscientious" and "intelligent", it was in devotion to the "almighty dollar" and not to the public welfare. No more flagrant example of the mis-use of the public press has come before the country in a long time than was witnessed during the recent prohibition regime. The vast majority of daily papers were seeking to put a "black eye" on prohibition, and that was not "conscientious, intelligent public service."

### NOT HELPFUL

In a recent brilliant and incisive utterance in the *Church of England Newspaper*, Dean Inge, the so-called "Gloomy Dean" of St. Paul's London, discusses the outlook for world peace which, in his view, is not encouraging for England. He refers to war as "cooperative suicide," and in speaking of the League of Nations he remarks: "There is really no reason, except folly and fear, and atavistic notions of national honor and glory, why the civilized world, sharers in a common culture, should not objure co-operative suicide."

We are particularly interested, however, in his reference to our own country, which apart from the fact that he has never been an ardent pro-American, contains an indictment it may not be easy to answer. "The Americans are not helpful," he remarks. "They continue to pile up armaments, though no one threatens them or could threaten them."—Reformed Church Messenger.

### THE CHICAGO DAILY NEWS AND FUTURE PUNISHMENT

One of our exchanges in Grand Rapids calls attention to striking cartoons which appeared in the *Chicago Daily News*:

"On Saturday, February 10, a cartoon appeared on the editorial page, under the caption, 'The Same Destination.' A kidnapper had traveled down the road of crime to the point where the road forked and he had a choice of three roads. The one was marked 'lynching'; the other, 'suicide'; the third 'execution by law,' but whichever road the kidnapper chose, they all ended in 'eternal



ishment.' This was the remarkable feature about this cartoon. No matter which way the kidnapper went he would eventually reach the region painted black by the cartoonist and marked with the grim words, 'eternal punishment.' How rare to find that solemn truth proclaimed by a daily newspaper to a metropolitan public long since accustomed to thinking of 'eternal punishment' as a mediaeval myth or Puritan bogey-man! The day before the same newspaper produced a cartoon no less striking. The cartoonist showed a modernist preacher—the very name 'modernist' was printed on the preacher's coat-tails—carrying timber to the church he was building, but building upon a foundation labeled in prominent characters, 'unbelief.' And above this cartoon appeared the impressive caption, 'Building on Sinking Sand.' We would certainly like to know the reaction of the modernist preachers and theological professors in Chicago to this cartoon. Think of a great newspaper telling the world that the modernist preachers are building on sinking sand! This cartoon ought to be framed and hung up in the vestibules of the modernist churches and in the halls of 'atheist-destroying seminaries.'—The Presbyterian.

## "There Is None Other Name"

(Continued from page 4)

certain place and begun telling of his new-found joy in Jesus, and when others become interested a missionary is urged to come and explain the way more fully. We often find a group of converted people ready to be baptized and organized into a church.

Our own missionaries in Argentina bear witness also to the zeal and the heart-hunger of these people who have been kept in such long ignorance concerning the true faith as it is in Christ Jesus. The country has made remarkable progress in secular culture, but spiritually the people have been kept as children in knowledge. With development arrested and superstition cultivated they present a challenge unlike that of any other field, to the Christian church for the making known of the true way of life. Here is a people civilized and educated in a large measure, so far as the things of this world are concerned, but they are full of ignorance and superstition as regards the things of eternal worth. And the more rapidly they increase in worldly wisdom without any real knowledge of the Son of God, the more will they become embittered and hardened, and response to the Gospel message will be made more difficult. Hence the call for enlightenment is urgent. To you who know that "there is none other name under heaven given among men whereby we must be saved," the challenge comes at this Easter season to send the light to those who sit in the darkness of ignorance and sin. What are you going to do about it?

## OUR BIBLE STUDY DEPARTMENT

### The Plagues of Egypt

Being a Bible Lecture Delivered at the 1933 General Conference

By Willis E. Ronk

Published Serially—Part IV.

#### 7. Plagues as Natural Events

(Archeology is throwing considerable light on this narrative, by giving us something of the character of the Pharaoh of the Exodus. He was just such a vacillating character, as the Bible picture. Verily he was raised up for this purpose.)

One of the main attacks which has been made upon the plagues, is that these plagues consisted of natural events, and the Israelites who were superstitious merely interpreted them as the acts of God. In this viewpoint any unusual happening that can be verified, which might pass for one of the plagues, serves to discredit the plagues. Dr. Kyle says, in the International Standard Bible Encyclopedia that, "All wonders represented anywhere in the Scripture as done by the power of God are intimately associated with natural phenomena, and necessarily so. Human beings have no

other way of perceiving external events than through those senses which only deal with natural phenomena. Accordingly, all theophanies and miraculous doings are embodied in natural events."

Even a casual reading of the narrative will indicate that at least eight of the ten plagues were natural phenomena. The frogs, the lice, the flies, the murrain, boils, hail, locusts, and darkness, are phenomena which are natural and characteristic of the land, and many of them of most lands. The tenth plague, the death of the first born is likewise a natural occurrence following great plagues, EXCEPT that ordinarily there is no distinction in which the first born alone suffers. As to the first plague, if one accepts the King James Version, here is a departure from the natural phenomena. If however, one gives attention to the original, it says that the waters were turned "to be red", or that the waters were defiled so that they became as "blood." In the miracle where the Israelites crossed the Red Sea on dry ground, the scripture says, (Ex. 14:21) "and the Lord caused the sea to go back by a strong east wind ALL THAT NIGHT, and made the sea dry land, and the waters were divided." (Did they cross on mud? No, sand dried by the wind.) "Not only do we find mention of natural phenomena in the text, but everyone of the plagues mentioned has been oft repeated in the land of Egypt. But this IN NO WISE DETRACTS from the "wonder" of the plagues, but merely shows that GOD WORKS THROUGH NATURAL MEANS, in fact, the only means which man could understand (I. S. B. E.) "Revelation is making known of the unknown by means of the well known" (Dr. Kyle.—International Standard Bible Encyclopedia). (Why was Jesus manifest in a human body?)

#### 8. The Plagues Supernatural

We have noted how the natural phenomena is distinctly manifest, but we will now notice that the miraculous elements are no less distinctly manifest. If natural phenomena were used for the plagues, it is very evident that they were READY AT THE COMMAND OF GOD. If the turning of the waters of the Nile to resemble blood was a natural occurrence, miracle at least lay in the fact that it occurred WHEN GOD through Moses COMMANDED IT SO. Indeed, several of the plagues were announced and a time set for them. In Exodus 8:23 the flies, 9:5 the murrain, 9:18, the hail, 10:4 the locusts, and in 11:4 the death of the first born. In some cases the time of the withdrawal was announced, and ALL OF THESE ANNOUNCEMENTS WERE CORRECT. Anyone might make a good guess and hit it at once, but no one can guess so many times and always be right. The magicians were able to claim ability to do the first two plagues, but thereafter they were forced to acknowledge the divine character of the works. Quoting from the International Standard Bible Encyclopedia, "Not only magicians could not do so with their enchantments, but modern science and discoveries are no more able to predict events. . . . Such wonders as the plagues of Egypt can in no wise be explained as merely natural."

When one considers the long list of plagues and their terrible effects, and all in a comparatively short duration of time, at most only a few months,—he is astounded that anyone could possibly think of them as the natural occurrence of nature. All of these plagues may be found in the land until the present day, BUT NEVER, aside from this time, have they been found FOLLOWING SO CLOSELY UPON EACH OTHER, AND OF SUCH SEVERE CHARACTER. There is here manifest an unusual severity both in the individual plagues and in the fact that they follow so closely. "That all of them should come in one year and all with such devastation was plainly a Divine arrangement. Merely natural events do not arrange themselves so systematically," says Dr. Kyle.

Another miraculous element in the plagues is the discrimination shown by God towards the Israelites and the Egyptians. This discrimination is shown from the beginning of the plague of flies unto the end. In Exodus 8:23 God says that he will put a division "between my people and thy people AS A SIGN." That Pharaoh remembered the promise of this sign is evident in Ex. 9:7. After the out break of the murrain and the death of the cattle of the Egyptians, Pharaoh "sent and behold, there was not one of the cattle of the Israelites dead." "Such miracles of moral purpose admit of no possible explanation, but the exercise of a holy will." (I. S. B. E.) Pharaoh could not help but see the miracle.

(To be concluded)



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N.

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## The Shining Light of Hudson Taylor's Life and Work

By Delavan L. Pierson

For over forty years I have known something of the principles and work of the China Inland Mission. It was over forty years ago that I first met the Founder—and I confess that I was somewhat afraid of him. He seemed so other worldly and so holy. Since then I have met and admired many of the China Inland Mission workers on four continents. These contacts have produced an esteem for the principles and methods and the fruits of the Mission that is akin to reverence. They are god-like.

For this reason it was a great disappointment to me not to be able to visit some of the mission stations, when I was in China two years ago. The fact that it is an inland mission is one of its glories, but this was also one of the causes for my great disappointment, as lack of time and the difficulties of travel during civil war kept me from penetrating far into the interior. It was, however, my privilege to spend an afternoon with the General Director Mr. Hoste, in Shanghai. Reading the life of the Founder, and many other publications of the Mission, has also given me a knowledge of the work and a sense of sympathy and fellowship with its principles and practice.

All Christians, and especially all missionary workers, owe a lasting debt to Hudson Taylor and to the China Inland Mission—for the principles for which they have stood and the example they have set in Christian life and service. A living example is vastly more impressive than lifeless theory, however perfect.

George Muller was raised up to be a living witness to what God can and will do in answer to the prayer and life of faith. So we believe that God raised up Hudson Taylor, not only for the evangelization of China's millions, but as a living example of how the life and teachings of Christ and the apostles may be put into practice in personal life and in world-wide evangelism. The so-called faith missions, now operating in many lands, are consciously or unconsciously copying the principles and methods of Hudson Taylor and the China Inland Mission. Our denominational missions also may well strive to imitate the Founder of the China Inland Mission as he imitated Christ and followed the principles and practice set forth in the New Testament.

In these difficult times of widespread apostasy, of declining idealism, of falling incomes, and of retrenchment in Christian work, many church leaders are asking the question: Why is it that when the incomes of practically all mission boards have decreased hundreds of thousands of dollars in the past two years, so that budgets have been drastically cut and no new work can be undertaken, the China Inland Mission has not only maintained its work without cur-

tailment but has actually sent out two hundred new missionaries in the past two years of financial depression at home and of national upheaval in China? Many explanations might be given, but of this we are assured: it is a sign that God is still moved by the need of dying millions, that there is no financial depression in Heaven, and that the Father still hears and answers the prayer of faith, and works in partnership with obedient disciples.

In my recent journey around the world, I visited twenty-eight countries and looked into the work of over forty boards and societies, in nearly one hundred centers of Christian missionary activity. I found that much of the most fruitful and spiritual work was patterned after the work of the China Inland Mission. May we not then well seek to be "imitators" of Hudson Taylor as he imitated Christ, our Lord, and copied New Testament standards? Were he here in the flesh he would be the first to tell us not to follow the intermediary but to follow Christ directly, to be imitators of God (Eph. 5:1).

Let us consider some of the Christlike characteristics and principles that Hudson Taylor impressed on the China Inland Mission and which we may all follow to advantage.

First—We note his passion for souls. This was born of his conviction as to the lost condition of all men who are out of Christ, and of his own debt for salvation and his obligation to give others the Gospel message. The idea of hell is not pleasant and is not popular today, but belief in its reality acted on Hudson Taylor more powerfully than the cry of a drowning man stirs a life guard to action. Like his Master, Hudson Taylor's life aim was to seek and to save the lost. This led him to seek service where the need is greatest, though he did not neglect the need near at hand. Like the apostle Paul he longed to preach the Gospel where Christ had not been named. He had the spirit of a true pioneer—not only for geographical but for spiritual adventure with God.

We all need to have more deeply burned into our consciousness this sense of the lost state of men without Christ; to have this passion for souls, such as possessed Hudson Taylor. While two-thirds of mankind have never yet had an opportunity to hear and understand the Gospel message, it is of doubtful value to use missionary funds and missionary energy to build up large and expensive educational institutions in some of which, at least, the workers are not free to give students the Gospel of life. We shall never forget the harrowing impression made on us by the soul-hungry hordes at the great Kumb Mela in Allahabad, India; or the set faces of fanatical millions of Moslems in the Near East; or the darkened

minds of multitudes of unsaved savages of Africa and the South Seas; or the wearied bodies and hopeless souls of the toiling myriads of China; or the materialistic and unsatisfied multitudes of Japan. How they weigh upon one's soul, as did the shepherdless throngs on whom our Lord had compassion!

Second.—We may well emulate Hudson Taylor's complete dependence on God. It is one thing to have faith in God's love and power and wisdom, as the Creator and Ruler of the universe; it is another thing to give evidence of that faith as a working principle in personal life and service. All true Christians have faith; all true missionary work is based on faith. A special characteristic of real faith missions, such as Hudson Taylor founded, is that their dependence is less upon secondary causes and more absolutely on the great First Cause. Hudson Taylor set us the example of stepping out on God's promises, and seeking to follow the will of God in the face of the greatest difficulties, with as much assurance and abandonment as a man would trust himself to a reinforced concrete bridge in crossing a yawning chasm.

Hudson Taylor's faith was based on knowledge—not of conditions but a knowledge of God. This led him to depend on the heavenly Father for guidance in the midst of great perplexities, to depend on him for the supply of every temporal need rather than on a mission board or a bank account; this he did, not only for himself, but for his family and the Mission. Can we ever forget the picture of him, as a young man in Hull, parting with his last half crown to meet the need of a poor family in great distress, and joyfully trusting God to supply his own food for the next day? Nor was he disappointed. This was the beginning of his life of trust in the heavenly Father for the supply of daily needs, temporal and spiritual,—for the needed workers and funds, for protection in times of danger, and for vindication in the face of persecution or misunderstanding. God has not failed to reward such dependence on himself when coupled with obedience.

We have seen many evidences of such faith and such dependence, not only in one mission, but in many. There is need for more of such practical faith in all societies and all workers. I am convinced that every mission board and every missionary should be less dependent on material resources and financial reserves and more on the divine reserves provided for regular and spiritual needs. Shall we also look to God for insurance, pensions and replacements in time of disaster? We may all well follow the example of the China Inland Mission in refusing to accept indemnities and subsidies from non-Christian governments, and in looking to God to move men's hearts to supply the needs of his work, rather than depend on financial appeals and campaigns.

### Praying before Dawn

A third characteristic of Hudson Taylor, which we may well seek to imitate, was the reality of his prayer life. Many of us are tempted to think that we are too busy to spend much time in prayer. How often we have been in conference where not one-tenth of the time was spent in seeking the mind of God, while nine-tenths or more was occupied in conferring and disputing with men. Hudson Taylor was too busy with things of the Kingdom not to keep in constant and vital touch with his Commander.



Prayer was to him, not the means of making his wants known to God, but the means of bringing himself into true harmony with God's plans for him. I remember, as a boy, when he was a visitor in my father's house, that, like our Lord, he would rise a great while before dawn to have his quiet time alone with God. No matter was too small to bring before the Father in the secret place—engagements, expenditures, perplexities, or thanksgiving; and no project presented was too momentous for him to expect an answer—clear and definite.

If there was one impression deeper than another made on me by my visit to the mission fields it was as to the supreme importance of true prayer for effective missionary service. No work for God is successful without it, and I believe that the success is proportionate to the prayer. In some missions there were prayer meetings, but apparently little prayer; in other homes and stations prayer was the atmosphere in which the missionaries lived—a real communion with God. I was greatly impressed by the prayer life in the Door of Hope Mission in Shanghai. At daylight, when the time comes for the girls in the "Love school" to get up, the first sound is that of little voices, from four years old upward, raised to the heavenly Father in thanksgiving and petition, not only for themselves and their teachers but for the boys and girls of other lands. It was not surprising that very interest and enterprise in that "Love school" was vitalized by prayer. These orphans, abandoned children, and rescued slave girls, have learned to know God through prayer, and are coming to understand the meaning of true partnership with him in seeking and saving the lost of many lands besides their own.

#### "In Every Thing ... Prayer"

The supreme importance of prayer is acknowledged by missionaries and boards and churches, but too often we neglect to act consistently on this conviction. We should make fewer blunders and should enjoy far greater evidence of partnership with God if we prayed in faith as if everything depended on God, as if we expected an answer and would not go forward without it or hesitate to respond when the answer comes. Some make missionary income, deficits, difficulties, and expenditures a subject of prayer; others lay themselves, all their plans, their possessions, their problems, their work on the altar and ask God to dispose of them. There is a vast difference in these two attitudes.

There is great need for more prevailing prayer in the Board rooms, in the churches, in our homes, and in the missions on the field. We may well imitate the prayer life of Hudson Taylor, even as he imitated the prayer life of the Master.

Fourth, as a natural sequence and result of the foregoing characteristics, Hudson Taylor lived a life of full surrender. Vision of the world's need and an evangelistic passion, faith in God and agonizing prayer are fruitful only in proportion as there is an absolute surrender of self to God. It is not of first importance that a man go as a missionary to the heathen. There is such a thing as faith without work. Prayer that is unwilling to surrender to the revealed will of God is mere formality. "Thy will be done" is no true prayer unless it means complete abandonment to that will. We may not be able to say with our Lord, "I do always the things that please thee," but

we must will to do his will whatever it may cost.

Hudson Taylor was an example of such abandonment of self and of such joyful acceptance of the will of God. There was in him the devotion of a mother to her child, of a patriot to his country, of a scientist to the quest for the truth, of a crusader to his cause. Hudson Taylor was a Surrendered Man—whether his surrender related to earthly love, or to carefully laid plans to material comforts, or to life itself. We all know the temptation of the Devil to think that we are not called upon to give up cherished plans or to be separated from loved ones. How often missionaries are determined on a plan of expenditures or an enlarged program that they will not abandon though every sign seems to point to God's lack of approval! How often parents refuse to surrender their children to God for fear lest their own cherished plans for them may be frustrated! A stubborn determination to carry out our plans is very different from a fixed purpose to follow the plan of

(Continued on page 15)

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

#### CONFESSING AND FOLLOWING CHRIST

(Lesson for April 1, 1934)

Lesson Text: Matt. 16:13-26; Golden Text: Matt. 16:16.

#### MONDAY

**Confessing Christ.** Mt. 16:13-20. Here is Jesus' first recorded mention of the Church. The background is significant, just as that in Acts 11:26, where it is stated: "The disciples were called Christians first in Antioch!" Four salient points among many are: 1. Who is Jesus? "Thou art the Christ—the Son of the Living God!" 2. What is his mission? "Upon this rock I will build my Church!" 3. How will he build it? "He must suffer ... and be killed ... and rise again!" 4. Of what will he build his Church? "Thou art Peter—a rock!" In his epistle (1 Pet. 2:5), St. Peter wrote: "Ye also, as lively (living) stones, are built up a spiritual house ... by Jesus Christ!" The Chief Architect, at the Father's side, is today shaping through discipline the living stones with which he is building his spiritual edifice.

#### TUESDAY

**Following Christ.** Mt. 16:21-28. Instead of being a "living stone" in Christ's spiritual edifice, here Peter becomes a stumbling stone (Offence) to Jesus! Even when we accept the deity of Christ, we are prone to lose sight of the "way of the cross" at times! Just as with finality Jesus declared: "The Son of Man must suffer!" He also declared: "If any man will come after me, let him deny himself and take up his cross and follow me!" Discipline is unwelcome, humility is shunned by the carnally minded. But, Jesus' measure of true value is based upon what one is willing to "give up" for that which is regarded as valuable. For what paltry "things" men exchange their souls! "If any man will come after me ...!" he will have to sacrifice concern for the

mere "things" of this world, but he will "save" his own soul!

#### WEDNESDAY

**Confession and Salvation.** Rom. 10:1-15. St. Paul, through the Holy Spirit, points the royal road to salvation just as Jesus mapped it out! Jesus declared: "Upon this rock (of the divinely illuminated soul confessing faith in Christ's deity) I will build my Church!" St. Paul wrote: "If thou shalt confess with thy mouth Jesus as Lord, and shalt believe in thine heart that God raised him from the dead—thou shalt be saved!" The supernatural, spirit-produced experience of re-birth is also in the apostle's thought when he wrote: "No man can say that Jesus is Lord but by the Holy Spirit!" (1 Cor. 12:3). And do not lose sight of the vital place the preacher (proclaimer, evangelist) plays in bringing men to Christ: "Faith cometh by hearing ... the Word of God!" (Rom. 10:17). And, "It pleased God by the foolishness of preaching to save them that believe!" (1 Cor. 1:21).

#### THURSDAY

**Preaching Christ.** Acts 4:5-12. Peter fearlessly charged the Sanhedrin with the guilt of crucifying the Christ, and argued that the death and resurrection of Christ proved his deity. Then he asserted: "Neither is there salvation in any other Name—for there is none other Name under heaven given among men whereby we must be saved!" How Satan has tried to rob the Name of Jesus of its glory, of its finality, and of its comprehensiveness. From the serpent's hiss in the Garden: "Yea—and hath God said?" to the warning in Rev 22:18, 19, about "adding unto and ... taking away from the words of the prophecy of this Book", the ultimatum of God is: "There is salvation in none other Name!" Jesus condemned those who would "climb up some other way" (John 10:1), and St Paul predicted a time: "That at the Name of Jesus, every knee should bow ... and that every tongue should confess that Jesus is Lord, to the glory of God the Father!" (Phil 2:10, 11)

#### FRIDAY

**The Cost of Discipleship.** Lk 14:25-35. Being a disciple, according to Jesus' estimate is no pastime, nor sparetime proposition. Jesus warned against three classes of half-hearted candidates for discipleship (Lk. 9:57-62): 1. The precipitate type, who rushed out: "Lord, I will follow thee whithersoever thou goest!" 2, the procrastinating type, who replied: "Let me go first and bury my father!" and 3, the reluctant type, who quibbled, saying: "Lord, I will follow thee but let me first bid them farewell which are at home at my house!" The type of response which he praised is that which first thoroughly counts the cost, and then wholeheartedly forsakes all that he has—and is—and willingly takes up his cross and follows Christ, cutting all "shore lines", even family relationships.

#### SATURDAY

**The Goal of Discipleship.** Phil. 3:7-16. The great apostle declares that after coming to Christ and being found in him, the goal of discipleship is to make one's life measure up to that high calling incident to accepting sonship in God's family through faith in Jesus Christ. Herein is set forth the difference between the believer's "standing" and his "state". As a born-again-one, he "stands" in God's favor, as a sinner saved by grace through faith. But, the be-



liever's "state" or daily life may not measure up to the ideal. Hence, the apostle declared: "Forgetting the things which are behind, I press on to the things which are before!" He testified before King Agrippa: "I was not disobedient unto the heavenly vision". Fellow pilgrim, let us not take our gaze off our Example, but "look unto Jesus". Are you a worthy child of God?

### SUNDAY

**The Captain of Our Salvation.** Isa. 53:7-12. "Let us look unto Jesus—the Author (Captain) and Finisher (Perfecter) of faith!" (Heb. 12:2). The writer conceives of the Christian Life as a race, and he repre-

sents Jesus as the beginning Judge and also the finishing Judge. In other words, the penitent sinner enters the Christain race through Jesus Christ, and according to the rules and conditions he has laid down. He is expected to "run the race" according to the rules. And finally, when he finishes the race, the Perfecter will be present when the tape at the end of the home stretch is broken, and reward everyone according to the deeds done in the body! "It became him (God), . . . in bringing many sons to glory, to make the Captain of their salvation perfect through sufferings!" (Heb. 2:10). Isaiah 53rd chapter gives us an inspired word portrait of our Captain. Ecco Homo!

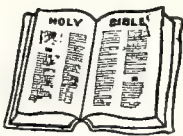
mightiest star, apart from such a Creative Reason, Honest reason rejects the idea that the marvels in our universe could have just happened.

"No one can understand the unerring accuracy of prophecy apart from a miracle-working, future-knowing God. Try to follow the movements of your favorite stock market, or a day in advance. The Bible claims to be God-breathed—that God was the author, and gives proof of its claim by centuries in advance full particulars of what later took place. Today, in the revival of the Roman Empire under the direction of Mussolini, we are beholding fulfillment of prophecies of 3000 years ago, the truth of every 'jot and tittle' of which was guaranteed by Jesus Christ."

Tonight Dr. Bauman will speak on "Jesus of Nazareth Should Walk Into Long Beach as he Did Into Jerusalem, What Would Happen?"

## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a Great Correspondent*



### THE CHURCH USING THE PUBLIC PRESS

**A suggestion by the church reporter of The First Brethren Church of Long Beach, California**

March 13, 1934, A. D.

My dear Brother Baer:

Recently we concluded our 1934 special evangelistic meetings in The First Brethren church of Long Beach, California, with Dr. Bauman preaching, wherein 70 persons came forward, practically all of whom were making first confession of Christ as their Savior.

During this campaign, so much more advantage was taken of the opportunity for newspaper publicity than formerly that the writer felt it might be of aid to some of our churches to report concerning the matter, and to suggest that an additional ministry may be carried on where churches are not supplying their local papers with inspiring excerpts from their pastors' sermons. By this means, there is the possibility of both saving sinners and inspiring Christians to new endeavor for Christ, not only during special meetings but every week.

Following are two typical items concerning our meetings which are suggestive of what other church reporters might do.

Copy for the newspapers should be prepared by some member qualified for the purpose, cooperating closely with the pastor, and it should be gotten to the newspaper well before the news "dead-line" is reached.

WALTER W. STRONG,

Church Reporter.

(The following are from the Long Beach Press-Telegram)

### FORGOTTEN VOW TOPIC AT REVIVAL OPENING

For his opening topic in the Bauman-Harkness revival campaign, Dr. Louis S. Bauman spoke in First Brethren Church, Fifth Street and Cherry Avenue on "The Forgotten Vow." Robert Harkness, who is assisting with the revival campaign, is a musical composer and hymn writer.

"The World War," said Dr. Bauman, "never would have been had the nations kept their vows. Since that terrible war, at the start of which a solemnly signed treaty was treated as if it were a scrap of paper, there seems to have been a steady decline in men's regard for their obligations.

It may be seriously questioned that there ever was a time in the history of the world when people held so lightly their promises—their vows!

"At the bottom of the world depression is a spirit of willingness to disregard agreements. There is a tragic lack of confidence that men will stay by their solemn obligations.

"Just a few short years ago I made an auto trip from coast to coast. When I needed money I had no trouble to cash my check in any town, unknown though I was. Try it today. Why cannot this be done now? Past faithlessness on the part of many is the reason.

"Judges tell us that nine-tenths of the children who have to be provided for by public funds come out of broken homes. Why are these homes broken? Because men and women did not keep the most solemn vows that human beings take—the marriage vows.

"People go under the waters of baptism with a solemn vow to become wholly Christ's and to leave the unworthy things of the world and live for God. But soon they forget, or they deliberately turn their backs upon their vows, and again they turn to the former way of life.

"Well may we turn often to God's admonition recorded in Deuteronomy 23:21, 'When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it: for the Lord thy God will surely require it of thee' Thus ought men deal with God and with each other."

### DIFFICULTIES OF UNBELIEF TOLD IN CHURCH SERMON

"The Difficulties of Unbelief" was Dr. Louis S. Bauman's subject last night at the First Brethren church, Fifth Street and Cherry Avenue.

"We who believe in Jesus Christ and in the Bible have our difficulties. There are things which we cannot explain," said Dr. Bauman, "but unbelief has greater difficulties.

"Who can explain an eternal God? Daniel Webster, when asked if he could comprehend a personal God, replied that he could not; and that he could not worship a God he could not comprehend. But it is easier to believe in a planning, creating God than to account for this marvelous universe of ours, from a sweet-smelling rose to the

## SIGNS OF THE TIMES

(Continued from page 2)

the Karre people and told them of the Words of God; and now some can read and write, and some even speak French. But the Chief added wistfully, "THERE IS ONE TO COME AND TELL US THE WORDS OF GOD."

Those who have read Dr. Gribble's book will understand that "BOMBO" was the native name given to Brother Gribble when he first came to that region with the "Word of God."

If there is no one to come to this Chief and his great tribe with the "Words of God", it will not be because there are lives upon the altar of Brethren missionary service, but because we have not provided the gifts necessary to send them forth.

### THE SHINING LIGHT OF HUDSON TAYLOR'S LIFE AND WORK

(Continued from page 13)

God. Shall we not follow Hudson Taylor in his abandonment to the will of God and his keen sensitiveness to the slightest indications of that will?

We observe many other characteristics which we may well follow Hudson Taylor even as he followed Christ—in his knowledge of God, his deep love for the children of God, his spirit of sacrificial service, his zeal, his humility, his great courage in the face of hardships and dangers; his sagacity and common sense, his spirit of adventure for God, and his eager looking for the Second Coming of our Lord. This last, rather than the gradual reformation of human society, was the real basis of his hope for the world. Otherwise we should all be discouraged as we see the dominance of evil in the world. But our Lord when he comes will restore all things and will subdue all things to himself. In all these things we may study and learn from Hudson Taylor.

There is one other characteristic as a matter for emulation—it is his absolute unwavering confidence in the truth of the Bible as the Word of God. Every act and every ambition, every standard and every plan was checked up to see if it harmonized with the teachings of the Word. In 1887 he wrote as a preface to the bound volume of China Millions, "Why is gravitation certain? It is Divine Law. Why is Scripture just as certain?"



ain? Because it is the Divine Word. ... in that book of certainties we see unmistakably the woeful position of the heathen and an well see why the command is given to evangelize them."

### Through the Bible Forty Times

We are told that Hudson Taylor's invariable habit was to get his quiet time an hour before dawn—no matter what the surroundings or the noise of dirty Chinese inns, he never neglected this daily reading of the Bible and prayer. His love and reverence for God's Word remained the same through life. In his seventy-first year he read the Bible through again from beginning to end, for the fortieth time in forty years. From his own experience he said: "The hardest part of a missionary career is to maintain regular prayerful Bible study. Satan will always find something else for you to do when you ought to be wholly occupied with God."

When he found the Bible teaching on any matter, that settled the question for him; there was no room for excuse or argument to depart from that teaching. This gave him conviction, steadfastness, and power. This is evident in all his writings and addresses, in his habits of life, and in the principles and practices of the China Inland Mission. All are founded on the teachings of Scripture, intelligently interpreted and fearlessly applied.

This example of loyalty to God's inspired Word has been a great stimulus to countless other missionaries and societies. Those who have departed from this loyalty have lost their clear vision of God and their power for service. In my contacts with hundreds of missionaries I never found evidences of spiritual power when there was lack of faith in the final authority of the Bible or a departure from its clear teachings.

Hudson Taylor has set an inspiring example of absolute faith and dependence on God, of loyalty to Jesus Christ and his Word, of a fully surrendered life, of a passion for souls; he manifested a pioneering spirit of courage and adventure for God, a dependence on the Holy Spirit for guidance and power. These have made the China Inland Mission an inspiring example to other missionaries of many societies and in many lands. Large and abiding fruitage has been the result. We may well imitate Hudson Taylor as he imitated Christ.

But imitation is not sufficient. Many have sought to follow his example and to copy the principle and practices of the C. I. M., but have sadly failed. We may imitate dress or mannerisms, but we cannot successfully imitate faith or life. We may mimic speech or outward acts, but we cannot imitate love. We can copy a constitution or organization, a method or a program, but we cannot imitate spiritual fruitfulness. We may mechanically try to imitate a man's method of Bible study or his habits of prayer, but we cannot hereby be assured of uncovering the sources of wisdom and power with men and with God. To attain success we must have life—the life that comes through faith in Christ and love for God and full surrender to the will of God (John 14:23). To bear fruit that abides we must abide in Christ and his Word must abide in us (John 15:5). If we would pray reverently we must be in such harmony with God that the Son can endorse our petitions (John 14:12-14). If we would truly love, then the Spirit of God must live in us. We would know the meaning of the love

of Christ we must know the meaning of sacrifice. If we would be God-like, we must be Christ-like. "Be ye therefore imitators of God," says Paul, "as beloved children; and walk in love, even as Christ also loved you, and gave himself up for us" (Eph. 5:1, 2). Montclair, New Jersey.

## ANNOUNCEMENTS

### GENERAL CONFERENCE PROGRAM NOTICE

The time is at hand, when again all who are concerned with the making of the General Conference program will soon stir themselves to action. We particularly urge that heads of organizations, who always have a part in the program, get ready at once. Your Secretary recalls from former experience, that it is difficult to get some organizations busy at an early hour, that they have due time to complete their program as it ought to be.

Speakers have been notified some time ago. As soon as you have decided upon your subject, will you write your Secretary? To save trouble and delay, please use the complete address as given below.

Signed—The Ex. Secretary,  
E. M. RIDDLE,  
1117 Randolph St., Waterloo, Iowa.

### ANNOUNCEMENT

Will the pastors of all Northern Indiana churches, or other Young People's leaders please see that a young person is promptly appointed to the Committee for the organization of the Northern Indiana Young People. Send notice of this appointment as soon as made, to  
L. E. LINDOWER,  
908 E. Center St., Warsaw, Indiana.

### "THE FAITH ONCE FOR ALL DELIVERED UNTO THE SAINTS"

The Fifth Edition of the well-known booklet under the above title, is now being printed. The Fourth Edition has been completely exhausted, and the Fifth is being printed because of a wide demand from

Brethren pastors and churches. This Fifth Edition has been completely revised and enlarged. It is practically a new booklet on the above subject, although it follows the outline of the former editions. Considerable new matter of interest has been inserted.

The fixed price of this new edition will be 15c per copy; \$1.20 per dozen; \$9.00 per hundred, all postpaid.

However, all pastors and churches who already have sent in orders, or who will send in their orders on or prior to April 15th, 1934, will be supplied with these booklets at the old price of the former edition—10c per copy; 90c per dozen, postpaid; or, \$6.50 per hundred, not postpaid.

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# A Study in Contrasts

By Floyd W. Taber

Twice in his ministry of miracles the Lord Jesus healed Gentiles; they constitute his two miracles performed at a distance.

In Matthew eight we find the story of the healing of the centurion's servant. "Lord, I am not worthy that thou shouldst come under my roof: but speak the word only, and my servant shall be healed." When Jesus heard it, **he marvelled**. "I have not found **so great faith**, no, not in Israel."

Only once again do we read that **Jesus marvelled**—this time at the **unbelief** of his fellow citizens. "He could there do no mighty work, save that he **laid his hands** upon a few sick folk, and healed them."

We, like Jesus, are struck with wonder. The converted pagan has faith to believe that Jesus can heal his servant at a distance. But those nourished from infancy in the faith of the true God, cannot believe for healing even under the influence of the magnetic touch of our Lord himself.

You have already thought of the other foreigner who obtained a miracle from our Lord—the Syrophenician woman. Her faith leaped over not only the miles that separated Jesus from her daughter, but also the racial and dispensational barriers that he himself laid down. She had no promise on which to base her faith, and continued to believe even in the face of his objections. Who could have resisted? Certainly not our compassionate Master. And his heart must have leaped for joy to know that he inspired such confidence in a poor heathen woman.

But what a disappointment to find the contrasting unbelief when he returned to Galilee! He immediately met a deaf and dumb man. "He put his fingers into his ears, and he spit, and touched his tongue; and looking up to heaven, he sighed, and saith unto him, Ephphatha, that is, Be opened." Jesus had no need for special gestures and magic words. But he, like Paul, made himself to be all things to all men. He put himself within reach of the weak, wavering faith of his Jewish disciples. And in doing so, **he sighed**.

A recent number of the Evangelical Christian related this incident. A leader of a mission study group wrote to a missionary in Africa asking for stories of the faithfulness and sacrifice of the native Christians, to encourage the class in their study and giving. An old missionary who saw the letter suggested writing

across it in red pencil: "**You ought to be ashamed of yourselves. It should be the other way around.**"

We have become so in the habit of having Christian savages, recently snatched from the superstitions of heathendom, set us the example in sacrifice and faithfulness, that we expect it. And **Jesus must marvel—when he does not sigh**.

Should the children set the example to the fathers, and not the fathers to their children? Should babes in Christ whose minds have been darkened with centuries of fetishism set the standard for the home churches with generations of Christian background?

Our heritage carries with it a responsibility; our enlightenment carries with it a duty.

Infant churches in South America and Africa are looking to us at this Easter time. Will you make it possible for us to live? Or must we die?

But they are looking to us for something much greater than the money necessary to carry on the work. They are looking to us for an example of devotion. They are looking to us for an illustration of Christian faithfulness. **They are looking to us for a STANDARD of sacrifice.**

Will we teach them by our example that Christianity is a secondary matter, that missions are of less importance than material comforts, that the evangelization of the world deserves only our spare change? If so, the native Christians will soon learn to follow our example in the value they put on Christianity. In that case, missions are not worth while. Is it worth going to the ends of the earth to carry a religion that means little to its followers, and will mean just as little to the new converts?

The native Christians have been taught by the missionaries that Christianity is worth living for and worth dying for, that it is worth the sacrifice of everything. They are expecting us to **prove** that to them.

And so as we approach Easter we will not ask ourselves, "How much of my money can I spare for missions"; nor, "How much of my money is **needed** for missions." **Missions do not need your money.** God is still rich. He can provide for missions without your money.

But the question we each need to ask ourselves is: "What kind of an example am I going to set for the native Christians? What kind of value will I teach them to put on Christianity? **What standard of sacrifice will I set for them?**"

God help us to answer this question in such a way that the Lord Jesus will marvel—and not sigh.



FLOYD W. TABER

23 Bis rue de St. Cloud,  
Chatillon-sous-Bagneux (Seine) France.



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# THE BRETHREN EVANGELIST



## If Easter Be Not True

By Henry M. Barstow

*If Easter be not true,  
Then all the lilies low must lie;  
The Flanders poppies fade and die;  
The spring must lose her fairest bloom  
For Christ were still within the tomb—  
If Easter be not true.*

*If Easter be not true,  
Then faith must mount on broken wings;  
Then hope no more immortal springs;  
Then love must lose her mighty urge;  
Life prove a phantom, death a dirge—  
If Easter be not true.*

*If Easter be not true,  
'Twere foolishness the cross to bear;  
He died in vain who suffered there;  
What matter though we laugh or cry,  
Be good or evil, live or die,  
If Easter be not true.*

*If Easter be not true,  
But it is true, and Christ is risen!  
And mortal spirit from its prison  
Of sin and death with him may rise!  
Worthwhile the struggle, sure the prize,  
Since Easter, aye, is true!*



## "Wake Up England"

A Challenging Editorial in the "Evangelical Christian"

A series of recent happenings in the Roman Catholic Province of Quebec have served to show to the Protestants of Canada the danger the Dominion is in should the Roman Church ever secure authority in this country. The recent annulment of a marriage of twenty-five years standing by a Roman Catholic judge because it had not been performed by a Roman Catholic priest, and the experience of an Anglican rector in Montreal who was a former Roman Catholic and is now the object of the bitterest of persecution by Rome well illustrate that Rome has not changed with the years. She is still the implacable foe of evangelical Christianity, and wherever she has the power she will not hesitate to use it against those who oppose her. Personally we believe it is her last desperate effort to regain the position and power she once had. The plain fact of the matter is that despite all her outward semblance of unity and cohesion this Church is disintegrating. It is doing so in Quebec and the authorities are alarmed at the parlous state which it is in. It has done so all over the world. In view of the propaganda of Rome we are glad to give space to the following article written by Mr. Henry Martyn Gooch, General Secretary of the World's Evangelical Alliance. His clarion call to the people of England may well apply to Canadians also, who value their dearly bought Protestant heritage.

"Two years ago the World's Evangelical Alliance commenced a new and intensive campaign to counter Roman Catholic propaganda in England. The need became evident of a more comprehensive setting for Protestant vigilance and witness to combat the claim of the Roman Catholic Church that "in this one Church of Christ no man can be or remain who does not accept, recognize, and obey the authority and supremacy of Peter and his legitimate successors." This claim lies at the root of the Roman system, and today, after the repeal of the Roman Catholic Disabilities Act, it is being made a challenge to everyone and everything Protestant in England, Scotland and Ireland, with declared intent, by any and every means, and at the expense of liberty and toleration outside the Roman fold. To undo the Protestant Reformation in this country. It will be obvious to all that a counter campaign such as that indicated has demanded and will demand wise counsels and unobtrusive but firm action. Just as none knows what precisely the power is behind Roman Catholic propaganda, so the power behind the Reformed propaganda must be cooperative, a precaution contingent upon the unfortunate disunity of command so evident today among the Protestant and Reformed Churches. It has to be remembered that in their ceaseless conspiracy against Christian and Protestant freedom the Roman Catholic Church has the enormous secular advantage of what during the late War was called "unity of command".

Already much potential and useful work has been accomplished, and we may remark that in the Press, in the councils of the churches, and in great areas such as Liverpool, where the "Mixed Marriage" question scandal and the infamous Papal Decree, "Ne Temere", have been challenged by the courageous Bishop of the Diocese; also in ways

less public Roman propaganda is being countered with good results.

The outlook gives rise to concern. It is not only a matter of propaganda which has to be faced and fought, but a strong and determined attack is being made by Roman Catholic influence upon men and things, upon individuals as well as communities, and in matters political and religious. Unless the Protestant Churches "Wake up" and unite to face the situation, the Roman Catholic Church may become possessed of power to influence counsels and legislation affecting moral and religious issues vital to the Protestant and Reformed heritage which is the guarantee of our national welfare. We are under no illusions as to the possibilities of the future. New encroachments upon our civil and religious liberties are making themselves evident, and the urgent need of the moment is for a new Protestant awakening in a comprehensive setting capable of influencing Parliament as well as the Press, and energized by God the Holy Spirit. It is a time for widespread and intensive Prayer for Divine help and over-ruling in this time of the Nation's need.

We may be expected to supply some evidence of this serious and disconcerting outlook. In the first place, then we mention the Press. How many are aware that many, if not the majority, of our newspapers are censored? Quite recently we had our attention drawn to an advertisement in a public newspaper for a Roman Catholic "director of advertising" for the South of England, a matter which would not be striking were it not for the fact that no Protestant Advertisements are accepted in Roman Catholic journals or other Roman Catholic publications. Some of our great newspapers are so censored that it is difficult to secure reports of Protestant meetings or of any public comments upon Roman Catholic abuse of their privileges of religious liberty in England and throughout the British Empire. It is remarkable how reporters' pens and pencils are liable to go out of use when public attention is drawn in Protestant meetings to the subject of Roman Catholicism. Then there are the films. Some time ago a rather remarkable film of Martin Luther was produced. It emanated from Germany, where, we believe, its release to the public was prevented. It came to England, the land of the free, but it was censored on the ground that it would "hurt susceptibilities", and it has been withdrawn. Cannot someone rescue it and get it shown in the Royal Albert Hall? There is also the realm of literature. It is being said that it is difficult if not impossible, to get a Protestant theological book published by some firms whose very names are bound up with Evangelical and Protestant apologetics, on the ground that it "would hurt the susceptibilities of Roman Catholics"; and one prominent religious weekly, finding its circulation largely among the Free Churches, manifests an attitude from which it might be inferred there is nothing to fear from Roman Catholic Propaganda in this country, and that for the sake of Reunion a discreet silence is desirable upon matters which in earlier years would have had the attention of great public gatherings and newspaper reports. Are these criticisms

true? If they were only half true concern should be aroused and translated into united action.

We hope we shall not be misunderstood if we add a paragraph on the subject as it concerns Reunion. Organizations for this multiply, and the center is becoming choked or veiled by reason of too numerous "Groups", "Movements", Conferences and "Unions". Some of these influences frankly announce that no efforts towards Reunion are complete which omit ultimate Reunion with the Roman Catholic Church, a mischievous ideal, incapable and impossible of fulfillment from the very constitution and claim of that Church, as every instructed Evangelical and Protestant knows. Others more reasonably look towards the goal of organic union, and much has been accomplished within the great denominations themselves, as for instance the reunion of the separated Wesleyan-Methodist Churches and the alliance of the great Presbyterian systems of this and other countries.

The World's Evangelical Alliance builds, as it has always done, on the foundations of Truth and Love. All who call Jesus "Lord" and serve him are already one in him and with each other, no distinction of name or nationality separating or dividing them from the love of God in Christ Jesus. This is the larger Unity, "the Unity of the Spirit" which the Alliance has maintained and furthered for over eighty-six years.

But we are face to face today with another organized movement for Reunion on quite another basis, in the interests on the one part of the Roman Catholic Church, and on the other of its handmaid, Anglo-Catholicism. These influences command the continuous prayers of "Catholics" in every country of Europe and beyond, in an effort to undo the Reformation in England. Determination, genius, and strategy are in evidence and the end justifies the means. Every possible effort is being made to weaken and remove that thing which has been the greatest bulwark against its power—the

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## The Meaning of the Empty Tomb

Because the tomb of Christ is empty, it is filled with glory. That empty tomb is Christianity's crowning miracle and the unanswerable proof of the truthfulness of all its claims. Its meaning lies in its emptiness. This sounds strange to the one whose ears have not grown accustomed to the statement. As Dr. Frederick F. Shannon has said: "Most tombs are dear to humanity because of what they contain. I go to Grant's tomb on Riverside Drive. Why do I stand uncovered? Because I remember that the body of a patriot rests there. I stand by the slab marking Livingstone's grave in Westminster Abbey. Why the beating heart and the moistened eye? I remember that here lies as heroic dust as was ever organized into a human body. And so it is with the graves of father, mother, sister, brother, husband, wife, lover, friend, throughout the world. Their entombed dust hallows the place of their entombment. We prize it for what it contains. But one tomb has imperishable glory because of its emptiness. It is the tomb visited by the Easter Marys. Christendom believes the empty tomb to be a miraculous act of Almighty God." It is the miracle of the resurrection—one of the most significant and meaningful of all Christian doctrines. Nothing is more important than that the meaning of that miracle should grow steadily clearer and more vital to every Christian heart.

### Jesus the Eternal Son

The empty tomb proves the claims of Jesus to be the eternal Son of God and to be clothed with all wisdom and all power and all authority. Had it not been for the resurrection, Jesus' seeming ignominious defeat would have been a dreadful reality and he would have come down in history as one of the world's most colossal fakirs and most consummate blasphemers. But the empty tomb vindicates him at every point. It proved that God was come to earth in the form of a man; that he who walked the crowded ways of men, saying that he came forth from the Father, was indeed the Son of God, a true and faithful revelation of the Father; and that he who declared to the Jews, "Before Abraham was I am", was indeed in the beginning with God, and was co-partner with the Father in creation. Such claims as Jesus made, none but the very Son of God had a right to make, and by his resurrection he justified every claim. Only God could enter into the reality of death and into the depth of the grave, and come forth after the third day in new and resplendent life with power and great glory to the dismay of his enemies and the surprise of his friends. Jesus did that, and thus proved himself to be God manifest in the flesh. The empty tomb revealed him.

### Salvation is Assured

The empty tomb means that salvation is assured, because it is offered by one who is able and willing to save. His willingness is shown by his offering of himself upon the cross as a sacrifice for sin. He went to the cross willingly. He laid down his life of his own accord, as he himself said, "No man taketh it from me, but I lay it down of myself" (John 10:18). His ability to save is proven by his resurrection. If Jesus had not conquered death and the grave, he would have been a dead savior, which is no savior at all. Paul says: "And if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished" (1 Cor. 15:17, 18). But so lamentable an end does



not threaten the Christian, because he is assured of the fact of the resurrection. "But now is Christ risen from the dead, and become the firstfruits of them that slept" (1 Cor. 15:20). That is the supreme proof of the efficacy of the atonement wrought by Christ's death. But it is more than that. The resurrection itself has saving efficacy, as Peter tells us: "The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ" (1 Pet. 3:21). We also have the testimony of Paul, who said, writing to the Romans (4:25):

"Who was delivered for our offences, and was raised again for our justification". How wonderfully significant is that event! and what pre-eminence it bestows on the Risen One! He who had the power to burst asunder the chains of death and hell, and to rise triumphant over all the powers united for the destruction of man's soul,—he is worthy of being man's Savior.

### Our Ascended Intercessor

The empty tomb means that we may believe what we read about the ascended, interceding Savior and Lord, at the right hand of God the Father. If Jesus is indeed God manifest in the flesh, then we may expect anything from him that would be consistent with his infinite power and mercy. The resurrection prepares us for the acceptance of everything else that is declared of him. That is the seal to all testimony and we know that "God is true." There are many references setting forth the fact of Christ's ascension and high priesthood, but we can quote only a few. Mark concludes his Gospel with these words: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God" (Mark 16:19). Another writer records this testimony and admonition: "Seeing then that we have a great high priest that is ascended into the heavens, Jesus the Son of God, let us hold fast our profession" (Heb. 4:14). Here we have our attention turned for the moment away from the Christ on the cross and in the tomb to the living, reigning, interceding Lord and Savior. Perhaps we dwell too exclusively, sometimes, on the Christ who died and not sufficiently on the living Advocate and Friend. At least Paul seems to have thought so, for he seldom mentioned the death of Christ that he did not hasten to speak of his resurrection, and he finds consolation in knowing the "Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us" (Rom. 8:34). Especially is it a great and reassuring thought to keep in mind the blessed truth of Christ's saving and mediatorial work at the right hand of God. Hear the declaration: "Wherefore he is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Heb. 7:25). "And if any man sin, we have an advocate with the Father, Jesus Christ, the righteous" (1 John 2:1). If the tomb were sealed, there would be no living, interceding Christ.

### The Ever-Present Christ

The empty tomb means not only that Christ is living, but that he may live in your life and mine. We may know his spiritual presence every day and hour. He may be, will be, as close to his own as he was to the disciples in the days of his flesh; nay, closer, for, at least to some, he has been nearer to life than breathing, closer than sound or seeing. It was that sort of intimacy to which



Paul alluded when he wrote: "I live, yet not I, but Christ liveth in me". It was Christ who gave inspiration, guidance and power for every situation in life. That is in accordance with Christ's promise: "Lo, I am with you alway, even unto the end of the world." That was to be no mere spiritual reverie, nor figment of the imagination, but a reality in daily life.

It is a great and inspiring truth to many, but it seems hard for some to grasp. It was illustrated in the now-defunct "The Youth's Companion" as follows: "I wish I could understand what you mean when you say God offers to help us," said Tom, earnestly in a talk with his minister. Dr. Brown pondered a moment before replying. "Suppose I say to you (and you knew I was telling you the exact truth) that Jesus of Nazareth had returned to this world just as he was in Palestine nineteen hundred years ago, with the same human sympathy and tenderness, the same unbounded love for each individual, and the same wisdom and power that he showed then? Suppose you were borne down by some terrible burden—some worry or anxiety or disappointment or weakness or fear, and suppose I should tell you that you could go in yonder room and tell him all about it, and that he would put all his sympathy at your disposal and apply all his power to your relief? Suppose I should say that if you did as he told you he would go with you everywhere and always be at your hand ready to help you through your difficulties? How would all that affect you?" "Why," said Tom, "I'd rather get into that room than do anything I ever thought of doing!"

"I am sure you would," said the minister. But what I have said is about as near to the fact, as the New Testament declares it, as words can come. Hundreds and thousands of the best and purest and noblest of the race have borne their testimony that that has been their experience. They have been certain that God in Christ has been with them; that he has given them unspeakable help and comfort and inspiration; that they never could have done what they have done unless he had been with them. Even if you yourself have not yet had that experience, you cannot ignore 'the multitudes that no man can number' who have had it. That is the unique thing about Christianity. That is what the New Testament says Christ is always offering to give." That sort of experience is vouchsafed through the Christ of the empty tomb, the Christ who said, "Lo, I am with you alway." That is the sentiment that Dr. Henry Burton has set forth in the following beautiful lines:

When we walk amid the shadows, and the skies are overcast,  
When we linger, half bewildered, 'twixt the future and the past,  
We shall always find the Master at the parting of the ways,  
We shall hear his gentle whisper, I am with you all the days.

Yesterday, today, forever, he is the same Jesus still,  
Guiding, keeping those who love him, shaping all things to his will;  
So I follow where he leads me, let him choose my times and ways,  
And the promise never fails me, I am with you all the days.

#### Life is Immortal

One of the most consoling thoughts connected with the meaning of the empty tomb is the assurance that death is conquered and that life is immortal. People universally cling to life. Every normal person wants to live. Men will go to the ends of the earth to get life renewed, or enriched, or extended. It has ever been so. The quest for "the fountain of youth" was begun long before Ponce de Leon explored the "Land of Flowers," and is continued to this day. It is life, and escape from death, that men are seeking.

"Tis life of which our souls are scant;  
'Tis life, more life, for which we pant;  
'Tis life and fuller that we want."

But no one has the answer to this eternal quest save the One who has conquered death and who had the authority to say, "I am the resurrection and the life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me shall never die" (John 11:25). It is in the empty tomb, and there only, that assurance of immortality is to be found. It was that miracle that made possible these words: "For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy vic-

tory?" (1 Cor. 15:53, 54). That answers the quest of the soul, and nothing else and nowhere else can it be answered. For it is more than a little span of earthly existence that is sought.

It is life immortal that men want. And when there is found an assurance of that larger, fuller life, there comes a thrill of joy that no other find will produce. And it comes to all, regardless of who or what they are. It comes to the poor and lowly as to the

(Continued on page 8)

## EDITORIAL REVIEW

Word has reached us indirectly, yet reliably, that the Rittman, Ohio, revival which has been going for two weeks under the evangelistic leadership of Brother C. H. Ashman, closed on Sunday evening, March 25th, with a large ingathering of souls. Brother Everett Niswonger is the faithful pastor of this church. We shall doubtless have a prompt report of this meeting.

Brother Robert D. Crees of Kittanning, Pennsylvania recently lent his services to the Vandergrift church for an evangelistic campaign, which, we are told, was a splendid success. We are not informed by either writer as to the exact number of converts, an oversight, no doubt. We hope the pastor will give us the definite information in an early report, so that the Evangelist family may rejoice the better and appreciate the more fully their victory. The Vandergrift church seems determined not to allow the matter of location and environment to hinder their growth. That kind of spirit will overcome many handicaps.

Dr. G. C. Carpenter, moderator of Ohio Conference, requests us to announce the coming conference meeting at Louisville, June 12 to 15. A good program is being arranged, and Louisville is a good place to go, so there ought to be a large attendance. The program will be published in due time. That reminds us that there are other conferences meeting in the month of June. Their programs also are no doubt in the process of preparation. We urge all to have their programs published in time to do for your district what a published program ought to do. And that cannot be done if you wait till the week preceding conference to get the matter before the people. If the program should reach our hands three or four weeks before the time for the conference, it would be better than later.

Dr. L. L. Garber has a message this week in the "Opinions of our Readers" department, a message that needs to be given to the public. We need not urge you to read it. You will do that without urging. But we hope it will receive not merely a reading, but serious thought. There are at least two things which every Christian can do about any such problem: he can take the matter to heart seriously enough that he will keep personally free from the evil, and he can refuse to allow his influence to be added to that of the thoughtless, blind worshipping and laudation of the greedy, selfish, unsocial members of the community or state merely because they are successful. We are so inclined to worship a big show. To do that is to promote the evil. We ought rather to show our disapproval in proper ways. That helps to build adverse public opinion, which is a powerful weapon.

Brother George E. Cone writes briefly concerning his work at Mulvane, Kansas, where he located after leaving the pastorate at Milledgeville, Illinois, where he served for eight years. Both pastor and people are making sacrifices to maintain the work at Mulvane, and they deserve the prayers of those who pray. May God bless the sacrificing pastors who, in many instances, are keeping on under most difficult circumstances. There is a goodly number we could call by name who are making real sacrifices, and without complaint. They deserve the most loyal support of their members. When it is impossible to pay in money, it is better to pay in kind than not to pay at all. And as rapidly as conditions improve for the members, they should share their growing prosperity with their pastor. May God help all to be mutually sympathetic and considerate. But in many places the financial conditions are improving, and the church budget ought to begin to feel the effects right soon. God will not permanently prosper a people that does not remember his church.



# THE GLORIES of the Easter Time

By W. I. Duker

I am come that they might  
have life, and that they  
might have it more  
abundantly. John 10:10.

What all the world is seeking is life—rich, creative life. Now and then a man appears alive to the finger-tips, a man who never tires, whose enthusiasm never wanes, an apostle, patriot, reformer, teacher—a man glowing like some planet that sparkles with ten thousand effects. Once in a century we behold one of these vitalized men, a spiritual dynamo, some Paul flinging off laws, reforms, martyrdoms, and then riding into the sky, perhaps, in a chariot of flame. What man wants is life physical, and that means abounding health, passion for work, an eager longing for such new days to come with opportunity for productive industry. Men want life intellectual, and that means a hungry mind, constant growth, increasing culture, a consciousness of being fully equal to any emergency. Man wants life for his affections and that means an increasing capacity for friendship and loyalty to those we love, with power to keep our friendships in repair. Man wants life spiritual, and that brings the gift of peace, freedom from worry, full power to rise victorious over all disasters and trouble.

In bringing this new life, Jesus released certain latent and unsuspected powers in man. The shock of the new creative life flowing from a graft into an old stock holds Burbank's theory of producing new flowers, new melons, new fruits, new trees, a new human race, a new world. "I am come to give life," and that means that it is always better farther on. What a coward John was, following Jesus afar off! How timid was Peter, how repeated and diverse the denials of the disciples. Then Jesus drew near and laid his hands upon these young disciples and poured the life of God into their souls. And immediately they rose in the spirit of heroes. Personal contact of disciples having the life of God in their souls, changed the souls of others. To be bread to the hungry, to be light to the darkened, to be life to those who sit in the region and shadow of death, is henceforth your mission, your duty and also your opportunity!

History is full of occasional men who attempt impossible things and plans and were successful in their exploits. Every man is under the obligation to perform the impossible. His duty is always greater than his ability. When the mother stands the year-old child up against the wall and commands it to walk, it is impossible for the

child to walk, and yet it is the child's duty. The mother makes a temporary loan of her strength to a child that is attempting the impossible and the child succeeds, just as God makes a temporary loan to us and we succeed. Manhood is carried to the "nth" power through the influence of omnipotence. Those who have borrowed God's strength go forth to those whose hands have dropped the tool and suddenly the tired worker finds his yoke easy and his burden light.

In these days when men are talking about the influence of the church in the community, this principle assumes a singular importance. One-half

of us are talking about equipment, tools, kindergartens, social settlement clubs, gymnasiums; while the other half is talking about the endowment of power and the divine tides coming in upon the soul of man. It is as if one man should look at the electric bulb and say, "We need better electric fixtures," while the other man looks at the dynamo in the basement and remembers only the "invisible current". The central fact is that for light and heat we need both more power and better equipments. The relation between the church and the world is the relation between the sun and the tropics and the antarctics. God warms the flood waters at the tropic center and the great circular movement begins. The warmed waters and the Gulf currents of air starts south toward the glowing Tropic center to have the chill of death taken away. Then when the cold is made warm and quick it starts

north again to bring life to the very regions from which once it had its death, while the warm Gulf Stream that is now chill and cold turns south again to the warm brooding of the sun above. So the movement under the law of circularity goes ever on in God's physical world as a perpetual symbol of the life of the soul that is warmed by the love of God. Filled with the compassion of Christ the man-God (God-like man) goes out during the week into the streets chilled by selfishness and frozen with sin to pour the rich tropic tides of love and compassion upon a winter clad world. Let us remember above all that we may have the infinite strength of God to help us bear life's burdens, conquer its temptations and fulfill its tasks until we make the earth to be once more an Eden Garden, a veritable heaven of righteousness and peace.

Yes, Easter is again with us. What of our meditations!

## CHRIST'S RESURRECTION LIFE

By William Olney in *Moody Monthly*

*I am he that liveth.*—Revelation 1:18

*We join the group who saw Thee on the Cross;*

*With Mary and with John we watch Thy grief:*

*When they are gone our spirits linger there,  
And thrill with joy at the last conquering shout,*

*The "It is finished!" which closed all the scene.*

*In thought we join the little group of friends  
Who lay thy body in the garden tomb.*

*But that is past! All—all is different now!  
Thou speakest from the glory. For the last  
Time thy heard voice falls on the ears of man  
Thus, "I am he that liveth!" as if Thou  
Wouldst tenderly rebuke the loving thought  
Which lingers too long space at Calvary.  
Because Thou livest, we in Thee may live,  
Strong, holy, full of confidence and hope;  
Successful in our work, because Thy life  
Permeates, saturates, directs our own.*

*Therefore, O Christ, send me to my life's task*

*Filled with Thy life, for more I cannot ask.*



As we once again anticipate the open tomb and the risen Savior, what of our thoughts? Only as we understand the possibility of new life in our souls, new life in our hearts and new determination in our very being, will Easter to us be an Easter such as the Master desires. There is a tremendous danger for many of us that the only real change that Easter will bring is that of an added year to our life. The open tomb spells a risen Savior. A risen Savior suggests the possibility of risen lives. Risen lives suggest more of the Spirit of Christ! Goshen, Indiana.

## What will the SECOND COMING OF CHRIST Mean to Israel?

By Herman Hoyt

*(A sermon preached before the Faculty and Students of Ashland Theological Seminary. Published in Four Parts. Part I)*

### Introduction

In the Oracles of eternal truth, the Second coming of Jesus Christ is set forth as the consummation of the eternal purposes of God. Under the sunset skies of time, and in the dawn of an endless day, heaven and earth shall meet for the final conflict. World events of this endtime will follow in rapid succession. Supernatural powers will take the field of action. Men's hearts will fail them for fear for looking after those things that are coming upon the earth. Then, heaven will be opened, and forth from its sacred precincts shall ride the Son of God with the light of the knowledge of the glory of God shining in his face. Here, the scarlet thread of redemption will twine itself about an insignificant nation, whose earthly destinies have been written with the sword of persecution, whose only home has been some foreign strand, whose freedom has been forfeited to Gentile tyranny, and whose agonizing, age-long cry has been for a promised Messiah. The wanderers of earth will come home. An unbelieving nation will be born. An humiliated people will be exalted.

One of the greatest of the Roman historians writing of the tragic events coupled with the siege of Jerusalem in 70 A. D., says that before the city fell, a great light was seen in the temple of the Jews, and voices were heard in the night crying out,—"Let us depart"—"Let us depart." This, said the historian, was taken by the Romans as an omen that the Gods of the Jews had deserted them to their fate. That which a heathen analyst took as a superstitious sign has in very truth become a solemn reality. The Glory of God departed from the Jewish people with the downfall of their fated city. By the Wailing Wall in Old Jerusalem, the mourning Jews sob out their heart-broken despair. Amidst the heart throbs of this bereaved people, one can scarcely fail to hear the prophetic words of Jesus long since fulfilled: (Matt. 23:37, 38), "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together even as a hen gathereth her chickens under her wings and ye would not. Behold, your house is left unto you desolate." Sad, sad that bitter wail that has been wafted by every murmuring zephyr throughout the centuries of time, into the remotest parts of the world. Sad, sad the luckless fate of these homeless wanderers of earth.

The history of men and nations, weaves a romantic

tale far surpassing the productions of any imaginative genius. But this romantic tale loses much of grandeur when the story of Israel is dimmed. Among the nationalities which inhabit the globe, none can claim a more miraculous origin, a more remarkable preservation, or a more spectacular future than the down-trodden Jewish people. It is the story of this people that has bewitched, baffled and befogged the minds of men. No story has such an entrancing theme. No story is so utterly beyond mere human explanation. No story has aroused so much vigorous unbelief. In all the annals of men, the story of no nation presents such a touching appeal as that of Israel. Born in the shadow of antiquity, schooled in the bondage of Egypt, nursed in the trackless wilderness, scattered through the wide world, punished in the furnace of endless persecution, preserved in the sea of nations,—she is earth's prodigy, and God's miracle.

It is of peculiar interest to observe that it is the history of the Jewish people which furnishes one of the unimpeachable, vindictory proofs for the inspiration of the Bible. A great emperor once asked his Godly chaplain for a proof of the Bible in a word. The reply was terse and to the point: "Sire, the Jew." The preservation of the Jewish people is indeed, an inexplicable mystery apart from the revealed will of God. A family among foreigners disappears by amalgamation in about one generation. But the Jewish people have survived 40 generations. Without king or kingdom, home or homeland, flag or freedom, the Jewish people have battled the disintegrating forces of 1900 years, and remain to this day a distinct nationality, practicing their own peculiar customs, with undiminished character and unabated zeal.

The explanation for this remarkable phenomenon is not to be found in Israel, but in Israel's God. While Israel's greatness has no parallel among nations of the past, neither shall any nation rival Israel's glory in the future. She stands alone on the exalted heights of the world's future. God has preserved her in the sea of nations, that in the ages to come, he might use her in some significant world enterprise. For centuries of time, in fact, through 4000 years of world history, the fig tree, the symbol of the Jewish nation, has been growing, but it has yet failed to bear its fruit. It is with the second coming of Jesus Christ that the fig tree nation of history will bud, blossom and bear. Through the long, cold winter night of sin, the fig tree has stood dormant, but when the Sun of Righteousness shall rise in the morning of God's eternal day the fig tree shall bear its fruit, for the Aeon-Summer concerning which all creation has joined in earnest expectation, will be here.

Samuel Untermyer, of national fame, in an enthusiastic radio speech of some months ago, sponsored the cause of the persecuted Jews of Germany. In essence he said this: "The Jews are the aristocrats of the world. From time immemorial they have been persecuted in every race and clime. They have seen their persecutors come and go. They alone have survived. They form the backbone of Germany and from their ranks her greatest leaders have arisen. Shall we then, stand by and see these inhuman beasts and despicable ingrates ravage the most thrifty and the most enterprising race of the earth?" He went on to suggest that a convenient and an effective method of help would be an economic boycott directed against the Hitler regime. With all due respect for Samuel Untermyer and his glowing enthusiasm for persecuted Jewry, an economic boycott may be the means of alleviating the present distress of the German Jews. But in spite of the

(Continued on page 8)



# THE RESURRECTION

By Dyoll Belote



No greater exponent of the Resurrection fact can be found than the Apostle Paul. The fifteenth chapter of Paul's second letter to the Corinthian church is perhaps one of the best known and most powerful dissertations upon the subject to be found in the Scriptures. What Paul says upon this engrossing subject is, therefore, to be listened to with respect.

Everywhere the Apostle Paul went he preached this great doctrine; preached it because he was unalterably committed to a faith in the doctrine, and in that faith he lived and served. Paul had studied the philosophies of the world of his day, and he knew that the heathen knew no such doctrine; even the Jews themselves were divided about it, the Pharisees accepting such a doctrine while the Sadducees denied it. One can understand then, why the early converts to Christianity, both heathen and Jew, found it difficult to receive and adopt the doctrine. Even Christ's own disciples were a bit skeptical when the Lord himself spoke to them relative to the subject. Read again Mark 9:2-10.

And so we are not surprised that when we come to read this fifteenth chapter of First Corinthians we find the suggestion plainly given that among the Corinthians of that day there were those who questioned the doctrine, for in verse 12 Paul asks the question, "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?"

Here is a plain inference of the presence of doubt in the minds of some perhaps who were within the number of the followers of Christ. This fact of the presence of question among the followers of Christ may have been the reason why Paul wrote with greater power and fullness on the subject of the Resurrection to the Corinthians and Thessalonians. For it is in the epistles to these two great churches that he gave the fullest treatment of this ABSOLUTELY FUNDAMENTAL DOCTRINE, asserting that the Resurrection is the key-stone of the Christian faith, and that if it fails the whole structure must needs topple.

Paul makes no question in his treatment of the doctrine of the Resurrection; he speaks of it as a fact beyond dispute.

1. "The First-fruit." In I Corinthians 15:20, Paul speaks of Christ being risen from the dead, and becoming the "first fruits of them that slept." This expression, "first fruits" goes back to the Tabernacle services of the

Exodus days, when God through Moses commanded the people of Israel that when they had gathered the first fruits of the land of Canaan they were to bring a portion into the Lord's presence and offer it as a pledge and proof of the coming harvest. And in Acts 26:23 Paul states it as the burden of his preaching "That Christ should suffer, and that he should be the first that should rise from the dead, and should show light unto the people, and to the Gentiles." With this figure Paul offers the proof of the resurrection of the dead, both as to the fact and the manner of the form of the resurrected body.

2. **The Means.** Following Paul's arguments still further we find him declaring that as Satan worked through Adam, the type of the human race, to bring death upon the race, so God worked through Christ to bring life, and to repair the damage done by the curse. In Colossians 1:18 Paul sets this teaching forth in these words, "And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence." And in our study chapter, 1 Cor. 15: 21, and 22 Paul puts the same fact in slightly different terms, when he says, "For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive." And this shall be accomplished through the power of the Holy Spirit? By that power God shall quicken these mortal bodies of ours, that they shall become like unto his own glorious body.

3. **The Mystery.** Not even Paul ventures to attempt to explain all about the way this transformation of our vile bodies into likeness to his own glorious body; but it is at least partially symbolized in various commonplace facts and experiences of our common humanity. The spring flowers, springing into life and beauty under the alchemy of spring rains, sunshine and warmth; the butterfly, bursting its chrysalis grave under the pulsing impulse of an urge it does not comprehend springs up into new life and joy in the sunshine of the world of nature; the ear of corn pushing its way out of the pulsing strength of the stalk, finds its way to the accomplishment of that great purpose of its creation—the reproduction of its kind. As these changes in form and manifestation in the world of nature are brought about without man's full comprehension of the process, so also the change which shall accompany the transformation of our bodies in the process of the resurrection may not be understood by us,

## EASTER

By Lida E. Voight

*Since Christ arose*

*All nature wears a changed face,  
Each opening bud proclaims His grace,  
And morning stars to Him give praise—  
Since Christ arose.*

*Since Christ arose*

*Are banished every doubt and fear,  
And life and death are not so drear,  
The towers of Paradise appear—  
Since Christ arose.*

*Since Christ arose*

*A wondrous prospect meets our view.  
For all the sons of God rise, too,  
And heaven and earth shall be made new!  
Since Christ arose.*

—The Presbyterian.



"But we shall all be changed," and that into likeness unto him. And this change is to be brought about by him who conquered death and the grave. In his letter to the Philippians Paul emphatically declares in 3:21 that it is the Lord Jesus himself "Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself."

**4. The Victory.** But Paul would not have us forget the One whereby all this has—and will—come to pass in the lives of men. And so he closes his masterful argument with the victorious pean of assurance and praise to him to Whom praise is due for this and all the blessings of the Christian religion: "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." He it was who fulfilled the law, challenging his enemies with the statement "Which of you convicteth me of sin"; he, too, removed the curse pronounced upon the sinner by "bearing our sins in his own body on the tree". In Romans 1:4 he is declared by St. Paul to be "the Son of God with power", and because of this "power" St. Paul asserts that "Death is swallowed up in victory", and he continues in that vein as he challenges both death and the grave in the memorable words, "O death, where is thy sting? O grave, where is thy victory?"

**5. Our Thanks.** And now what does it all mean to us? What shall we get out of it all? What practical reference does it have to our own lives and what change should faith in this doctrine bring in our lives? Well, it seems to the writer that the answer to the first question would be very aptly given in the words of Scripture in I John 3:3, "And every man that hath this hope in him purifieth himself, even as he is pure". And the practical application to our lives is to be found in the doing of such things and the pursuing of such ideals as are set forth in the recorded earthly ministry of the Lord Jesus. Only by thus living may we hope to "be recompensed in the resurrection" (Luke 14:14).

Ashland, Ohio.

## What Will the Second Coming of Christ Mean to Israel?

(Continued from page 6)

efforts of men, they can attain only partial success. It is with the coming of Jesus Christ, their promised Messiah, that earthly prestige and millennial blessedness shall finally be their inheritance. The second coming of Jesus Christ will be the climax and the consummation of Israel's history. Clustered about the second coming of Christ there are five great events of national significance to Israel.

(To be continued)

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## SIGNIFICANT NEWS AND VIEWS

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### READING ALOUD WITHOUT HEARING ONESELF

The question is respectfully asked of persons who read aloud whether they get the sense of what they thus express only through their eyes or also through their ears. For themselves it would perhaps make no difference which of these organs was contacting the thinking mechanisms of the mind, but for auditors only the sense of hearing is applicable. Hence if the reader does not hear his oralization of what his eyes are scanning and reporting to his intelligence, he may put words, sentences and paragraphs into a jumble of sounds that are beyond aural interpretation.

Clergymen, one regrets to remark, are not always good readers.

They acquire mannerisms of diction and inflection neither natural to ordinary speech nor conducive to a listener's comfort in hearing them. Of course this is done unconsciously by them. They do not listen to themselves and therefore have no means of judging how their rendition of liturgy and lessons sounds. Everybody is capable of giving advice to theological seminaries. We would feel terrible if we did not now and then make suggestions to their learned professors. We modestly suggest the installation of a dictaphone for the use of seniors, in order that these young men may record their reading and preaching and then listen to themselves. Then at gatherings of alumni, the older brethren should have the privilege extended them of testing their vocalization of service and sermon.—The Lutheran.

### LEGISLATIVE VOTES SHOWS DRIFT TOWARD MONOGAMY IN SIAM

By a vote of 77 to 19 the people's assembly voted to approve the policy that a man shall be allowed to register only one wife, while this does not establish monogamy as western nations understand it, the action is a direct blow against legal polygamy which has long existed in Siam.

For some years there has been a trend toward monogamy. The special commission on laws pertaining to the family reported in favor of the action taken by citing the example of China, Japan, and Turkey in casting off polygamy. One section of the report says: "With the change in general circumstances, coupled with the progressive strides in education, the practice of polygamy is not in keeping with the times and should be reasonably changed." It was also pointed out that polygamy was not in keeping with the principle of equality which allows voting rights to women as well as men.—Christian Century.

### THE LIBERAL CHURCH HARDEST HIT

The questionnaire of Prof. George Herbert Betts, of Northwestern University, which reveals the theological views and the congregational conditions in that area, shows a rather deadly parallel, so the Chicago Tribune states, between liberalism in doctrine and depression in the treasury. Upon reflection this fact is not surprising. As it was once said years ago concerning this liberalism, "if it is true, we do not need it; if it is false, we do not want it." If the great truths of sin, judgment, grace and the future life, as proclaimed by the Scriptures and by those who are loyal to them, are truths indeed, then every such center is a lighthouse and every messenger a first-aid bearer. It is supremely important to support that testimony, and people, convinced of it, will go the limit to do so. But, on the other hand, when faith grows cold, and the witness of a pastor or congregation becomes garbled and filled with the hissing static of worldliness, then people grow bored with the vain show, and go off about other business.—The Presbyterian.

## The Meaning of the Empty Tomb

(Continued from page 4)

rich and exalted; to the aged, the toiler, the bondsman, as well as to the youth, the leisure class and the free men; to the lame, the blind, the sick, as to the strong, the seeing, the well; to the outcast and demon-possessed as to the social leaders and exemplary characters; to the wild and savage tribes as to the cultured and the educated of earth; to Jew and Gentile; to depressed and gay of heart,—to one and all life that satisfies and enriches and abides, is a precious boon, one that is sought by all and to all it brings joy unspeakable. Out of the thrill of the glad possessor's heart there comes the exultant cry: "O death, where is thy sting? O grave, where is thy victory?"

### Gives the Christian a Message

And finally, but more important than all else to the propagation of the Gospel, the empty tomb gives the Christian a message. There is no message apart from that. Paul says: "If Christ be not risen, then is our preaching vain, and your faith is vain" (1 Cor. 15:14). That was the message that had been given to him—the death, burial and resurrection of Jesus,—apart from that he had nothing to preach. And Paul was too wise to attempt to preach



without a message. So were the "twelve". After the death of Jesus these disciples were enveloped in a cloud of despair. They could see no light, no hope, and they had nothing to say. As Lynn Harold Hough says, "They had only memories. They had no future. They had only a past. Jesus had been discredited. Everything which he stood for had been discredited, too. His delicate and unselfish and spiritual idealism had gone down under the weight of a hard and cruel world. The disciples were reduced to the silence of those who have given themselves to a fair hope, only to see that hope dashed to the ground."

"Then came the first Easter morning. The Risen Christ moved in triumph in the world where he had been crucified. The sight of him changed everything. The knowledge that he was alive in royal victory remade the world. Now the disciples did not need to be silent. They not only had something to say; they had everything to say. Every word of Jesus and every principle of Jesus gleamed with the splendor of the great fact of his victory over death. To the disciples memory itself had been made one with hope." The empty tomb had verified all that Jesus had said and lived, and the disciples had a message. No man has a message, until he has seen the empty tomb, but once having seen that and appraised its meaning, nothing can seal his lips. God give us a new vision of the empty tomb.

## OUR BIBLE STUDY DEPARTMENT

### The Plagues of Egypt

Being a Bible Lecture Delivered at the 1933 General Conference

By Willis E. Ronk

Published Serially—Part V.

#### The Revelation

We have been insisting all the way through the lecture that the ultimate purpose of God is to give a revelation of himself to man. When we notice how he proceeds step by step to accomplish this purpose through the defeat of the Egyptian gods, we are amazed at the orderliness and arrangement which gradually accomplished his purpose. This is not natural, it is supernatural. Truly it is of the Lord. It is the revelation of God.

#### 1. Jehovah Is God

We have spoken much of God's purpose to reveal himself to man, and in the course of the lecture we have mentioned parts of this revelation. It is important that we should summarize and organize the various parts of this revelation, for this is the "cap stone" of the entire argument. First we have God revealed as Jehovah. Pharaoh said (5:2) "who is Jehovah?" In 6:3 "and I appeared unto Abraham, Isaac and Jacob by the name of God Almighty, but by name Jehovah was I not known unto them." There is much that might be said about the Old Testament names for God, and perhaps much of that would be aside from the point here. The point to notice here is that there is a new revelation even to the Israelites, as well as to the Egyptians. (7:5) Before God is the almighty, the ruler of the physical universe, and to Israel the maker of the covenant. The idea of Jehovah takes on meaning in the various qualities revealed of his person.

#### 2. God Is Power

The most persistent revelation of God is through his power, as may be seen in the life of any degenerate people. Find a "heathen" people anywhere, and although they may have almost lost sight of God, still they stand in fear and awe of the unseen powers. This has led many students of religion and psychology to jump at the conclusion that man in the state of evolution has seen the power of nature, and being in fear has come to worship. I do not believe that this is the truth, but rather that man holds on to some fragments of the revelation, no matter how low he may sink. That fragment is the power of God manifest in nature. This power and Godhead are linked in Romans one. The first right to recognition

for God in this narrative is his power. As long as the magicians could claim the same powers, there was no difficulty for Pharaoh, but when they failed, and failed repeatedly, then God was beginning to be recognized. The listener (or reader) may review in his own mind the manifestation of this power in the "wonders." He was superior to all of the powers of local deities and discomfited them in the tests. We know that these powers, were but the powers of nature which God had created.

God to be God, must not only have supreme power, but knowledge and wisdom as well. We have in more than one place pointed out the exercise of this wisdom. God knew what would happen, and he told Moses and Pharaoh what would happen and when. He never failed in his predictions nor in the time. Only God can thus know, unerringly know. Even beyond all of this, we see his wisdom, for he prepared the way for the fuller revelation to Israel at Sinai. This revelation together with Sinai become the schoolmaster to lead to Christ.

#### 3. God Is Wisdom

Jehovah is not only all powerful and all wise, but he is all mercy as well. To be certain the revelation of mercy is not as complete as it will be later at Sinai and Calvary, but nevertheless there is the revelation. This mercy is evidenced in protecting Israel from the destruction of the plagues; in the sending of ten plagues in place of one destructive and consuming plague. All of the way through the plagues there was opportunity for repentance. Again and again Moses appears before the king and each time he refuses. The servants and the cattle might have been brought in from the destruction of the hail, and some availed themselves of the opportunity. When at last God is ready for that last plague, the blood might be sprinkled on the doorpost to save life. That there were those among the Egyptians who accepted the mercy seems evident in the mixed multitude who went out of the land with Israel. (12:38).

#### 4. Jehovah Is Righteous

The revelation of Jehovah's righteousness is so evident that even Pharaoh acknowledges the fact in 9:27, and in 10:16. There remains no room for argument among men of our day, when the very man who suffered most for his stubbornness, Pharaoh himself acknowledges this fact. Without further consideration we pass this point.

#### 5. Jehovah Is Savior

We believe that here Jehovah is revealed as savior. The primary purpose in the plagues was to free Israel, to save from bondage, that through them there might come the perfect and final revelation. But even in mercy now, Jehovah desired to save all who would believe. The revelation was for both Israelite and Egyptian. The last plague is the occasion for the inauguration of the Feast of The Passover. Looking back, the Passover is to be a memorial, a perpetual memorial of what? That the death angel has passed over and saved them. But looking forward, Jesus is our passover, who gave his life for our sins. God saved under the "present" circumstances, and God purposed to save in the future.

#### 6. The Revelation of Wrath

This lecture would not be complete without reference to another part of that revelation. You may have thought, as I seemingly passed over lightly the references to the wrath of God, that I was doing violence to the Scripture. No, I was only striving to show that the primary purpose of the plagues was not the visitation of wrath upon Egypt, but was to free Israel and through that fact, to reveal himself to man. Wrath is evidenced in the narrative, but it is not the primary revelation, we must place it where it rightly belongs. Is there a place for the wrath of God? All Scripture answers in the affirmative. The all powerful and all wise Jehovah shows forth his mercy, his righteousness and his willingness to save, but the continual rejection of the mercy call for wrath. Jehovah has been patient, very patient. He presented his claims with his wonders, with each of the ten plagues, and Pharaoh and the Egyptians could have repented. Pharaoh refused. This is the tragedy of sin. Sin alienates, it separates from God. Sin hardens the heart. Oh, the tragedy of sin! "But thanks be to God, which giveth us the victory through our Lord Jesus Christ." (1 Cor. 15:57).

Meyersdale, Pennsylvania.



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# Figuring the Tithe

## Two Extremes to Avoid

There are two extreme positions neither of which is correct. The first is that the amount to be tithed is what is left after living expenses have been deducted from the income. For example a man with a salary of \$3,000 spent \$2,800 for family living expenses, set aside a tenth of the \$200 left and called himself a tither. A school teacher once argued that her board should be deducted from her salary before tithing.

The second extreme, taken by some who have never had business experience, is that everyone should tithe all he receives regardless of business expenses. Babson estimates the net profit on the business of the country at ten per cent. This extreme would make the average business man pay all his profit and leave nothing for the support of his family, thus violating the New Testament teaching that the man who does not provide for his own is worse than an unbeliever.

## Business Expense and Living Expense

The general principle to be applied is to make a clear distinction between "business expense," which is the cost of securing the income, and "living expense," which is the cost of supporting oneself and those dependent upon one. The business expense should be deducted from total receipts to ascertain the net income. The living expense should all be paid from the nine-tenths after the tithe has been separated from the net income. Living expense should not be deducted to figure the tithe.

## Applying the Principle

1. **A Farmer.** Each farmer should keep an account of all that is sold off the farm. To this amount he should add a fair amount for the value of the farm produce used in the family living, and also the rental value of the home. From this total, deduct what it has cost to produce it. This would include hired help, taxes, food for stock, seed, grain, fertilizer, depreciation of tools, etc., rent of farm, if paid, or interest on mortgage.

### An Example.

Income	
Sales of farm produce .....	\$2,000
Produce used in home .....	300
Use of home (rent) .....	200
Gross Income .....	\$2,500
Expenses of production .....	1,500
Net Income .....	\$1,000
Tithe .....	100

2. **A Merchant.** A merchant should keep an account of his total sales. From this amount he should deduct the cost of the goods and the cost of selling them. This includes such items as store rent, clerk hire, heat and light of store, insurance on stock, etc. If he sells \$25,000 per year and his goods and store expenses cost him \$22,000,

he makes \$3,000 and the tithe is \$300.

3. **A Manufacturer.** From his total sales, the manufacturer should deduct the cost of raw material and the cost of manufacturing and marketing the finished product. If his sales are \$100,000 and the cost of material, manufacturing and selling amount to \$90,000, he has made \$10,000 and the tithe is \$1,000.

Note: In the case of the farmer or other business man who cannot tell just what he is making until he takes his inventory at the end of the season, he should pay as near as he can estimate his profits until the inventory is taken and then settle with the Lord as with any other creditor.

4. **A Professional Man.** From his total receipts, the professional man should deduct office rent, clerk and secretary hire, and all other office expenses, including traveling expenses and upkeep of automobile so far as they are incurred in the practice of his profession and not for pleasure. The tithe is the tenth of net income after deducting these expenses from total receipts.

5. **A Man On Salary.** He should tithe the full salary less any necessary expense in earning it. Car fare to his work, depreciation on tools he has to purchase, and similar items would be business expense to be deducted from salary before tithing.

6. **A Man Who Rents Real Estate.** He should tithe the rent received minus the upkeep of the property. If he rents a house for \$600 per year and it costs him \$300 to keep it in condition, he makes \$300 and the tithe is \$30.

7. **A Man Who Owns His Home.** He should add the rental value of the house, less the cost of upkeep to his other income, the same as he would if renting it to some one else, and tithe the total amount.

8. **A Pastor Who Lives in Church Parsonage.** He should add the rental value of the parsonage to his cash salary and tithe the total amount, less any items that would come under the head of "business expense." If he has to keep an automobile to do his work, the cost of the upkeep of that (so far as he uses it for his work and not for personal pleasure) would be a business expense. In some cases the parsonage is a much more expensive house than he could afford to rent himself. In such cases, he should add a fair rental value for such a house as he would rent if furnishing it himself.

9. **The Poor Widow With Several Small Children.** She should remember that the whole Christian walk is a walk of faith. "Canst thou believe? All things are possible to him that believeth." She should not make the mistake of counting personal need FIRST, and AFTERWARD what she can do for the Lord. The message to the poor widow in Elijah's day was "Make me therefore of a little cake FIRST, and AFTERWARD make for thee and for thy son." Jesus said: "Be not therefore anxious, saying, what

shall we eat? or, what shall we drink? or wherewithal shall we be clothed? \* \* \* for your Heavenly Father knoweth that ye have need of all these things. But seek ye FIRST his kingdom, and his righteousness and all these things shall be added unto you." This is God's order always.

The writer personally knows two widows who were each left with three small children and no resources save the promises of God. They had a hard struggle for a number of years, but both faithfully tithed every dollar received. Both testify to the wonderful way God provided for their needs. Both are now well cared for by the children they struggled to keep together. One of them once said to the writer, "I cannot see how we ever got through those years. All I can say is, there was God's promise and I stood on it and it always held."

10. **The Man Deeply in Debt.** He should realize that his obligation to God is as much a debt as what he owes his fellowmen, and that God should be the preferred creditor. "Honesty is the best policy" with God as well as with man. When God gave his plan to Israel he said that it was "that Jehovah thy God may bless thee in all the work of thy hand which thou doest." We have asked in hundreds of congregations if anyone ever knew a person who had honestly tithed through adversity as well as prosperity and who thought he was any worse off financially for doing it, and we have never found one yet. On the other hand, we find scores who testify that they never got ahead until they began to recognize God as a partner and honestly pay him his part.

In 1922, a church was starting a League of Christian Stewards. A man earning \$180 per month signed the card. He had a heavy doctor's bill that had been due for some time and he had not reduced it. He and his wife had each been giving fifty cents per week to the church. When he signed the card, he began paying \$18 per month instead of \$4. He is now very happy over the result. The doctor's bill is all paid and for the first time he has a bank account. He testifies that the increased sense of stewardship, and the feeling that this was God's money, has made him more careful and systematic.

11. **The Family With Three Children in College.** They should remember that all God's laws were made for our benefit and not for his; that keeping his laws brings us into such relations with him that we can ask for anything within his will knowing it will be granted us. If it is the will of the Heavenly Father that the children shall have a college education, he will open the way, providing they "seek FIRST the kingdom." They certainly could not afford to forfeit his promise to "bless the work of their hands" by robbing him of his portion. Thousands are testifying that as the lad's lunch plus Christ's blessing fed the multitude, so the nine-tenths plus his blessing goes farther than the whole went when they were robbing their Lord of his portion.

12. **Income From Investments.** The man who has income from savings deposits, stocks, bonds, or any other interest-bearing investment, should tithe the entire interest less any government tax. This does not mean to tithe the principal when one investment is sold to purchase another. If, however, securities are sold for more than



they cost, this increase is income and should be tithed.

**13. The Married Woman Without Any Income Except that Doled Out by Her Husband.** If husband and wife are not agreed in the matter of tithing, they should recognize that the income is the result of a partnership and some division be agreed upon and each administer his part in accordance with his own conviction. If the husband will not agree to such an arrangement, she can only tithe what she can rightfully call her own, which is practically nothing. For her encouragement, we would refer such to Corinthians 8:12: "If the readiness is here, it is acceptable, according as a man hath, not according as he hath not."

When in doubt, give the Lord the benefit of the doubt. One cannot afford to drive hard bargains with the One to Whom he is indebted for all he has and is—Benjamin Tarr.

**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick**

**THE CHILD AND THE KINGDOM**

(Lesson for April 8, 1934)

Lesson Text: Matt. 18:1-14, 19:13-15.

Golden Text: Mt. 19:14

**MONDAY**

**The Child and the Kingdom.** Mt. 18:1-6; 19:13-15. The childlikeness of Kingdom character! What are these characteristics which Jesus admired? 1. Forgiveness; The child is quick to forgive—and to forget. This is the very trait Jesus emphasized in praying. 2. Trustfulness: Jesus sought to inculcate the great lesson of faithfulness, implicit trust in the Heavenly Father. 3. Charity: The children that Jesus enfolded and blessed were unsoiled by the sins that defile. 4. Teachableness: "Blessed are they that hunger and thirst after righteousness" Jesus said. He welcomed childhood's earnestness, inquisitiveness, mental hunger. 5. Sincerity: Childhood knows nothing of hypocrisy, sham, duplicity, employed for selfish ends. 6. Imagination: The child has visions of the work he will expect to do, not the materialistic grasping of the adult.

**TUESDAY**

**The Worth of the Child.** Mt. 18:7-14. Someone has said: "The XVIII Century discovered the value of man; the XIX century the value of womanhood; but it remained for the XX century to discover the value of the child. Jesus said it would be better for the one who causes a child to stumble to have been drowned. He said the helpless lamb playing deserved more concern than the ninety-nine safe in the fold. He declared it were better for one to go through life maimed, than having all his members to be the occasion of a child's perishing. The Heavenly Father does not "will" that a single little one should perish! Jesus singled out the child as the model, the pattern of Kingdom character, and even said: "Whoso will receive a little child in my Name receiveth me!" He was never too busy with adults to notice the children.

**WEDNESDAY**

**Safeguarding the Child.** Ex. 2:1-10. Jehovah God protected the life of the Baby Moses by manipulating through the court of the Egyptians, a leading civilization of the natural mother-love of Jochebed with the yearning heart of the princess. In this way Moses was educated in all the learning of the Egyptians, a leaving civilization of antiquity. When God sees fit to safeguard the life of one of these little ones, even the edict of the greatest world power can not harm it. God snatched his Only Begotten Son from the murderous clutches of Herod the Great, representative of Imperial Rome—he can and will protect his own today! How he scoffs at kingdoms, potentates, decrees, and the puny imaginations of men when they seek to thwart his plans! Let us commit our children to his care and keeping!

**THURSDAY**

**Make the World Safe for Children.** Zech. 8:1-8. What a compelling glimpse this into the Kingdom! "The streets of the city (Jerusalem) shall be full of boys and girls playing in the streets thereof!" Certainly, this is no picture of the ravages of war—famine, pestilence, and destruction. Neither is it a picture of race suicide, economic depression, nor the whizzing of bullets from machine guns in the hands of denizens of the underworld! The thousand and one perils, to the physical, mental, moral and spiritual life of the child will be unknown when David's Greater Son reigns. Surely, the sound of children playing must be music in the ears of their guardian angels! How empty, unnatural, unhappy, artificial and selfish are those homes—and streets—where children are unwanted and unwelcome.

**FRIDAY**

**A Child Serving.** II Kings 5:1-7. What a tribute this to the little Hebrew damsel who served as maid to Naaman's wife, while a captive in a strange country. She had been taught, and had not forgotten about her own people's God and his prophet, Elisha. Yet, the little girl's unselfish efforts to help a surly militarist almost precipitated a war! Before the great captain could be healed,

he too must humble himself. When he obediently dipped himself seven times in the river Jordan, he was healed of his leprosy. God used the testimony of the captive girl to bring glory to himself, even from the lips of the Syrian army captain. How often has the course of events been changed by God's true children having been bold to give their testimony even in foreign surroundings. Recall also the case of Joseph.

**SATURDAY**

**The Child in the Temple.** I Sam. 3:1-9. Many were the influences, both for good and for evil which were brought to bear upon the child, Samuel's, life. But, due to his mother's dedication of him to Jehovah, he was surrounded by influences in the house of God which made him a fit vessel for the Heavenly Father to use. It is significant that God had first to get the elderly priest, Eli to realize that God was calling the boy Samuel, before Eli could explain to the lad how to respond to God's call. How great is the tragedy when adults, who are responsible for the children hearing God's call, are like Eli, unaware that God may and does call them! May the Lord give us wisdom, that we may be able to wisely direct childhood and youth in responding to the call of God in their young lives!

**SUNDAY**

**The Birth of Christ.** Lk. 2:8-16. How large a place childhood occupies in the annals of the Scriptures! Children came to bless the union of the first parents. God laid his hands upon Moses, Joseph, the Hebrew maid in Naaman's household. Samuel, the fisher lad whose lunch was multiplied by the Master to serve 5,000, and Rhoda, the doorkeeper at the Jerusalem church prayer meeting (Acts 12:13-15). David was only a shepherd boy when Samuel anointed him, Daniel evidently was an adolescent when he was singled out for special favors in the Babylonian court, Joseph was a child of tender years when God's hand began to be manifest in his life. Many of Jesus' miracles were performed in behalf of children. How fitting that the Eternal God should reveal himself to humanity in the Person of his Only Begotten Son. (Gal. 4:4).

E. M. RIDDLE,  
President  
Waterloo, Iowa

F. C. VANATOR,  
Associate  
Peru, Indiana

**CHRISTIAN ENDEAVOR AT WORK**

C. D. WHITMER, Editor,  
South Bend, Ind.

**B**RETHREN **C**HRISTIAN **E**NDEAVOR  
RINGING **H**URCH **X**TENSION  
BY **O**NSECRATED **V**ANGELISM

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer

2301 13th St., N. E.,  
Canton, Ohio

**Select Plans for Junior Committees**

**BIBLE PRAYER NIGHT**

**For Prayer Meeting Committees**

To help the Juniors to pray and get accustomed to the sound of their own voices in meeting, try one or two Bible prayer nights. The idea is to have each Junior memorize a short Bible prayer and repeat it from memory in the sentence prayer period of the meeting. These prayers will be found in great abundance in the Psalms. The superintendent or her assistant should write out a list of them, or the proper references, and give one such prayer (or reference) to each Junior the week before the meeting in which this plan is to be used. Many New Testament verses will also be found appropriate. As samples note the

following: Ps. 23:1; Ps. 3:5; Ps. 3:8; Ps. 4:8; Ps. 5:2; Ps. 9:1; Ps. 18:2, and so on.

**A PICTURE GALLERY**

**For Social Committees**

An interesting feature of your next social may be a picture gallery. A week or two before the social ask the Juniors to bring with them to the social one picture each—no more. The pictures must not be large, and they need not be framed; in fact, unframed pictures are best, for there is less danger of breakage with them. The pictures are to be hung on the walls or placed on tables, and a committee, with the superintendent as chairman, will decide which is the prettiest picture. A small prize, or sim-



ply a large colored ribbon badge, may be given to the Junior that brings the prettiest picture. Awards should be made to the Juniors that have the second, third, and even fourth prettiest pictures.

## HONORING THE PASTOR AND OTHERS

### For Birthday Committees

The birthday committee will do more than keep track of the birthdays of your society members; it will learn when the birthday of your pastor comes, also that of his wife, the Junior or Intermediate superintendent, the Sunday school superintendent, the superintendent of the primary department, the honorary members of your society, the church officers, and any one else you wish to honor. When one of these birthdays comes around, the birthday committee should take to the person some little remembrance. If only a bouquet of flowers, and with it a little note full of good wishes from the society. You have no idea how much pleasure this bit of attention will bring to the older folks.

## AN ATTENDANCE STAMP BOOK

### For Lookout Committees

Let the members of the lookout committee get together and make a number of books with plain paper, using colored covers. Have one book for each member of the society. Get the superintendent to buy special stickers, and you are ready to begin business. Give a book to each Junior and place a sticker in the book every time the

owner is present. The weeks and months should, of course, be ruled off and stickers placed in their proper places. A Christian Endeavor pin should be offered to the Juniors that have a perfect attendance for six months of a year. This plan can be worked in connection with the plan suggested on this page for information committees.

## A MISSIONARY MONEY DOLL

### For Missionary Committees

At your next missionary meeting arrange the chairs as nearly as possible in the shape of the country, as shown in the map. When a mission station is mentioned let a Junior not only show the place on the map, but pin on the map a picture of the missionary at work there, provided you have a picture. Prepare for the collection in this way. Dress a small tin can (without a lid) in the costume of a native of the country you are studying. Cut a head out of cardboard and stick it on the can. Through the open mouth of this head let the Juniors drop their pennies.

## A "SING"

### For Music Committees

Get all the society together in some home some of the coming lovely summer evenings. Choose a home with a piano and a good pianist. Bring your society song-book. Get a good, inspiring leader. Sing a few familiar songs to "tune up", but make it your special aim to learn as many new tunes as possible, and become acquainted with all the songs in your book.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

# The Need of the Present Situation

By the Rev. John McDowell, D.D., President of the Home Missions Council

The present situation constitutes a great trumpet call that is bidding all who care about the issues of the present world-crisis to rally to the standard of Christ; bidding them renew their hope, enthusiasm and power at the one great source, and then go forth and throw themselves heart and soul into the spiritual service of their country; recognizing that it is a national service of the highest order and calls for self-sacrifice and devotion that is on a par with the greatest demand that any other branch of the Kingdom service can make on men.

It is the news of a transcendent God that our age supremely needs, the Gospel of a God who can and does break through into human affairs in a supernatural way, bringing order, peace, power and abiding gladness into human life. This is pre-eminently a time for taking bold, strong, vigorous steps, for initiating positive action in the great work of publishing the Christian evangel, for seeing how to surround it with every circumstance of compelling, constraining, and convicting power. It is high time to overcome the nervous fear of pressing the Gospel of Christ upon the people, fear that has sealed our lips when everything around us is whispering of God, of the Cross, of redemption through sacrifice when human hearts are softened and ears bent

to listen and only our enlightening and confirming word is needed to interpret and ap-

## Faith

By Arthur R. Baer

*God give me faith to see,  
That grass and flower and tree,  
The cattle on the lea  
And birds so free;  
Along with reverent hearts  
That play their humble parts,  
All speak to me of Thee.*

*God give me faith to feel,  
As bowed in prayer I kneel,  
The Spirit's presence real—  
On me a seal.  
That my urgent, heartfelt plea  
Is the all sufficient fee,  
For Thee me to conceal.*

*God give me faith to give  
My life each day I live,  
That thou my sins may shrive—  
My soul revive.  
And may it make me be  
Content in thy constancy.  
For this I'll ever strive,  
Muncie, Indiana.*

ply the great truths of Christianity to the souls of men and the life of nations.

Let us see to it that the hesitancy and half-heartedness of our religious appeal succeeded now by a strong and positive call on all men to seek God. Let us go forth throughout the land on an embassy of peace, saying to all sorts and conditions of men "Be ye reconciled to God" for "now is the accepted time", "now is the day of salvation". We need not fear rebuff or indifference as the right spiritual note is struck at this hour—that note which is in harmony with the elemental spiritual need of men and of society. There will be a ready response, men will flock into the Kingdom, and a religious revival will break out that will go through the length and breadth of the land. The most urgent need of our day is not for service but for spirituality. A soul filled with the spirit of God will certainly bow down and lift the lowly. But a generation that discounts the spirit of God and ceases to love Jesus Christ will not long serve humanity. What makes Christianity a triumphant religion is not the law of love but its love of Christ. The heart of Christianity—what gives it creative power, what sends out Missionaries, what saves sinners, what builds Churches, what produces character, and enriches civilization—is not so much a precept as a personality, and that the personality of Jesus Christ. The supreme thing in Christianity is not Jesus teaching, however superior, but the spirit of his life; not interest in an ethical code but loving, sacrificial discipleship; not a system of doctrine about Christ, but a profound devotion to him as the giver of eternal life, the only Savior of the world.

The human Mission enterprise, in the analysis, must depend not upon its pretensions, but upon its performances; not upon its attitude, but upon its activities; not upon its sacramental holiness, but upon its spiritual helpfulness. Its appeal will be effective in proportion to its rationality, humanity and spirituality, and its authority will be recognized in proportion to its vision, inspiration, conviction, power and love. If we capture the present for Christ the future of North America will be safe.—Reformer Church Messenger.

## Missionary Items from Japan

By Mabel Thomas Topping in "The Presbyterian"

### Progress of Christianity in Japan Slow

Measured by statistics the progress of Christianity has been disappointingly slow. After seventy years of the best efforts of the Christian churches of the west, backed to an increasing degree by the growing Church in Japan, the total number of Christians is something under three hundred thousand, and it is probably not incorrect to say that of this number only half are practicing, effective followers of Jesus Christ. This total figure represents one-half of one per cent of the population, and yet this small fraction has already played such a part in the life of the nation that along with Buddhism and Shinto, Christianity is one of the three recognized faiths of Japan.

### A Sign of Christian Influence in Japan

A sign of the influence of Christianity on the public life of Japan is to be seen in the growing frequency with which Christian articles appear in the daily press. Japan has



big a press world as we have at home. Apart from the articles appearing in the press which are provided by the Japan Christian News Agency, the papers themselves, to an increasing extent, are publishing Christian articles. As the Christmas season draws near, it is a common thing for a paper with a circulation, say, of half a million, or even more, to have an article on the meaning of the Christmas message. In those papers which have introduced a real religious column, Christian articles tend to appear far more frequently than those of their religiously certain, out of all proportion to the number of Christian readers.

#### Japan and the Liquor Question

At a Buddhist conference in Japan held not long ago, a resolution was adopted for the abolition of the use of sake at any of their religious rites. In the northern prefecture of Japan a bill to raise the age for the prohibition of the use of alcoholic liquor from 21 to 25 was passed by a great majority.

Temperance sentiment is making gains in Japan. The economic crises, instead of hindering the work, has rather given it fresh impetus. The National Temperance League which met in Kochi was able to register the affiliation of 3,216 societies.

There are thirty-one boats owned and operated by Japanese companies sailing in and out of Japanese ports whose entire crews are "teetotalers." There are now "teetotal" regiments and companies in nine divisions of the Japanese army.

#### Anti-Vice Campaign

The past year has seen great progress in

the Anti-Vice Campaign in Japan. Economic depression has brought an increase of cases where girls have been sent out to infamous work in order to keep their families from starvation. The Japan Christian Quarterly says:

"Owing to the miserable conditions of farming communities, especially in the Tohoku and Hokkaido, the selling of girls to licensed quarters and to geisha houses continues on a large scale. To combat this evil the Woman's Patriotic League has set aside 16,000 yen to be used as loans to save such girls,—a sum entirely inadequate since the sale of girls last year reached a total of nearly 5,000, about 33 times the average number. Buddhism has gone on record as favoring the abolition of this evil. Twenty-three priests of the Shingon Sect signed a memorial to the Home Department calling for an end of licensed prostitution. Petition drives have been made in Tokyo and a number of the prefectures."

#### Education Promoted

A wealthy Tokyo broker, retired from active business for sixteen years, has made a contribution of one million yen toward education in Japan. The fund will be administered by a foundation, and will be used to provide education in colleges and universities for children of poor parents. A part of the fund will also be used to feed 10,000 undernourished children attending the 490 primary schools in Tokyo. Donations of this character are becoming more and more frequent. Not many years ago they were practically unknown. Christian influence is undoubtedly one contributing cause.—Christian Graphic.

forget their kind hospitality. The members and friends of the church entertained me royally in their homes, and then topped it off with a shower of groceries the last Friday night of the meeting. Their kindness and loyalty will not soon be forgotten. This church has a future. Many stable people will come into the church as a result of the meeting. Their interest in denominational activities has been quickened. An enlarged program is being planned. If the Lord tarries, we can look for many good reports of the work at Vandergrift.

ROBERT D. CREES,  
Kittanning, Pennsylvania.

### Perpetuating Virtues

H. A. Gossard

*The Godly of the early days,  
Live still today;—nor shall they cease!  
Perpetuating all their ways  
Thru their descendants, they increase.*

*They did their best for others here;  
They shrank not from hard toil and care;  
And by that Love which must endear,  
They're drawn to Union over there.*

*Such sacrificing love on earth,  
Can not be crushed in Ages' mill;  
For, age on age but proves its worth;  
At last it's found in heaven's till.*

*Shall we not take their torch of Love  
And flash its flame in darkness here?  
Then, luring, raise it high above  
The dregs of sin and hellish fear?*

*The Future condemnation holds,  
If we ignore their noble deeds!  
As back to earth the body molds,  
Should RIGHT be scorned by human creeds?*

*A Future breaking bright as morn,  
When clouds do not obscure the sun,  
Is theirs,—who yet remain unborn,  
If WE uphold the good they've done.*

*And WE who live today should know,  
As they who in the Past have known,  
The HUMAN HARVEST yet to grow,—  
Will spring from seeds that we have sown!*

*Between the day when men are born,  
And that last day when they depart,  
Their deeds are wrought . . . The Future's Morn  
Reveals the Past of every heart.*

*So, were I asked,—in short, I'd state—:  
'That men now dead, made not the Past!  
They made the Present at a rate  
That nearly poured the Future's cast!'*

#### MULVANE, KANSAS

It has been some time since we made a report of our work to the Evangelist family. Our last was from Milledgeville, Illinois, where we spent eight years with the good Brethren and kind neighbors of that place. The Lord graciously added nearly one-fourth of the membership of that church during our pastorate. Praise his Name! Needless to say we miss the fellowship of those Brethren.

We are informed that the work at Milledgeville is going rapidly forward under the capable pastoral care of Dr. W. S. Bell.

The closing days of September found us very busy packing and moving to our new



### NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



#### VANDERGRIFT, PENNSYLVANIA

It is some time since I have written from this field. I am happy this morning and feel like praising God, and want you to rejoice with me. Brother Crees of Kittanning has just closed a three weeks' campaign of evangelism in which there were consecrations to Christ, the great majority of whom are new converts to his service.

We all appreciate very much Brother Crees' efforts and presence with us in Christ's service. Praise God for the victory he gave the church under Brother Crees' leadership. The evangelistic campaign is over, but God grant that the revival may be but begun. Brethren, pray for a mighty wave of revival.

S. H. BUZARD.

#### REVIVAL AT NORTH VANDERGRIFT, PENNSYLVANIA

Two weeks after our evangelistic meeting at West Kittanning under the leadership of Rev. R. Paul Miller closed, I began a meeting at the North Vandergrift Brethren Church, just 25 miles away. The Lord certainly blessed the meeting and gave us a rich harvest of souls. The church is located in a section of town that has changed the character of its population in recent years, colored folks and foreigners having

moved in. The church is just ten feet away from a colored church but at no time were we disturbed by their services. Another peculiar feature of the meeting was the working conditions. Most of the men of the church who are working are all employed in the huge Rolling Mill, which is largely controlled by the U. S. Steel Co. The men work on different shifts, and attend or miss church accordingly. Each week of the meeting I had a different group of men present, which made it difficult to properly impress them with the gospel message.

We had snow or rain most of the time, the temperature varying from 50 above zero to 27 below. However, despite all these handicaps, the finest spirits prevailed in the meeting. Over forty members used prayer lists daily. There was a fine pianist and a good choir which helped materially in the song service. The pastor, Rev. S. H. Buzard, proved a faithful and willing worker. He visited with the evangelist when he could, and on the days when his mill work interfered, an able young man in the congregation, Mr. Paul Scott, was my guide. The week the pastor was working at night in the mill, the efficient Sunday School Superintendent, Mr. Frank Buzard, led the singing for the services.

My home while there was with the good pastor and his wife, and I shall not soon



home. On October 3rd we came to Mulvane, Kansas, the parsonage being about one and one-half miles from that town. Since that time we have been very busy attempting to get acquainted with the people and community.

We find here a group of Brethren who are eager for the truth as it is in Christ Jesus. Needing spiritual nurture and encouragement in the Lord. We have many plans for the work here. We do not feel that enough time has been ours to make an extended report. Any who wish may find a fuller report in "The Brethren Witness." We wish all to know that our present address is Mulvane, Kansas, R. F. D. No. 2.

Brethren, we need an interest in your prayers to the intent that God may supply the spiritual and physical needs of the writer and these Brethren. Hebrews 4:16 may be our daily meeting place though far apart.  
GEO E. CONE.

### THE BEST SELLERS

A list of American "best sellers," from 1875 to the present, compiled by Edward Weeks of the Institute of Arts and Sciences of Columbia University, has just been published, with "In His Steps" heading the list with an estimated sale of 8,000,000. Such well-known favorites as "Tom Sawyer" published in 1875, and "David Harum" in 1900 with a sale of 1,500,000, and 1,200,000 respectively closely rival the second best seller "Freckles" of which 2,000,000 copies have been sold.

The American Bible Society wonders about the omission of the Bible from the list since it is away and ahead the best seller of them all. In the period surveyed by Mr. Weeks the American Bible Society issued 14,526,438 English Bibles not to mention 22,097,087 English New Testaments. These figures are exclusive of all the additional sales made in America by such well-known publishers of the Scriptures as Oxford and Cambridge University Presses, Thomas Nelson and Sons, John C. Winston Company, A. J. Holman, National Publishing Company, and others.

A survey of America's "best sellers" with no recognition of the Holy Bible is like a study of the rivers of the United States with the Mississippi left out.—American Bible Society.

### THE SUMMER AT WINONA

The usual preparations are being made for summer activities at Winona Lake, Indiana. This institution is different from many summer resorts in that it offers a diversity of educational and cultural features in addition to the natural attractions of lake regions.

The Bible Conference will extend over a period of fifteen days, instead of ten days as in former years. In the list of announced speakers we find Robert E. Speer; Bishop Arthur J. Moore; Robert G. Lee, William L. Stidger; H. A. Ironside; J. C. Masse; Harry Rimmer; Henry Ostrom; Herbert Bieber; Henry Hepburn; Ralph H. Miller; Mel Trotter; James M. Gray; John H. McComb; Solomon Birnbaum; J. Balmer Showers; Max Reich, and other distinguished men. Dr. W. E. Biedewolf is the Director of the conference, and Professor Homer Rodeheaver is in charge of the music.

The Chautauqua program includes some of the foremost attractions such as The Fairy Opera "Hansel and Gretel"; Gerald

Federick, pianist; Elias Tamburitza Players; Slaviansky Russian Chorus; Leota Aikman, coloratura soprano; The Orpheus Male Chorus; Vera Poppe, cellist; The Petrie Quintette; Operetta "The Lost Princess"; Mason Jubilee Singers; Hanley's Marionettes; Comic Opera "Chimes of Normandy"; Shotwell-Griffin Accordeon Quartette, and many other high-class companies.

Other attractive features are The Women's School of Missions, Bethany Activities, School of Sacred Music, National Synod of Reformed Presbyterian Church, Summer School of Christian Education, Nation-

## The Crisis and You

Mrs. Violet Beilby

*This crisis we are passing through  
May look and feel so tough to you,  
You're just about to join the Reds  
And fill the Government with leads!  
Perhaps you've lost your farm and home  
And everything you tried to own;  
Perhaps you've starved a bit, and so  
Your brain is quick but your hand is slow.  
Maybe you've started now and then to  
"cuss"  
And have been making such a fuss  
That God has left your realm of thought  
And the prayers you said have gone to  
naught!*

*But "Let not your heart be troubled,"  
Keep FAITH and joy'll be doubled.  
Tell the world you'll stand the test—  
That you'll give your very best,  
Being cheerful, gritty, faithful, 'till you've  
won!*

*For Old Depression is our friend!  
He's cleaning out the ills;  
The crook has shown his colors  
And he's taking poison pills!  
We all have learned it doesn't pay  
To cheat our fellowman—  
We'd most forgotten how to pray  
While wealth was in our hand!  
But as we sow, so shall we reap,  
So let us start today  
To clean our souls and cease to weep  
And wail about the way  
Our crop of weeds has taken tolls!*

*So let your life bring sunshine!  
Straighten up your drooping spine!  
Show the world your heart is light—  
That Christ has set it right!  
For God is in the Heaven above—  
You show your FAITH—He'll show HIS  
LOVE!*

al Photographers' School, School of Theology, Business School, Foundation Day, Homecoming Day, Indiana University Biological Station, School of Jewish Missions, National Federation of Virginia Asher Councils, the Gideons Rally, Reformed Presbyterian Young People's Convention, National Reform Association, Eel River Christian Conference, United Brethren Conference, Brethren Church Conference, and other events of public interest.

Mr. James Heaton, Executive Manager,  
Winona Lake, Indiana.

"Whatever God gives us to do, he gives power to do it."

## "Wake Up England,"

(Continued from page 2)

Protestantism of England. We call for great awakening to the nature of the enemy at our doors, and for individual interest and cooperation. Our "Reunion" counsel call for revision in the putting of first things first, for unity in the Truth of the Gospel, which is still the power of God unto Salvation and the giver of life and liberty in Christ Jesus, apart from the interference of priest or any other ecclesiasticism or union of ecclesiastical organizations. A return to this, the heart of the Evangelical faith, can save England from the present menace to her civil and religious freedom. Only this, and fervent prayer to God for his help, can bring the Renewal for which so many long, and which can only come through the power of the Holy Spirit to the reunited Church of Christ, the units of which are neither of Paul or Apollos, for all are "one in Christ Jesus".

### WHEN THE SLIP GETS BY

The typographical error is a slippery thing and sly.  
You can hunt till you are dizzy, but it somehow will get by.  
Till the forms are off the presses it's strange how still it keeps;  
It shrinks down into a corner and it never stirs or peeps,  
That typographical error, too small for human eyes,  
Till the ink is on the paper, when it grows to mountain size.  
The boss he stares with horror, then it grabs his hair and groans;  
The copy reader drops his head upon his hands and moans—  
The remainder of the issue may be clear as clean can be,  
But that typographical error is the only thing you see.—Knoxville (la.) Express.

### WITH THE UNDERSTANDING, ALSO

I heard a soloist at a special meeting last week. He was different from most of the soloists I listen to. I could understand the words of his song.

And that was just the trouble. If we had been a little less careful of his articulation I should have enjoyed his voice, which was extra good. But because the words came so clearly the beauty of the music was spoiled. For he was singing a prayer that made nothing but nonsense—bad poetry and worse notions of prayer.

I should like to pass on this trifling bit of my own observation to some folks who are doing a highly necessary work in rescuing church services from bareness.

I don't want new music, or new ritual, no matter how beautiful it may be, if it makes me share in expressions of worship which have no relation to my own religious experience.

We had a woman in our church, years ago, who knew nothing about the forms of prayer. You couldn't blame her; she lived in a shanty boat on the river, and had no education, until she was converted. Then she began to learn, greatly.

Sister Scraggs could pray. She did not ask for much, and never for those trifles which any average Christian can do for



himself, though her material needs were many.

Her only fault was that she always addressed God as "You." Some of our folks didn't like that, but nobody offered a workable method of calling her attention to it.

To this day I remember with a warming to the heart those deeply reverent and venturesome prayers of Sister Scraggs. In the truest sense she knew how to approach the throne of Grace; and there were times, as she prayed, when I smote myself upon the breast and fell on my knees.—Justus Timberline.

Life's outcome is victorious when we conform to the law of God.

## OPINIONS OF OUR READERS

### THE DEADLY SIN

With regard to the "Deadly Sin" question, reading from translations and from original Greek it is clear there is such a thing as sin unto death. Also read translations from Latin Vulgate. Then read Mark 8:29; Heb. 6:4-6; Heb. 10:26; Jer. 7:16. A little study and the question is settled. No need to stumble. It is plain and easily understood. There is such a sin.

A. J. RAMEY, Manassas, Virginia.

### A MINISTER'S EGGS: AN OPEN LETTER

By L. L. Garber, Litt.D.

My dear Rev. X. ....

Your daughter was the provocation out of which this latter has grown. When I usually asked her whether she would be attending the next session at college, she seemed shocked, startled; she blushed, hesitated, and finally said:

"That depends upon eggs."

"You see, my father is a minister."

"He has a splendid congregation of good people, but they cannot get anything for what they have to sell."

"At last, in a kind of desperation, he told them to bring anything they had to apply for his salary."

"They brought eggs. Last Saturday we got 14 dozens." (Thank God for eggs.)

"We have been eating eggs ever since."

In the intervening time, Reverend I have been thinking much in regard to the implications of this incident. With this reflection has come a growing sense of sadness, insult, of outrage, and indignation against those persons who have made things as they are. This insult and this outrage has been felt as a kind of personal insult and outrage, for among ministers and teachers I have found my sincerest and most worthy friends.

Full many noble friends my youth hath known;  
Women and men who in my memory have sown  
Such beauty as can never die."

To prepare these for their high work, I have given forty years of life with something of the devotion of a saint and the technique of a connoisseur. Why should the offerings of my sacrifices be treated with disdain? I am disposed to ask. Why should the ministry and teaching, among the pro-

fessions, be singled out for special deprivation and special punishment? Why should they be pushed below the level of mere skilled laborers, below the level of decent living wages, and not a few of them into absolute poverty?

Other professions are not so treated. You will recall that among millions who are unemployed, and thousands who are dying of despair and malnutrition, and among lesser numbers of ministers and teachers who are living on a stipend of "eggs" or in absolute poverty, are thousands of well-fed judges working on easy schedules at from \$4,000 to \$25,000 per year. You will remember also, that there are certain intellectual-moral individuals, such as university professors, university presidents, and other dignitaries with salaries ranging from \$6,000 to \$25,000, who, whatever example they may set in "high thinking," do not set an example of "plain living," and a model of modesty and brotherly consideration by refusing to accept what is neither necessary nor just.

If by virtue of your innate modesty, or by virtue of your gentlemanly consideration, or by virtue of a philosophy of unregulated individualism you still harbor, or by virtue of a phantom fancy that some day you may be one of the lucky ones you exclude some of the above from the list of "salary-grabbers" or "Robber Barons," there are those whom you cannot so exclude.

You cannot exclude one Eugene Grace, a steel magnate, who in a recent year lugged off some \$1,630,000 in salary and bonuses, while three of his vice presidents, who probably did most of the upper management, received each more than \$300,000. You cannot exclude the president of a tobacco company who received more than \$2,000,000 in a single year as a salary. You cannot exclude various life insurance presidents, vice-presidents, and other flunkies who absorbed from the moneys entrusted to them for prudential handling, sums ranging from \$20,000 to \$100,000 per year. You cannot exclude railroad presidents, as Williard, who, while they are stifling industry and robbing the farmers and other producers by unnecessary high freight rates, yet pay dividends upon inflated bonds, borrow vast sums from the government which they will never pay back, and accept salaries ranging from \$20,000 to \$135,000 per year. You cannot exclude "big-shot" bankers and corporation magnates who have exploited an uninformed and trusting public by promoting certain questionable, shady, and dishonest projects in selling questionable securities or foreign bonds, national or corporate, to the immense enrichment of themselves, but to the aggregate loss of billions to the unfortunate and innocent investors.

To be sure, Reverend, you understand that the above specifications are only samples of the thousands of the super-salaried individuals who might be mentioned. There are the radio stars, for instances, with salaries of from \$1,000 to \$8,000 per week, who, if they do not belong to the class of "porcine exploiters," do certainly belong to the class who take all they can get and get all they can take and who are forgetful of the fact that the wealth of civilization is the culminated product of the thought, investigation, labor and sacrifices of countless millions, past and present.

You will remember that one of the diverting incidents of the depression was that in its earlier years, while millions were un-

employed and other millions were being dismissed to starve or to accept charity, the salaries of not a few of those who were already receiving incomes equivalent to 500 to 1,200 average salaried school teachers or ministers were advanced. It is a great civilization, Reverend, that pays the president of a tobacco company as much as the average salary of 2,000 school teachers or ministers! It is a great civilization that allows one man an income equivalent to 100,000 ministers or school teachers. It is a great civilization, a democratic civilization, a Christian civilization (?) that allows four men an income equivalent to that of 3,000,000 school teachers and ministers!

Why "eggs," Reverend? Why the paradox of poverty in the midst of plenty? Why this lack of opportunity, this undernourishment, this destitution, this despair "that maketh the heart sick" in spite of the unprecedented, the unparalleled, the immensely increased capacity for production, transportation, and easy distribution? The answer is that we have neglected our duty as citizens. We as school teachers and ministers have failed to furnish light and leadership to those who have the right to expect such from us. "If the trumpet give forth an uncertain sound who shall prepare himself to battle?" It is time to wake up, lest we starve and deservingly starve along with the starving!

In conclusion, Reverend, permit me to congratulate you on the fact that in spite of the pinched necessities of your situation, you are providing each of your daughters a college education in order that they may not be "vacant of the glorious gains" of civilization nor shut out from the priceless heritage of the wider culture and joy which makes a constructive contribution to its time and age, while it escapes that poverty of soul and narrow bigotry which is reduced to the painful necessity of spending its leisure time in puzzles, comic-strip, Sunday funnies, bridge, or other empty, innocuous wasteful, or crime-breeding pastimes.

## OUR LITTLE READERS

### TO FIND EASTER

"Thirty days hath September,"  
Every person can remember;  
But to know when Easter comes  
Puzzles even scholars some.

When March the twenty-first is past,  
Just watch the silvery moon,  
And when you see it full and round,  
Know Easter'll be here soon.

After the moon has reached its full,  
Then Easter will be here  
The very Sunday after  
In each and every year.

And if it hap on Sunday  
The moon should reach its height,  
The Sunday following this event  
Will be the Easter bright.

—Selected.

### ALICE'S EASTER SURPRISES

By Mrs. C. H. Battle

Everybody who met Alice Kent on her way home from school smiled at her. They couldn't help it. She didn't walk; she skipped, the way a little girl does when she is very happy. Every now and then



she hummed a funny little tune, because she had to bubble over out loud. She was round and rosy. Her eyes were very bright, and in one hand she carried something gay and pretty. It was made of heavy green paper, folded like a little book. On the outside was pasted a white rabbit holding a big pink Easter egg in his paws, with a row of cunning yellow chicks across the bottom of the page, all colored and cut out by Alice's own fingers at school that afternoon. Inside was an Easter verse which she had carefully copied. Now she was taking it home to show mother.

Did you ever make an Easter card at school and keep it as an Easter morning surprise for some one you loved very much? Alice knew exactly who was to have her booklet. She meant to put it in a pretty little basket on top of three colored eggs and give it to her cousin and playmate, Allison, who lived just across the street. She gave a little extra skip as she thought how pleased Allison would be. Then suddenly she stood still in surprise. A timid little hand had touched her sleeve, and a timid little voice called out: "Hello, little girl!"

There by the iron gate of a big brick house on the corner stood another girl, a thin little girl with a rather frightened expression.

"Hello!" said Alice. "Do you live here?"

"Yes," the thin little girl answered. "I heard you comin' along, and you sounded so jolly I just thought I'd say hello."

"I was thinking about my Easter card," Alice explained. "Isn't it pretty?"

"I don't know what it's like," said the other little girl. "Can I touch it?"

"Oh!" gasped Alice, opening her own eyes very wide. "Can't you see?"

"No," was the answer; "but I'd like to feel it, if you'll let me."

Alice silently handed it to her, her mind for once too full of new thoughts for words. She knew that there were blind men and women who lived in the big house. Sometimes she saw them in the yard, and there were the words over the door: "Home for the Blind." But she had never thought of a little girl who could not see. It was too dreadful!

The little blind girl's fingers went swiftly over the green paper with its decorations, and she smiled with delight. "I know it's pretty," she said. "It's a rabbit that pasted on, isn't it? I feel its ears. What's it for?"

Alice told her all about making the booklet and what she meant to do with it, and in turn learned that the blind girl had never had even an Easter egg and that she had come the week before, with three other blind children, to live there and to be taught what sightless children could learn.

"It's nice here," the little girl added; "but it's kind o' lonesome, and I like to come to the gate to hear the school children go by."

"I'll stop every day coming home and say hello," exclaimed impulsive Alice, "If you'll be here at the gate."

Her new friend promised eagerly, and Alice ran home to tell mother. "I'd love to make Easter presents for those four, mother," she said as she finished her story, "but they can't see even the prettiest card."

"They can feel," answered her mother; "and they can smell, Alice; and they can taste, can't they?"

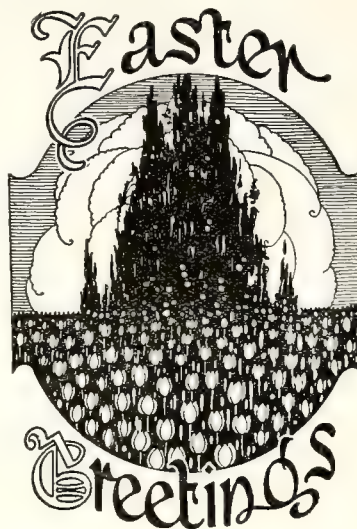
Alice's eyes opened wide again. "Oh, mother," she cried, "could we put candy eggs in little baskets and make some more

cards? And some of my hyacinths tied on the handles?"

Alice had to dance around the room as the splendid idea unfolded to her.

"Bessie and Kathie and Allison will help," mother suggested, "and I have some pretty colored paper. You shall make them right away."

So three little girls and one little boy worked like bees. Mother bought four Easter baskets and candy eggs, and soon four



love gifts were ready, even to fragrant hyacinth sprays on the handles.

If you had been hidden where you could have watched early Easter morning, I doubt if you could have told which were happier, the four excited children who tiptoed softly to the door of the big house, left four beautiful Easter baskets on the step, and ran away as soon as they had rung the bell, or the four blind children who laughed and nearly cried with pleasure over their first Easter gifts.—Exchange.

## ANNOUNCEMENTS

### ESTABLISH FINANCIAL FREEDOM IN YOUR CHURCH. IT CAN BE DONE

Put your church on a paying basis! Let the time-tested Layman Company's Tithing Pamphlets do the work. These pamphlets as issued by the Layman Company offer every church a most effective education. They have convicted people by the thousands. Send sixty cents to the Layman Company and you will receive thirty 8-page pamphlets, which can be used for general circulation; three sermons; one account book; two short, convincing playlets; one copy of our new text book, "The Scriptural Basis for the Tithe."

The church that is carefully, wisely and systematically taught to tithe will become a tithing church, free from financial difficulties. Sample package, sixty cents.

Please mention **The Brethren Evangelist**; also give your denomination.

THE LAYMAN COMPANY,  
730 Rush St., Chicago, Illinois.

### ANNOUNCEMENT

Inquiries are coming to the officers of the Woman's Missionary Society regarding a statement made in a recent number of **The Brethren Missionary** in reference to the W.

M. S. support of the Bassai station in Africa.

Owing to the bank holiday of one year ago, our Mission Fund was "tied up" and last year's pledge was borrowed from the General Fund. Some of our societies cannot forward their remittances for the same reason.

This loan has been repaid and a check forwarded to the Foreign Missionary Society, since some of the restrictions have been recently removed.

In adherence to the W. M. S. policy having the money in the treasury before checks are issued we promised the Board that we would do all we could this year.

We wish to assure our women that if money they have so nobly given will be used where intended.

MRS. U. J. SHIVELY, President

## THE TIE THAT BINDS

TOTTEN-MARTIN—Sunday morning, March the eighteenth at the Fair Haven Brethren church the wedding ceremony of Miss Lois Martin and Mr. Henry Totten was solemnized. At the close of the church service, the bridal party entered the church. Mrs. Ralph Martin played the Bridal Chorus from "Lohengrin" by Wagner. The single ring ceremony was read by the writer.

The bride was charming in a French blue ensemble with white accessories. The bridal bouquet was of roses and sweet peas. Miss Martin was attended by her sister, Dorothy Martin, who wore a yellow ensemble.

The groom was attended by Mr. Arthur Shaffer, cousin of the bride.

The bridal party marched from the church to the street of Mendelssohn's Wedding March. A dinner was served at the home of the bride following the ceremony. Covers were laid for thirty. Mr. and Mrs. Totten left for a wedding trip to the South.

Mrs. Totten is the daughter of Mrs. Delphia Martin near Lattasburg. She graduated from the Chester Town high school in 1931. She is also a graduate of the Smithwood School of Music, Chicago. During the past two years she has been engaged in musical instruction. She is a member of the Fair Haven Brethren church and has always taken an active part in the activities of the church.

Mr. Totten is the son of Mr. and Mrs. Guy Totten near Chester. He was graduated from the Chester high school in 1930. Mr. Totten is a young man of sterling qualities. A host of friends join in wishing for him and his bride, long and happy life together. For the present they will be at home to their friends with the bride's mother, Mrs. Delphia Martin.

REV. RAYMOND E. GINGRICH

## IN THE SHADOW

MUSSELMAN—Quintus R. Musselman was called from his earthly home in Allentown, Pennsylvania, to the home prepared for him by the Lord on the 23rd of December, 1933. He was a charter member of the First Brethren church in Allentown which was organized in 1898. He counted nothing too good for the Lord, giving the use of his home, his efforts, love and means to the service of the Lord in the church which he helped to found. He was secretary of the church for many years and was always faithful in attendance and active in service. Although his family and friends, especially his pastor and fellow church members, mourn the loss of his earthly presence, still we realize that the example of his Godly life has been left here to encourage and admonish us in our life of serving while we wait to be called to the home which he now enjoys. May the church in which he served so long and faithfully profit greatly the memory of the life he lived before the Lord.

P. M. NAFF, Pastor

SWINEHART—Ephraim A. Swinehart, a faithful member and deacon in the Smithville Brethren church, passed to eternal reward on March 8, 1934, aged 65 years, 6 months. He was the eldest son of Benjamin and Nancy Worst. He was united in marriage December 8, 1891 to Nora A. Zere. Surviving are his wife, one daughter, Mrs. Ethel Arnold Lattasburg, a son, Frank, of Wooster, two sisters, Mrs. C. Ebert, and Mrs. Guy Pittenger, two brothers, Ray of Woodbury and Ralph of Congress Township, also many other relatives and friends. The deceased was happily converted in his youth under the evangelistic efforts of I. D. Bowman, Rev. W. Kieffer being the pastor of the Fair Haven Brethren church. After moving to Wooster he transferred his church membership to Smithville where he continued ever loyal to Christ and the church. He was a devoted husband, a kind father, a true brother, a real friend, a consecrated Christian and a faithful citizen of his country and of the Kingdom of God. His going means a distinct loss to his home, his church and his country. May the influence of his Godly life go on to the good. May the Holy Comforter bring comfort to the bereaved hearts. The sunset of his life has come only to place to the sunrise of eternal day.

The funeral service was held in Wooster, conducted by the pastor, the undersigned and assisted by Rev. Raymond Gingrich. Burial was made in the Wooster cemetery.

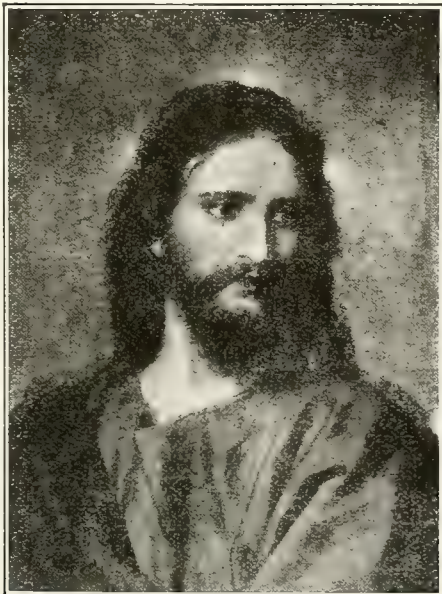
G. C. CARPENTER



# BRETHREN EVANGELIST

## BE STILL AND KNOW GOD

—  
*Joseph Addison Alexander.*



*When fortune smiles and friends abound;  
When all my fondest hopes are crowned;  
When every wind and every tide  
Contribute to exalt thy pride;  
When all the elements conspire  
To feed thy covetous desire;  
When foes submit and envy stands  
Pale and abashed with folded hands;  
While fame's unnumbered tongues prolong  
The swell of thy triumphal song;  
When crowds admire and worlds applaud,  
"Be still, and know that I am God."*

*When crowns are sported with, and thrones  
Are rocked to their foundation stones;  
When nations tremble and the earth  
Seems big with some portentous birth;  
When human blood begins to drip  
From tyranny's accursed whip;  
When peace and order find their graves  
In anarchy's Tempestuous waves;  
When every individual hand  
Is steeped in crime, and every land  
Is full of violence and fraud;  
"Be still, and know that I am God."*

*When messages of grace are sent,  
And Mercy calls thee to repent;  
When through a cloud of hopes and fears  
The Son of Righteousness appears;  
When thy reluctant heart delays  
To leave its old accustomed ways;  
When pride excites a storm within,  
And pleads and fights for every sin;  
Be still, and let this tumult cease;  
Say to thy raging passions, "Peace!"  
By love subdued, by judgment awed:  
"Be still, and know that I am God."*



## Signs of the Times

by  
Alva J. McClain

### THE Worst Sin

The worst sin, of course, is the wilful rejection of the Grace of God which he offers freely in his Son our Lord Jesus Christ. For all other sin there is a remedy, but for this sin there is none. By the very nature of the case there can be no remedy for such sin, for those guilty of it refuse to come into the only place in the universe where a Holy God can forgive sin, namely, in Christ Jesus.

But leaving this particular sin out of consideration, what is the worst sin in God's sight? And here I would remind the reader that there are three main classes of sin. First, there are **physical** sins, the sins of bodily appetite. Second, there are **emotional** sins, which include the awful hatreds of the human soul. Third, there are what may be called **intellectual** sins, a very prevalent form of sin which the world condones, but which is unsparingly condemned in the Word.

This sin consists in the lifting up of human reason above the revelation of God, thinking "above that which is written" (1 Cor. 4:6). The Bible does not condemn "reasoning", for man's reason is the gift of God by creation. But the Bible does condemn the man who "reasons **within himself**" (Luke 12:17 ARV.) Therefore, it is one task of the Gospel to cast down "**reasonings and every high thing** that is exalted against the knowledge of God, and bringing every thought into captivity to the obedience of Christ" (2 Cor. 10:5 ARV margin).

The sin of intellectual self-sufficiency is on every hand. Let us not forget that "Knowledge (by itself) puffeth up".

### WORLD Enters Another "Pre-War Period"

At the eighth Annual Foreign Affairs Institute recently held in Cleveland, an interesting analysis of the world situation was made by Frank H. Simonds, an expert of long experience in observing political conditions. He said that Europe has "consciously passed from a post-war to a pre-war period. ... The League is in eclipse. Italy threatens withdrawal. Four of the seven great powers are not members. A new armament race has begun. The nations are also looking to their alliances—a fact as familiar as it is disturbing."

But Mr. Simonds rightly points out that the problem of disarmament is not the first nor most important issue. "The territorial issue is the real issue". "The defeated nations have resolved never to endure the territorial divisions of that Treaty (Versailles). The victorious nations are agreed never to accept revision."

It is perfectly true, Mr. Simonds says, that "No people desires war." But here is the amazing paradox—"People who do not desire war insist upon terms which cannot be carried out without war." And this is true on both sides of the controversy.

This strange paradox points clearly to the real source of the difficulty. It is **human selfishness**. And, call it by any learned name that you wish, selfishness is **SIN**. Un-

til that is recognized, and the true remedy applied, no permanent progress toward peace will be made.

But we have men today in high places—altogether too many of them—who believe they can bring in the millennium without Christ. This is the "intellectual sin" of which my first topic speaks.

### THE "Short Bible"

Heralded with the fanfare of publicity, and hailed with delight by the unbelievers, there is launched a new attempt to trim down the Word of God and rearrange it to suit the dictates of human reason. It is the "SHORT BIBLE" edited by two University of Chicago scholars.

In accordance with the critical theories, the Old Testament is headed with the book of Amos instead of Genesis. And concerning the book of Jonah, we are informed that "It is not a piece of history but of religious fiction."

Students of the New Testament will recall that our Lord had something to say about the historicity of the book of Jonah. He said that "Jonah was three days and three nights in the whale's belly," and then added, "So shall the Son of Man be three days and three nights in the heart of the earth." (Matt. 12:40) From a denial of the historicity of Jonah it is an easy step to the denial of the historicity of Christ, his death and Resurrection.

You will find it **wiser** in the long run, if not at present very **popular**, to follow the Son of God in interpreting the book of Jonah. He knows a great deal more than the gentlemen who edited the "Short Bible." He created both them and the great fish which swallowed Jonah. They will find even more difficulty to get rid of the truth of the book of Jonah than the fish had in trying to digest the prophet. So we need not worry seriously about Jonah.

### THE Biggest News of the Day

We have been hearing about "plans" a great deal ever since the Russians projected their now famous scheme called the "Five Year Plan." The idea of a planned State and a planned social economy is in the air. So at last, as might have been expected, the Master of Italy now announces his plan.

It is a "Sixty Year Plan." Within the present century, Mussolini lays down the program which will aim to give Italy the "supremacy of the world." The future of the coming empire, he says, lies in the **east and south**, in Asia and Africa.

This has all the appearance of being the beginning of the revival of the fourth and final empire of Rome. Students of the Word should study with renewed interest the second and seventh chapters of Daniel; also Revelation, chapters thirteen and seventeen.

"The Coming of the Lord draweth nigh."

### MUSSOLINI Begins

All Bible students know that the final form of the Roman Empire, in its revived condition, will consist of a federation of ten powers and headed by the "little horn" who becomes the "man of sin".

I do not see at present how Mussolini could possibly fulfil the outline of that Dreadful Person who will be the head of this federation. But I have little doubt but

that he is preparing the way for the rise of the Beast. Therefore, it is a matter of intense interest that Mussolini has just executed a treaty with Hungary and Austria, to the complete chagrin of Hitler and the surprise of the rest of Europe.

This conceivably might be the start of the final federation of powers. If so, we should look up, for our "redemption draweth nigh."

### THEM that love His Appearing

I have often read and quoted 2 Tim. 4:8, but recently I found something there which is very precious. The passage reads, "Henceforth there is laid up for me a crown of righteousness, which the Lord, the Righteous Judge, shall give me at that Day; and not to me only, but unto all them also that love his appearing".

There are a number of different Greek words used in the New Testament in referring to the Second Coming of Christ. Each one, I believe, reveals some distinct aspect of that great event. Now the word used in the above text is "**epiphaneia**"; and it means literally a **full or complete manifestation**. This full manifestation will take place at the **last** phase of his Coming, when he shall come down gloriously and visibly from heaven with his saints who have previously been caught up to meet him in what we call the Rapture.

Now it is the "**epiphaneia**" of our Lord that will vindicate him in the eyes of a hostile and unbelieving world. Today they deny him, scoff at him, treat him with indifference, and refuse the honor which is his due. But the Day of his vindication is coming. If you long for this Day, then you are among those who "**love his epiphaneia**."

### A CONFERENCE at Altoona

Three weeks ago I had the privilege of speaking to the Monthly Bible Conference at Altoona, Pennsylvania. I have attended a number of interdenominational Bible con-

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

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Business Manager

# THE BRETHREN EVANGELIST

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## The Blessedness of Continuing Nearness to God

We have passed through another Easter season and have been thrilled anew with the blessedness of the nearness and reality of God. It always happens that way. Easter seems to free us from the bondage of the material and the limitations of the flesh as nothing else can. At such a time we seem to realize the living, spiritual presence of Christ as at no other. It is something like a transfiguration experience in every year. The divine glory appears very real and the higher life fascinates us. We are gripped by it and are reluctant to withdraw ourselves. We would stay there always.

And why not? Is the nearness of God only for certain seasons? Can we not take the divine presence with us as we go down from the Mount? He walks the lowly ways of men, why should we not walk with him? and know the joy of his presence continually as we go about our humble tasks? The Psalmist said: "It is good for me to draw near to God" (Psalm 73:28). But why should he have ever allowed distance to intervene and to separate? Yet, he did, and we do. And we are about to do that very thing now. Easter is past and we are about to experience a drop in spiritual vividness and power, as we always have. But Religious activity seems to come to a sudden standstill after Easter; the church seems to stop functioning for a while. That is because the individual so generally stops functioning and slumps into spiritual inactivity and insensitiveness. Christ seems to fade from our consciousness and becomes far away and unreal. Why should there be an after-Easter spiritual slump? Or why should it be at any time? May we not Christ be continually real and the glory and inspiration and strength of his presence always felt? It is possible, but there are some things we must not forget nor fail to do.

### Aloneness with God

First we must not fail to draw apart frequently from the crowded ways and to have times and seasons of aloneness with God. Not in the throng but in solitude do we hear the divine voice most distinctly. That is the way it has always been. "Let us search the scriptures," says a noble writer, "and we shall find that scarcely ever, or never, did God speak in a multitude; but so often as he would make anything known to men, he showed himself, not to nations or peoples, but either to single persons, or very few, of those severed from the common throng of men, either in the silence of the night, in the fields, or in the desert, in mountains or in valleys. So spake he with Noah, with Abraham, Isaac and Jacob, with Moses, David and Samuel, and with all the prophets." Yea, and was it not even so with our Lord? Was it not in solitude that he sought and sensed the presence of the Father and girded on the armor of victory? Did he not spend the night alone in prayer before he chose the disciples? Was it not to them alone that he manifested his glory and "revealed the mysteries of the kingdom"? Was it not in the garden alone that he prayed till he sweat drops of blood and gained the victory of submission to the will of the Father? And did he not thus set us an example and hallow the hours of solitary prayer? Truly blessed are the hours when we draw apart from the world and commune alone with God. At such times does the tumult of our own hearts subside and the din of the world no longer deafens us. Then God speaks to us; we become enamored with his presence and our hearts would claim him alway.

### Relish for Services of God's House

Second, we must maintain a relish for the services of God's house and for fellowship with the saints, and no spiritual slovenliness or unfaithfulness must be allowed to enter in and cause slackness to duty. We must go to church by habit and worship God with the spirit. The church must be kept in high esteem, its services keenly cherished and regarded as obligations of the first rank. The

church is the body of Christ, who is its head; therefore the relationship is most intimate and vital. He who neglects its ministry, does so to his own eternal hurt and is an offense to the Head. Christ is the bridegroom and the church is his bride a most sacred and tender relation; he who, as a member of the church, neglects his vows and becomes unfaithful, does so to his great shame and to the gradual alienation of himself from Christ. Indifference to one's obligations to the church does not foster intimacy and nearness toward the Lord Jesus, but it makes for estrangement and distance. If Christ is to be kept in real and blessed nearness, the hour for worship in the house of God must be regarded as a joyous duty and a gracious privilege. Its influence is continually needed.

As Charles C. Earle has said: "This is the hour of moral awakening, when we take the sun, 'get our bearings' and find our way back to the highway of the sea, if we have been driven from the course of righteousness. In this hour we set our consciences right by the chronometer of truth, cleanse our hearts, discover error, strengthen volition, and purify motive." And having taken advantage of the church's gracious ministry, "then with the dawn of a new day we pursue life's duties with a noble purpose, a true perspective and divine ideals, and approximate the fulfillment of the great moral (or spiritual) mission of life." An institution that is so vitally a part of the life of our Lord as the church cannot be passed lightly and given only occasional attention without drastically affecting the relation of the individual to Christ. If he is to be a living, bright reality, very near and very precious, the means of grace which the church provides must be taken advantage of constantly.

### Constant Guarding Against Sin

If Christ is to be very real and near, there must be a constant guarding against sin. The Psalmist says, "If I regard iniquity in mine heart, the Lord will not hear me" (Psa. 66:18). Our Lord Jesus will not enter into fellowship with the life that is filled with wilful sin, nor can such an individual see and know and enjoy him; such an one is spiritually blind. Only the pure in heart can see God. Many a person lives a fruitless, unsatisfying Christian life, because he permits sin to dwell in his heart—an impossible situation so far as spiritual reality and enjoyment are concerned. A man "cannot serve God and mammon". He who tries it has a joyless, Christless life. To him the challenge is continually coming: "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing: and I will receive you" (2 Cor. 6:17). And if he receives us and we remain in him, we shall be kept clean and in continual fellowship. Having given up sin for him, he keeps sin away. He who has been in the presence of a great and good man, knows how that presence checks any evil impulse and acts as a stimulant to good. Even so, and infinitely more effectually, does the presence of the Lord Jesus act upon the life. To know the nearness of the divine presence is to feel the goodness and greatness and purity of his overmastering influence, and that fills our lives with unmeasured blessing and joy.

### All Life Divine

The continuing nearness of Christ causes every phase of life and its activity to be regarded as sacred and divine. And that has a wonderful influence on the way men live. But many do not so look upon life. The vast number of Christian people who regard life as broken up into segments, some of which are secular and some sacred, and neither having any particular relation to the other, is a sad comment on the character of popular Christianity, on the degree of its spirituality and thoroughgoingness. For many the sacredness of a type of activity is determined by its religious character, or the lack of it. For example, they regard the work of



the preacher or the missionary as being sacred and the life of such an one as having something of the divine about it. But the life of the merchant, the farmer, the scientist, the engineer is regarded as unspiritual. This indicates a mistaken conception of the nature of religion. It is not the type of work that really makes a life sacred and partaking of the divine nature, but the spirit and quality and motivation of life. A life that is divinely motivated and inspired is divine, regardless of the type of work in which it is engaged. As one writer has remarked: "The great saints of scriptural history were men of various and secular employment: Abraham, the man of large enterprise and wealth; Moses, burdened with the duties of judge and governor of the turbulent people; Joshua, Caleb, Nehemiah, all were busy men. David, whose psalms set to music almost all the moods of the devout life, wrote these songs in the intervals of a laborious, eventful, responsible life. Yet are not these lives divine? Does not the radiance of heaven shine in them? And this was because they lived in the perpetual consciousness of God; they 'walked with him,' and so 'were perfect,' they 'set the Lord always before them.'"

And we too may recognize in our work, if it be a good work, a divine service, a work done unto God. All work of the Christian should be just that—a sacred calling, for are we not told, "whatsoever ye do, do all to the glory of God"? Some of our employments may seem to have little beauty or fascination about them, but they gain beauty and attractiveness if done in the name and for the sake of Christ. If he is the ever present companion and inspirer of men in all their activity, the commonest tasks take on a sacred character. And on the other hand, doing all the work of life as in the presence of Christ, makes Christ real and seem very near. That is practicing the presence of Christ, and such practice encourages the sense of reality, and the more constantly we practice it, the nearer and more real he becomes.

## New Name for Old Church Paper

This week, April 5th, one of the oldest papers in religious journalism appears under a new name—"Advance". That is the name that takes the place of "The Congregationalist and Herald of Gospel Liberty." That unwieldy name came into existence with the merger of "The Congregationalist", national organ of the Congregational church, and "The Herald of Gospel Liberty", organ of the Christian Church, March 6, 1930, following the merger of the two denominations. It possibly was not expedient to shorten the name at the time of the merger, but it is good that the time has come when a more convenient name can be adopted. And the name suits the church quite well. It stands among the most "advanced" of churches in theological thought, taking quite generally a very liberal view, though it has in its constituency some conservative churches. The paper has well represented its church, and has been ably edited. This change is merely a change in name and will mean no change in policy or editorship, except the addition of one associate editor. The Congregationalist, continuing The Recorder and The Advance has had an uninterrupted weekly publication since 1816, and The Herald of Gospel Liberty (having claimed to be the oldest church paper published) was founded in 1808. We congratulate our exchange on the selection of a new name.

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## EDITORIAL REVIEW

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"Let your light so shine before men",—but to glorify God and not to illuminate yourself."

A communication from Brother Robert D. Crees informs us that there were thirty-five decisions at the recent revival conducted under his leadership at Vandergrift, Pennsylvania, and concerning which report was made in last week's Evangelist. He says that most of the number will join the church. That will mean much to the strength of the Vandergrift church and gives great encouragement to Brother Buzard, the pastor, and his people.

Last week we announced according to information that came to hand that the Ohio Conference date was June 12 to 15, but later information from the conference secretary proves that the an-

nounced date was incorrect and that the conference is actually to meet on June 19 to 22. This latter date is in accordance with the vote of the last annual meeting held in Dayton. This year the meeting is to be at Louisville.

Brother R. D. Barnard, pastor of the Dayton, Ohio, church, stopped in our office a moment this week and from him we learned that the work is pressing forward in an encouraging manner. A two weeks' meeting came to a close on Easter Sunday with about twenty accessions. The Sunday school attendance on Easter Sunday was 968, and the morning preaching services were attended by 656.

We are glad to give space to a picture and a brief comment this week of the Sunday School Auto Fleet of the First church of Long Beach, California, which has become a regular part of the Long Beach program and is proving very successful. This means of getting children to Sunday school might be adopted in other communities, we believe, and so commend it to the consideration of at least some of our other city churches.

A very successful revival was held at the Ardmore, Indiana, church by Brother R. Paul Miller, who was used of the Lord for the leading of ninety-four souls to take a stand for Christ, thirty-nine of which are said to be first confessions. A goodly number were reclaimed and thirteen Christians from other churches cast their lot with the Brethren. Such an ingathering will mean a lot for the Ardmore church, which is setting forward in a splendid way under the pastoral care of Brother Frank Gehman.

We have an interesting letter in the "Opinions of our Readers" department this week. Both ministers and laymen will be interested in it, and perhaps some one will wish to say something on the subject. This correspondent's opinion and observations may not at all coincide with yours; or it may be that you think the same as this writer does about modern amusements but wish to add further observations. Note the questions asked, and if you have an opinion, write it out carefully, writing on one side of the paper only, and send it to us.

Dr. L. O. McCartneysmith writes of two meetings which he and his accomplished wife recently conducted, one at Teegarden, Indiana and one at College Corner church. At the former, where Brother B. H. Flora has been acting as pastor, they had a crowded house throughout the campaign, and twenty souls made the great decision. At College Corner, where Brother O. C. Lemert is pastor, he found the field well gleaned, but a splendid fellowship was enjoyed and the people were much stirred by the splendid messages and the inspiring singing.

A postal from Brother W. R. Deeter of Carleton, Nebraska, gives us this information: "We have on a Seven-weeks Loyalty Crusade which closes April 8th. It has increased our church school and more than doubled our Sunday evening audience. We have something special or unusual each week; have an Easter cantata tomorrow night and had four nights pre-Easter services. We will have baptismal services Monday night and have some to be received by letter." So there is reason for encouragement among the Carleton Brethren.

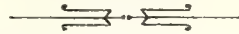
President E. E. Jacobs of the college, in his newsletter this week, states that plans are under way for sending Dr. K. M. Monroe among the churches in nearby states to enlist new students from among our Brethren young people. This move ought to have the hearty cooperation of pastors, and it doubtless will have. Pastors and other church leaders ought to be primarily concerned that their likely young people should decide to get their higher education in a Brethren and distinctly Christian institution. Unless this matter becomes a burden upon the hearts of our church leaders, one of the outstanding reasons for the maintenance of a denominational college—the education of young people in a school where their religious and denominational faith will be conserved—falls to the ground. We cannot afford to allow this to happen. This is the one thing that makes the worth of a denominational college the direct concern of every home having young people to educate.



What the New Testament  
Teaches about it.

By L. E. Lindower

# DIVORCE



Divorce and Matthew  
Nineteen Nine

By R. I. Humbert

There are four passages to be considered under this topic. 1. **Matt. 5:31-32**—"It hath been said, whosoever shall put away his wife, let him give her a writing of divorcement; but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery; and whosoever shall marry her that is divorced committeth adultery."

According to these words there is one cause permitting divorce, but none to permit remarriage of the divorced parties. In considering the New Testament teaching on divorce it is necessary also to mention remarriage, for in our day the usual reason why a divorce is secured is in order that the person may remarry.

The New Testament does not mention such things as incompetence, cruel and inhuman treatment, etc., as causes for divorce. There is only one cause: fornication—the illicit sexual relationship with another person.

2. **Matt. 19:5-9**—"And said, for this cause shall a man leave his father and mother, and shall cleave to his wife; and they twain shall be one flesh? Wherefore they are no more twain but one flesh. What therefore, God hath joined together, let not man put asunder. They say unto him, why did Moses then command to give a writing of divorcement, and to put her away? He saith unto them, Moses, because of the hardness of your hearts suffered you to put away your wives; but from the beginning it was not so. And I say unto you, whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marieth her which is put away doth commit adultery."

The same teaching is here repeated, but there is an added explanation of marriage which helps us to understand such strict interpretations. Jesus quoted from the second chapter of Genesis, and so gave the law that God had ordained for marriage from the beginning. The law is, that when a man and a woman are married they become **ONE FLESH**. The matter of marriage ceremonies and licenses, which are of necessity required under government, are not the things which in the final analysis consummate a marriage. Marriage is the **PHYSICAL UNION** of the two parties, whether or not there is a license or a ceremony. True, without proper sanction it is unlawful, but God ordained from the beginning that the physical union consummated the marriage. The statement does not say anything about being of one mind or of one spirit, but **ONE FLESH**. In regard to that statement, "What God hath joined together, let not man put asunder," someone has said, "The question then is, did God join them together?" But according to the Scripture God has joined them in marriage by the law of the physical union, no matter what the nature of the people, or their reasons for so doing. Therefore, if marriage is the joining together of the flesh of a man and a woman, **THERE IS NO LAW OR PROVISION OF MAN WHICH CAN DISSOLVE THAT UNION**.

It is too bad that in many cases good girls have been fooled into marrying rascals of men, or vice-versa, and found it out only too late. But again, there is no excuse, according to the New Testament, for divorce, except in case of fornication, and then, not with the privilege of remarriage, as is assumed today. In such cases we can

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"That is my sister; she can't be saved".

Such were the words spoken to me as a woman passed through the room where I was sitting.

"Why cannot she be saved?" I asked, much perplexed.

"Because she is divorced and married again", came the answer in finality. And thus it is. Divorce has stalked through the land and has left in its wake thousands of wounded and bleeding hearts. Two lives had set sail together; two hearts had thought they beat as one, but the storms of life had raged; their frail bark had tossed. Problems of life had demanded solution; stern realities had pressed. Their anchor had strained; gripped the rock; slipped; tore again at the rock and then snapped.

There were angry words and hateful glances; there were broken hearts and crushed ambitions; there were loose laws and willing courts; there were lawyers to laugh and orphans to weep and another home lay wrecked and scattered along the shores of human folly.

Again there are wedding bells; another minister to pronounce those solemn words. There are congratulations from the friends and smiles from the relatives; there is a prayer from the minister and a blessing (or frown??) from God.

"I will remarry divorced people only on Scriptural grounds," resolves the sincere minister. When we inquire into the meaning of "Scriptural grounds" we are referred to Matthew 19:9. "Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery."

Let us note that Scripture carefully differentiates between the two words, "adultery" and "fornication". Adultery is the act of the married while fornication is the sin of the unmarried. Nowhere does Scripture permit divorce for adultery, the exception is for fornication. There is but one time in all their life when a person can commit fornication and that is before marriage.

For a long time this greatly puzzled me. It seemed so unfair for a man to be able to divorce his wife for an act before marriage and yet be unable to divorce her for the same act, if they had lived together for five, ten or thirty years. That is, if a man married what he thought to be a virgin and three or four months later found that she was with child by another man before he married her, he could put her away, but if he lived with her a year or ten years or forty he could not put her away for any amount of unfaithfulness. This remained a mystery until some time later when another verse settled the question for me.

I am not one of those who set aside the sermon on the mount and Christ's teachings as having nothing to do with a Christian. ALL Scripture is given FOR us but not all is given directly TO us. Christ preached the gospel of the kingdom (the king is here, ready to set up an earthly kingdom). The gospel of the grace of God could not be preached until the Jews had definitely rejected their king. Thus the dispensation of grace was not revealed to the Old Testament prophets (Eph. 3:2-5), nor even to the apostles during Christ's ministry. Christ gave authority for later revelation when he said to the disciples, "I have yet many thing to say unto you, but ye cannot bear them now." He then promised that the Holy Spirit would come later and guide into all truth (John 16:12).

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## Divorce, What the New Testament Teaches about it

(Continued from page 5)

feel sorry for the innocent party, and know at the same time that God will place the responsibility for this blunder with someone; either the parents or the pastor, for not instructing in the Scriptures, or one or both of the parties for hastiness, fleshly lust, etc.

Some good Bible teachers believe that in the case of fornication, the innocent party should be permitted to remarry, basing it on this passage. In the first place I would say, from the viewpoint of the minister who performs marriage ceremonies, after thinking it over very seriously, "Who is competent to pick the innocent party in every case?" In the second place this passage does not give that teaching. The permission of divorce for the cause of fornication is given for the protection of the innocent party. The one who has committed fornication is already, according to the law of the physical union of marriage, married to two people. But in order to keep from committing the same sin by contact with the offender, the innocent party should put him or her away. To remarry would merely mean the committing of adultery with someone else.

**3. Mark 10:7-12.**—"For this cause shall a man leave his father and mother and cleave to his wife; and they twain shall be one flesh; so then there are no more twain, but one flesh. What therefore God hath joined together let not man put asunder. And in the house his disciples asked him again of the same matter. And he saith unto them, Whosoever shall put away his wife and marry another, committeth adultery against her. And if a woman shall put away her husband and be married to another, she committeth adultery."

This passage includes the same teaching which was given in the former ones, except that the **exception** of fornication is not mentioned here. If anyone should have thought that the permission of divorce for fornication also included the permission of remarriage this Scripture would dispel that thought. **REMARriage IN ANY CASE MEANS ADULTERY.** Death is the only thing that can dissolve the physical union of marriage

**4. 1 Cor. 7:10-15.**—"And unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife. But to the rest speak I, not the Lord; If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband which believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. But if the unbelieving depart let him depart. A brother or a sister is not under bondage in such cases; but God hath called us to peace."

The first two verses of this Scripture are simple plain statements. The wife should not depart from her husband, but if she does she shall not remarry. There are no conditions stated here. We may assume that the same restrictions apply to the husband as to the wife. The next verses deal with the problem of marriage when one person has become a Christian and the other has not. In no case should the believer be the cause of separation. If the unbeliever will remain with the believer this is best because the unbeliever is sanctified, or "set apart,"

## Divorce and Matthew 19:9

(Continued from page 5)

The gospel of the grace of God was given to Paul by special revelation, (Eph. 3:3). Thus the sermon on the mount was given under the law and to an earthly people and, although the principles appear again in the epistles yet the epistles are for a heavenly people.

We are exhorted by Paul to study and to rightly divide the word of truth. We cannot take law truth and enforce it in the church age. This solves the mystery of Matthew 19:9 and answers the question as to why divorce is not granted for adultery. Christ was speaking to people under the law and no divorce was necessary for the law declared, "the adulterer and the adulteress shall surely be put to death" (Lev. 20:10).

Thus a Scriptural divorce under Matthew 19:9 is very rare indeed. However, Joseph found himself in just this predicament; Mary was espoused to Joseph and "before they came together she was found with child" (Matt. 1:18). Had this been a case of adultery, Mary would have been under the death penalty. But since it seemed to be fornication, Joseph was planning to save her life for fornication was not always punishable with death (Deut. 22:26).

Thus we see that Matthew 19:9 does not apply to the church age for we do not kill adulterers in our time.

Search the Scriptures as we will, none can destroy the force of 1 Cor. 7:10—"Let not the wife depart from her husband, but and if she depart (if he is so bad that she cannot live with him) let her remain unmarried."

So important is this subject and so fraught with possibilities for joy or sorrow that I do not want to be in error concerning it. Thus I will be very glad to hear from any one who may feel that they have found Scriptural grounds that will overbalance these mentioned in this article. I have tried in vain to give comfort to anxious hearts.

We may wonder why God is so particular concerning the marriage relations. There are other reasons but let us look at one. God is very particular about his types. He killed Nadab and Abihu for breaking a type. Also Moses lost the opportunity of leading Israel into Canaan when he smote the rock the second time, thus breaking a type. Christ and the church are typified in the marriage relation (Eph. 5:32) and if divorce were permitted it might, in type, effect our eternal security.

Martinsburg, Pennsylvania.

by the believer. That is, through the influence of one Christian in the home, the others will probably yield to the constant, faithful, witnessing life. The children are holy, or "set apart," also, in the same way. But if the unbeliever depart the believer is not under bondage. Does this mean that the marriage is dissolved and the parties are now free to remarry? Not at all. It is the bondage of **SUPPORT** and **ASSISTANCE** that is dissolved. The Christian should live in peace and not seek to change the relationship; neither need he or she seek the deserter or feel obligated to assist or support. Since marriage is the union of the flesh and is not dissolved, save by death, it is not annulled in a case like this.

Such a statement on divorce may seem heartless to those who are accustomed to the lenient way in which it is thought of today. It is true that there is much unhappiness in married life for those who have married hastily, or have been deceived by an unfaithful mate. The old statement that an ounce of prevention is worth a pound

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# What will the SECOND COMING OF CHRIST Mean to Israel?

By Herman Hoyt

A Sermon Preached before  
Faculty and Students of  
Ashland Theological Seminary.  
In Four Parts. Part II

## PART II

**In the first place, just prior to the second coming of Jesus Christ the Israelites will be regathered in unbelief.**

The silent testimony of more than twenty centuries witnesses to the fact of Israel's dispersion. Their God-sent Messiah came unto his own and his own received him not. Because they cried out in frantic frenzy, "We will not have this man to reign over us, "we have no king but Caesar, away with him," there fell from the lips of Jesus those awful words of condemnation. On that tragic day as he made his way through the gates of the city toward the place of the skull, women followed weeping for him. To them he made this reply, "Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children." (Luke 23:28) And Israel has been weeping ever since. Some time before this, he had predicted the woes that should come upon them as a result of their rejection: "that they shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles until the times of the Gentiles shall be fulfilled." (Luke 21:24). The literal fulfillment of this prophecy cannot be gainsaid, buttressed as it is with 2000 years of Gentile oppression.

But during the thousands of years of her exile, Israel has been miraculously preserved. The words of the Lord from the lips of the Prophet Jeremiah (30:11) present the reason: "For I am with thee, saith the Lord, to save thee: though I make a full end of all nations whither I have scattered thee, yet will I not make a full end of thee." How the record of centuries witnesses to this assertion of the Lord. Where is Babylon the Great, that golden kingdom, whose mighty walls and hanging gardens captured the amazement of the world? Where is Greece whose glory of men and philosophic mind set the world aglow with beauty and symmetry? Where is Rome whose iron legions swept the coasts of the world in triumph? Where are the vanished empires before whom the straggling, struggling, stricken Jewish race have been driven to the four corners of the earth? The golden glory of Babylon, the silvered symmetry of Greece, the iron iridescence of Rome have faded into the shadows of oblivion like a beautiful sunset fades into the deep shades of night. But the Jewish nation still remains and constitutes en masse 15,000,000 indubitable proofs that what God said to Jeremiah is true.

This same God who scattered Israel among the nations and has preserved them from extermination has declared that he will again gather them back to their land. That this is yet a future event and not a pleasant memory of the past is made certain by Isaiah's insertion of the phrase "again the second time". (Isa. 11:11) "And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left from Assyria, and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shiner, and from Hamath, and from the islands of the sea." Through the mouth of the prophet Jeremiah, this same God sends forth a proclamation to the nations. (Jer. 31:10) "Hear the word of the Lord, O ye Nations, and declare it in the isles afar off and say, **He that scat-**

**tereth Israel will gather him,** and keep him, as a shepherd doth his flock." When the great shepherd, who once trod the shores of blue Galilee, and wandered through the vales of Judea shall set out to find the lost sheep of the house of Israel, he will bring them home safe to their fold in Palestine. In the long ago, under an Oriental sky, during a horror of great darkness, as a smoking furnace and a burning lamp passed between prepared sacrifices, a title deed to the land of Palestine was made, confirmed, and presented to Abraham and his seed. Its words run as follows: (Gen. 15:18b) "Unto thy seed have I given this land, from the river of Egypt unto the great River, the river Euphrates." Although Abraham never received a foot of this soil, and his seed have been dispossessed of their inheritance through 40 centuries, they still hold the deed, and its divine administration will yet put it into execution. The possession of no territory has been so strenuously contested as this strategic plot of the world. To this day the land spurns all foreign possession, and silently awaits the homeward march of its long-lost roaming inhabitants. Every silent hall, every broken city, every untilled field, every empty fold seems to be crying out, "We are waiting till they return whose right alone it is to live and dwell here." The answer to this plaintive cry is the words of the Lord: (Jer. 31:8) "Behold, I will bring them from the north country, and gather them from the coasts of the earth."

**Secondly, Israel will be tested and judged by the most horrible persecution that the world has ever known.**

This event will take place after the Jews have been gathered back to their land in unbelief. Jeremiah refers to this event in these words:—(30:5-6) "For thus saith the Lord: we have heard a voice of trembling, of fear, and not of peace. Ask ye now, and see whether a man doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail, and all faces are turned into paleness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble;" That prophet of weird and grotesque figures presents the words of the Lord thus: (Ez. 20:37-38) "And I will cause you to pass under the rod, and I will bring you into the bond of the covenant, and I will purge out from among you the rebels, and them that transgress against me: Daniel speaks of the same event "as a time of trouble, such as never was since there was a nation." The testimony of Jesus Christ confirms the words of these prophets: (Mt. 24:21-22) "Then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall. And except those days shall be shortened, there should be no flesh be saved: but for the elect's sake those days shall be shortened."

Although the Jews have been punished for 20 centuries amidst the nations of the world, the great testing time of Israel is an event of the future. It is known as the time of Jacob's trouble or the great tribulation. Although the great mass of Jews are gathered back in unbelief, there is a great division among them. Some, the orthodox Jews, are yearning for a coming Messiah. The modern Jews, by far the larger number, who believe the land will



be their salvation will say, "We will build up Zion and that will bring deliverance to our people. Our salvation depends upon the hills and mountains of Zion." To test and judge all the Jews, the time of Jacob's trouble is set. In this seething cauldron of punishment the Jews shall discover that (Jer. 3:23) "truly in vain is salvation hoped for from the hills and from the multitude of mountains; truly in the Lord our God is the Salvation of Israel."

It is during the last half of the closing period of this age that Israel shall be tested and judged. During the first 3½ years she shall enjoy the favor of the antichrist. But when his infernal brain has conceived the abomination of desolation, and his image is placed in the temple area to be worshipped and obeyed, he meets his first determined opposition. The Jews, long since cured of idolatry, will stubbornly refuse to bow the knee to this outrage against God. Aroused to Satanic fury, the beast will organize the most dreadful system of persecution against the Jews that has ever been known. Zechariah's description strikes fear to the heart. (14:2) "For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city." Christ's warning emphasizes the fearful fury of the Antichrist. He exhorts them that are in Judea to flee into the mountains; those that are on the housetops to forsake their goods; the man that is in the field to forget his clothes. But the poor women who travail with child or must care for their young become the pitiful victims of Devil-Inspired legions. Through three long years of merciless slaughter and persistent siege the Jews in their mountainous retreat resist the Antichrist. In the face of such dreadful onslaughts, their forces weaken; their supplies are consumed; their defense is being torn away. Utter defeat stares them in the face. In the morning they would to God it were even; and in the evening they would to God it were morning. Day by day the fighting forces of Israel are dying of hunger and thirst. The days lengthen into months and the months into years. The horrors of this last great trouble of Israel finally reaches a climax of suffering. And except those days be shortened there should be no flesh saved; but for the elect's sake those days shall be shortened. This is the great tribulation, the time of Jacob's trouble when all Israel shall pass under the rod that the rebels may be purged, and that the elect may have their characters fully tested and approved.

(To be continued)

## Divorce, What the New Testament Teaches about it

(Continued from page 7)

of cure would apply here also. Where the Bible is still the Word of God in the home and the parents are diligent in instructing their children in its precepts; where the Bible is the Word of God in the pulpit and the pastor is faithful in teaching his flock, and his flock are faithful in hearing the Word; where marriageable people understand that marriage is for life, and that the Bible teaches that we should "be not unequally yoked together with unbelievers," they are not married until they have had time to prove the other party. If the Bible, and not Hollywood's polygamy, is to be actually our guide, we will have much less dispute about divorce.

Warsaw, Indiana.

Sin is the concentration of desire upon some other force than God.—Bishop Wilberforce.

## SIGNIFICANT NEWS AND VIEWS

### UNEMPLOYMENT IN THE MINISTRY

Thousands of "superfluous" Protestant ministers are among the unemployed and there is a large surplus of "poverty-stricken" churches throughout the country, according to a report made public recently by the Institute of Social and Religious Research of New York, under the title "The Education of American Ministers." The report is based on a three-year survey of Protestant theological education in the United States and Canada. It states: "There is an excess of at least 85,000 feeble churches in the United States, which are unable to support the full-time services of either a trained or untrained minister. The probabilities are that less than a fourth of the Protestant churches are employing seminary graduates on full time, and less than one-sixth are employing graduates of both college and seminary on full time." The report holds that this lack of opportunity for trained men partly explains why "the general educational level of the Protestant ministry has been declining for the past hundred years." We did not know that such was the case, and are inclined to question the statement, anyhow. "The data indicates," the report continues, "that a church must have 350 members in order to adequately support a well-trained minister, and only 10 or 13 per cent of Protestant white churches meet this standard." The report emphasizes that the average salary of all ministers in 1928 was "about equal to the wages of semi-skilled workers."—But statistics do not tell all.—Methodist Protestant Recorder.

### KEELY LIQUOR CURE BUSINESS INCREASED BY REPEAL

A report from Dwight, Illinois, shows that the clientele of the Keely institute located there, which specializes in the cure of inebriates, has been greatly increased since the return of beer and the repeal of the Eighteenth Amendment. Last spring 3.2 beer was legalized and on December 5 the sale of hard liquors became lawful and the alcoholic content of beer jumped to 5 and 6 per cent.

In November, 1933, the institute had an increase of 32 per cent over the number of patients treated in November, 1932. December saw an increase of 65 per cent over the corresponding month of 1932. In January of this year the increase was 55 per cent and the increase in February was 38 per cent, according to comparative figures furnished by Secretary Nelson.—Evangelical-Messenger.

### MEXICO PLANS A NEW DEAL

Our friendly neighbor, Mexico, according to news writers, is planning to inaugurate a six-year National Development Plan, described as about halfway between Russian Sovietism and the Roosevelt New Deal. Under this plan the government will regulate national development and change the capitalistic ownership of land to a more socialistic program whereby each person will own some land and have a chance to educate his children. Thousands of new schools are to be opened in rural areas. Other reforms, such as taxes and wages, are included in this comprehensive program designed to bring economic independence to all the citizens of the republic.—Christian Advocate (Nashville).

### TUT TUT

It is really a shame the way the advertisers keep knocking the poor little cigarette. We have had occasion previously to come to its defense. Strangely the tooth-paste manufacturers seem to glory in suggesting that there is such a thing as tobacco stain on lady's beautiful teeth, not to speak of the way even some cigarette makers undertake to profit by showing that some brands create a cough and some are not fresh and all create an insatiable nervousness. One cigarette maker actually implies that some cigarettes can not be smoked incessantly!

Here, however, is the limit in the way of outrageous attack upon the lowly coffin-nail. In one of the most popular weeklies appears a half-page ad addressed to women smokers warning them that while "few people still object to women smoking in this enlightened age (?) most men instinctively do detest what's known as 'smoker's breath'—it ruins feminine charm."

Is not that an outrageous attack to be made merely to sell a



mouth wash? Of course every one knows that a woman who smokes is twice as beautiful, three times as charming as the non-smoker, and possessed of ten times the self-control.

Incidentally, however, can the mouth-wash people suggest to the poor, unlightened back numbers who "still object," but meekly submit to the trampling of their personal liberty how they can overcome the effects of the smoke the smokers blow into non-smokers' hair and clothes and food?

That would be something.—Christian Standard.

## OUR BIBLE STUDY DEPARTMENT

### The Fulness of Time

Being a Bible Lecture Delivered at the 1933 General Conference

By Willis E. Ronk

(Published Serially. Part I)

(Editorial Note—We are introducing herewith the second of Brother Ronk's Bible lectures, which he has kindly supplied us for publication. This lecture is only the background of a more intensive and extensive study which he has made of the subject, but we believe it is sufficiently detailed to be both informing and interesting, as was the previous lecture published. It is deserving of a wide and careful reading.)

"When the fulness of time was come, God sent forth his son—" (Gal. 4:4). The speaker has meditated for years upon these words, seeking to discover something of the fulness of their meaning. Perhaps we shall never completely comprehend them, but our thinking and our lives shall be richer for the meditation. I desire to pass on to you some of the results of my meditations with a prayer that they may be of help to others.

It is difficult, if not impossible, to separate the various forces entering into the preparation of the world for Christianity. All of the past, for good or evil, gave its contribution to that preparation. There are three immediate major contributions of which we must take cognizance, the Greek, the Roman, and the Hebrew. It seems best for the purpose in hand, to treat of them in the order named.

#### The Greeks

The Greeks were one of the most remarkable people, which the world has ever produced. Their intellectual and aesthetic contributions to the world have been unequaled by any people. The dim beginnings of this people are hidden in the uncertain pages of mythology. When they are first known to authentic history, they have already reached a fair stage of culture and civilization. Their land protected from the chill of northern climes and northern invaders by high mountains, and on all other sides by the warm waters of the Mediterranean Sea, this people was given security and freedom to develop their national traits. With this period of the Greek life we are not primarily concerned, but with the later results.

Politically the Greek comes into prominence and power through the world conquests of Philip and his son Alexander, who has been well named "the Great," and this supremacy ends when the Romans take the power from them. We are not interested in the Greek political supremacy, except as it ushered in the period of supremacy of Greek culture and influences. The name of Alexander the Great, is in many minds synonymous with conquest. Strange as it may seem, the conquest was the least of his achievements,—except as opening the way for later definite and greater achievements. The conquests of Philip and Alexander shook the ancient world to its very foundation. They "left the ruts of the past and cast aside convention. They ushered in a new era." (Angus). The old world was compelled to think afresh, and the Greeks were on hand to lead in that thinking, and to mould thought according to Greek standards.

One of Alexander's greatest contributions was the establishing of Greek colonies throughout the conquered provinces. These colonies became the centers of Greek thinking, culture and influence. Thus the Greeks became the great educative of the world. Pre-

viously, she had educated her conquerors, the Macedonians, and now during her political supremacy, she educated the world, and after her downfall politically, she continues to educate the Romans. The full significance of this may be seen, when we remember, that even today we are greatly in debt to Greek thought. To ancient Greece, we go for our beginnings of the sciences, for art, architecture, sculpture, music, literature, mathematics and for our philosophical beginnings. Fisher in "The Beginnings of Christianity" says that Greek philosophy not only, "tended to dissipate the superstitions of polytheism: it awakened a sense of need which philosophy itself failed to meet; and it so educated the intellect and the conscience as to render the Gospel apprehensible, and in many cases congenial to the mind."

Hand in hand with the unified Greek culture must go consideration of a unified Greek language. To what extent the ready acceptance of the Gospel by the Greeks was due to Greek culture and to what extent to the language no one can say. We do know however, that the Greek language became the universal language of culture of both the east and the west.

When the Romans conquered Greece, they went to school to their captives and learned their language as well as their art and culture. Hellenistic cities had been planted throughout Persia and India, and around the coast of the Mediterranean. Thus one language could be understood and used throughout the civilized world. The Old Testament was translated into the Greek, and was used extensively, at least by the Jews of the dispersion. It was the Greek language which Paul used on his missionary journeys, and practically all of the New Testament was written in the same language. Palestine itself was walled in by a number of Hellenistic cities and especially Galilee was under this influence. Thus we see that the language becomes the means of the spread of Greek conceptions, then in time of the Old Testament and finally of the Gospel and the New Testament.

The building of the Greek cities and the spread of Grecian culture was doubtless a farsighted military policy of Alexander the Great; but it was even more than this. Back of the policy was a strong belief that essentially all mankind was one, and Alexander tried to make real this concept. After the conquest of Persia, he married the daughter of the conquered king and hoped to have their son, neither Greek nor Persian, sit on the throne of the great empire. He encouraged intermarriage between the different peoples. This idea is important as we think of the universal concept soon to be presented by Christianity.

#### The Greek Weaknesses

We are not to infer from what has been said, that their society was ideal and that no flaw can be found. If this were so there would have been no need for Christianity. There were elements which led to failure so far as the Greek people were concerned. This can be seen nowhere better than in government. Upon the death of Alexander, his generals forgot their trust to rule for his son, and soon fell to fighting for places of prominence. Thus in a very few years the great empire fell apart, and the realization of the ideal of universality seemed far away. All of this was due to an inherent weakness of Greek character. Intellectually, the Greek could set up a fine code of ethics, but to him it was an intellectual process, widely divorced from life. Someone has said, that the Greek could think like a saint and live like the devil.

The failure of the Greek to govern himself, (Philip and Alexander were Macedonians) was due to this weakness of moral character, but the weakness of moral character was in turn due to the failure of religion. There were a thousand religious prostitutes in connection with the worship of Diana at Ephesus, and at one period of history, maidens served a time as religious prostitutes to gain a dowry for their husbands. Whether one is to say that these conditions were chargeable even to the best of the philosophers and their ideals of life which were no better, or that the ideals of the philosophers were made by the religious conditions, perhaps we cannot say. We know that both were low and that religion failed to give a moral tone to life, and that this lack ended in political failure. Here then we discover, that while the Greeks have made some positive preparation of the world for the coming of the Son,—that there was also a negative failure in that human learning and wisdom are not sufficient and something more is needed.

(To be continued)



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

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# For Discouraged Sunday School Teachers

By Canon Dyson Hague, D.D.

One day some time ago I was preaching in my church upon that wonderful text of the Lord Jesus: "All that which the Father giveth me shall come upon me; and him that cometh to me I will in no wise cast out" (John 6:37); and towards the close of the sermon I told the following story:

During the days of the South African war, in a beautiful home in England, an anxious father and mother awaited daily the advent of the postman for news from their beloved son, who was fighting there for his Queen, as an officer in one of the English regiments.

One day their hearts sang low as the postman handed in a letter edged with black. With trembling hands they opened it. It was written in a strange hand, and signed by a strange name. In loving and sympathetic language it conveyed to them the heart-breaking news that their beloved son had fallen in that field of battle and had passed away. As their grief became almost uncontrollable, their eyes caught sight of a little piece of paper which they had not noticed before, and which had fallen from between the leaves of the letter. This was just a torn sheet from a few words scribbled in pencil upon it, evidently by a feeble and dying hand. But its words cheered and have ever since cheered the hearts of those beloved parents; for upon it was written the last message of their dying boy, and these were the words:

Dying, father and mother, happy, for Jesus said: Him that cometh to me I will in no wise cast out.

The tears were wiped, as it were, from their eyes by an Invisible Hand, as they felt that the reception of that beautiful promise had been the means of numbering another beloved soul amongst the number of Christ's elect; and though their hearts were sad at the separation, they felt it was only for a little while.

While I was telling this story, I noticed that a gentleman, a perfect stranger in the congregation, was greatly moved by it. At first I attributed it merely to a sympathetic and emotional interest; but I had scarcely finished the service before he came up to the chancel and entered the vestry, grasping my hand with evident and sincere emotion. He said: "I cannot tell you how deeply impressed I was by that story of yours. I worked in South Africa during the war, and I want to tell you that that verse which brought life to that young officer was the verse which was the means of my conversion." It was the same verse that brought him to a knowledge of the Lord Jesus Christ as his own Savior, and ever since that time he has been working for Christ. (I may say that he is today one of the foremost workers for Christ as a layman of our Church in England, occupying a very influential and important position.) Then he said to me:

"Now I want to tell you a war story," and he said as follows:

"While I was ministering to a dying soldier, I asked him if he had any message for his mother. 'Yes,' he said, 'tell her I am dying happy!' 'Anything else?' 'Yes; write to my Sunday school teacher.' 'And what shall I say?' 'Tell her I die a Christian, and I have never forgotten her teaching.'"

"A few weeks afterwards," said this gentleman, "I received a letter from this Sunday school teacher, one of the most remarkable I ever received in my life. I have forgotten the details of the letter, but this was the substance of it: 'God have mercy upon me!' she wrote. 'God have mercy upon me! Only last month I resigned my Sunday school class, for I felt that my teaching was doing no good; and scarcely had I, through my cowardly, faithless heart, given up my appointed work, than I get a message from you telling me that my teaching had been the means of winning a soul to Christ. I am going back to my Rector at once to tell him that I will try again in Christ's name and I will be faithful to the end.'"

## Five Minute Sermon to Children

By Rev. G. B. F. Hallock, D.D.

A Hidden Secret (Object Sermon).

(As object—take a few chestnuts into the pulpit).

You all see what I have here in my hand—a few chestnuts. I am going to use them for a little lesson. I am going to speak about something that is not so very pleasant, but I am sure it is something you all know about.

But first let me say that nature has a great many secrets. They remain secrets only because people do not use their minds to find out her mysteries. The secrets of nature yield readily to intelligent research, and that brings blessings to humanity. The studies of the laws of nature are very fascinating and the results very important indeed.

Now, one of the common secrets of nature is the worm in a chestnut. We'll not talk much about this; but we all know the mystery. We take a chestnut fresh from the tree and as perfect as can be grown—it is brown and ripe and smooth, very beautiful, with not a mar on it. Yet on being opened we find that a little animal has destroyed the kernel. How is that? There is not a single puncture in the husk, the outside of the chestnut, to indicate where the worm gained entrance. To the average person this is a very perplexing phase of the chestnut problem. For this reason there are many people who, having seen with their own eyes, and without making further inquiry, declare that the worm is born with-

Oh, that I could speak with a voice to every Sunday school teacher in the whole world and to every parent in the Christian Church and could say: Teachers, teachers! Parents, parents! Go on! Go on! You are sowing seed. God only knows what fruit it is bearing.

Think, too, of that wonderful story, told in the Sunday School World, of the old carpenter, Mr. Benjamin Dix, of Caledonia, Ohio, how long years ago he found four boys ganging around a barn on which he was working, and how he persuaded them to become his Sunday school class. For five years the five stuck together, and when Mr. Dix was asked who those boys were and who and where they are now that they have become men, he said that the first was Charles Conway, a missionary in Central Africa; the second was D. R. Crissinger, the Chairman of the Federal Reserve Board; the third was George J. Christian, President Harding's private secretary; and the fourth was none other than Warren G. Harding, President of the United States.

So, dear teachers, never forget that you are engaged in the greatest work in the whole world. You may not have men who are going to be distinguished in the financial or literary world, but if only one child, one boy, one girl, were led to Christ by your faithful service, you would shine as the stars forever and ever. Don't give up! Don't give up! Love for Christ and souls never faileth; faith in Christ and souls ever conquers; sympathy and patience in Christ will ever have his smile and reward. It's character that tells. It's consistency that counts; It's reality that is the desideratum. But with these nothing will be impossible.

Toronto.

in the chestnut. That is their decision.

But the problem, however puzzling it may appear, yields to a very easy solution. In the springtime, when the chestnut burrs are young and tender, a beetle with a long, sharp snout, walks over the young chestnut burr and punctures a very small hole in its tender surface, and also drills a little hole through the thin husk of the nut itself. Into this small opening the beetle pushes a tiny egg. As the chestnut burr grows rapidly the injury soon heals over. Not even a scar is left to indicate that the chestnut has been visited by this little insect. It is known as the chestnut weevil. By and by the egg hatches and the little animal works its way into the kernel.

Not all these little animals have become full grown when the nuts mature, and the chestnuts that contain these have the appearance of being sound and good. But when cracked, the chestnut soon reveals that it is worthless. The kernel is not sound or good.

Now, here is our lesson. These heart secrets of chestnuts and other nuts are like the hidden secrets of some human hearts. Evil thought is the mother that sinks the germs of wickedness into the human heart. There such thoughts will grow until they devour all that is good and noble in us. That is why the Bible says: "Keep thy heart with all diligence, for out of it are the issues of life." The heart may seem to be



true and pure, just as the chestnut looks to be good. But sooner or later the revelation will come, when the heart will be called upon to prove itself, and it will be found unable to stand the test. A hypocritical appearance may seem to win for a time, but sooner or later the true revelation will come. Guard your hearts. Guard your thoughts. Don't let evil get started. This, then, is our text for this little sermon: "Keep thy heart with all diligence; for out of it are the issues of life" (Proverbs 4:23).

Rochester, New York.

**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick**

**JESUS TEACHES FORGIVENESS**

(Lesson for April 15, 1934)

Lesson Text: Matt. 18:21-35. Golden Text: Matt. 6:12

**MONDAY**

**The Duty of Forgiveness.** Mt. 18:15-20. What a compelling picture this of the enormity of sin! God, the sinner's Creditor, is represented as cancelling the embezzler-sinner's debt amounting to some fifteen or twenty million dollars! We sinners can never pay back to God nor make any return commensurate with the shortcomings of which we are guilty. Besides, whatever of our life we have spent in sin has been completely squandered—there is nothing with which we can repay. If and since God graciously cancels the debt analogous to millions of dollars, but how much more should we be willing to cancel the debt of a millionth part which may be "owing" us by our brother? And let us remember that the receipt God gives us is written in Jesus' Blood! "O to grace, how great a debtor, Daily I'm constrained to be!"

**TUESDAY**

**The Measure of Forgiveness.** Mt. 18:21-25. Jesus would have us lift our human sympathies above the level of cold calculation, and arithmetical precision. The Rabbi said "Until three times!" Peter more than doubled that number and asked "Until seven times?" Jesus summarily condemned this supercilious bookkeeping of offences, and replied: "Until seventy times seven!" God's forgiveness of our debts is "full and free, what right have we to presume to set bounds and limits? Forgiveness is to be "from the heart", not from the head. As Jesus pointed out to Simon the Pharisee (Lk. 7:36-50), "Her sins, which are many, are forgiven—for she loved much; but to whom little is forgiven, the same loveth little! An unforgiving spirit implies an unforgiven life!"

**WEDNESDAY**

**A Prayer for Forgiveness.** 1 Kings 8:27-34. Here is an excerpt of King Solomon's dedicatory prayer. What majestic concepts of God he evidenced. And how keenly he was aware of the heinousness of sin. "Hearken thou to the supplication of thy servant and of thy people ... and when thou hearest—forgive!" The king also confesses the proneness of frail human nature

to sin, and recognizes that sin in God's people is the cause of their repeated defeats. He catalogues the various classes of sins when he prays: "If any man trespass ... forgive! ... when smitten down because of sin ... forgive! ... when they confess ... forgive!" Solomon, it will be recalled, began his reign with that unique petition: "Give thy servant an understanding heart to discern good from bad!" (1 Kings 3:9).

**THURSDAY**

**Forgiveness and Restoration.** Hosea 14:1-9. The Prophet Hosea knew well the occasion and cost of forgiveness, for had not his wife been unfaithful, and had he not forgiven her infidelity? He must have written with no little emotion: "I will heal their backsliding, and I will love them freely, for mine anger is turned away from them!" While forgiveness implies the restoration of the penitent to fullness of favor, the demolition wrought by the offence often can never be restored. Our own forgiveness at the hands of God cost him the sacrifice on Calvary of his Son. "But God commendeth his love toward us, in that, while we were yet sinners—Christ died for us!" While the penitent should do his "stripe-washing" (Acts 16:33), only the Atonement can compensate the injury suffered!

**FRIDAY**

**Jesus Forgives a Sinner.** Luke 7:41-50. Sometimes the heart of the forgiven is not softened. The sympathies of the embezzler of \$17,000,000 were not broadened by the mercy of his Creditor—the same wicked heart that had prompted him to steal and squander, urged him to seize his debtor by the throat and unrelentingly demand restitution. But the woman "who was a sinner", out of the fullness of her heart's appreciation for what her newly found Savior had done for her, poured out on Jesus' feet her tears of gratitude, and her alabaster jar of ointment! Here are the two types of heart reaction. It is seen also in the way folk react to adversity. One life is mel-

lowed, and sweetened, and disciplined by adversity. Another is hardened, and soured, an becomes petulant under tribulation. The unforgiving "believer" is in himself a contradiction.

**SATURDAY**

**The Forgiving Spirit.** Acts 7:54-60. How beautifully Stephen followed in his Master's footsteps when he too was unjustly condemned, and mercilessly executed! The first "word" of Jesus from the cross was: "Father, forgive them for they know not what they do!" The last faint words of the first Christian martyr, as the stones pelted down upon him were: "Lord, lay not this sin to their charge!" Sin is not merely an enormous debt, it is also an evidence of enormous stupidity—"they know not"! No truly born-again-one will regard his sins with an attitude of menacing "smartness", but with a sense not only of remorse, but of shame! Sinning is the most senseless thing in the world for the sinner, to say nothing of the child of God. "Abstain from all appearance of evil!" (1 Thess. 5:22).

**SUNDAY**

**The Supremacy of Love.** 1 Cor. 13:1-8. How can one even presume to comment upon this masterpiece of literature, of thought, of truth! "The spectrum of love!" Just as the astronomer can catch the rays from the distant star with his telescope and pass them through the spectroscope and determine by a study of the spectrum the composition of the heavenly body, so can the believer's conduct be passed through this prism of revealed truth, and the thoughts and intents of his heart depicted. Verily love is the greatest thing in the world. It prompted God to give his Only Begotten Son. It constrained Paul to "live unto him who died and rose again!" (2 Cor. 5:14, 15). "Beloved, if God so loved us—we ought also to love one another!" (1 John 4:11). The drisen Lord asks us as he did Simon Peter: "Lovest thou me?"

<p><b>E. M. RIDDLE,</b> President Waterloo, Iowa</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p style="font-size: 1.2em; font-weight: bold;">CHRISTIAN ENDEAVOR AT WORK</p> <p style="font-size: 0.8em;">C. D. WHITMER, Editor, South Bend, Ind.</p> <p style="font-size: 1.5em; font-weight: bold; letter-spacing: 0.1em;">B R E T H R E N C H R I S T I A N E N D E A V O R U N I O N Y</p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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## Sherwood Leaves C. E. Leadership

Many Brethren Endeavorers have come to know and to highly regard Carlton M. Sherwood, general secretary of the International Society of Christian Endeavor and of the World's Christian Endeavor Union, and will regret to know that he has resigned his office effective March 31. The resignation was accepted with sincere and profound regret at a meeting of the Executive Committee of the Board of Trustees, whose resolution adopted on that occasion reads in part as follows:

"The place of Mr. Sherwood in Christian Endeavor for many years has been so intimate and conspicuous that an adequate appraisal or tribute is not easy. His life from boyhood to manhood has been completely given to the movement and its purposes.

"His march from the presidency of his own local society in Buffalo, New York,

through the office of president of the Buffalo Christian Endeavor Assembly, and the vice-presidency of the New York State Christian Endeavor Union, culminated in eight years of creative and remarkable leadership as general secretary of the New York State Union.

"He became in 1927 an officer of the International Society and in 1931 was elected its General Secretary. Coincident with this appointment, he assumed the responsibilities of editor of *The Christian Endeavor World* and Secretary of the World's Christian Endeavor Union. He assumed these unprecedented burdens of service at a most critical time and has carried them all with rare executive ability and increasing sacrifice and devotion.

"His editorship of *The World*, especially in supervising its change from a weekly to



a monthly periodical, has been noteworthy, and revealed editorial capacities of the highest order.

"The arrangements for two International Christian Endeavor Conventions, the numerous and increasing demands on the headquarters at Boston, contacts with kindred and allied groups, have won the widest commendation. He has charted the advancing religious educational program of Christian Endeavor.

"The members of the Executive Committee call to mind with deepest gratitude this long and faithful service to our beloved movement and to Christ, his church, and young people all over the world. It will ever remain with them as a fragrant memory of friendship and achievement."

The resolution, which closes with Godspeed to Mr. and Mrs. Sherwood, is signed by President Daniel A. Poling, Vice-President William Hiram Foulkes, and the members of a special committee on resolutions, Mr. Harry N. Holmes, Dr. A. E. Cory, and Rev. E. L. Reiner.

Mr. Sherwood's leadership in the field of young people's work and allied interests has included membership in the International Council of Religious Education. For seven years, first on a leave of absence and later on a part-time basis, Mr. Sherwood served as executive secretary of the National Citizens Committee of One Thousand, headed by Fred B. Smith, chairman. He is widely known as a writer and speaker, and within the past few years has traveled in approximately thirty states and provinces, as well as representing the American branch of the movement at World's Conventions and other gatherings in Europe.

The future plans of Mr. Sherwood will be made known at a later date. Under the presidential leadership of Dr. Daniel A. Poling, Mr. Stanley B. Vandersall and Mr. Carroll M. Wright continue as field and administrative officers, with headquarters at Boston. The movement plans an enlarged field service, in which these officers and numerous volunteers will share.

bars. Then you came along, and showed me a better way. I'll never be back there now!"

He is interrupted by a flank attack made upon the Bibleman by a company of greatly excited little girls.

"You remember me?" cries their ring-leader, a lovely, sparkling, brown-eyed little lady about thirteen years old. "Of course!" replies the colporteur, who talks with perhaps fifty people a day. "I gave you a Gospel last summer. Did you read it?"

Read it?—Indeed! Her story tumbles out, in eager, breathless sentences. She had read it many times. She had told her playmates how wonderful it was. They all wanted to read it. But she had only the one copy. So she offered to read it to them.

"I started a church!" she says proudly. In an abandoned storeroom, she had assembled her playmates in an informal Sunday school or Bible Class, or "church," as she chose to call it; and there she read to them the Gospel. Each week more children came. Now she had regularly more than fifty attendants. "It would be wonderful if they could all have their own Gospels."—"Tell you what," says the Bibleman. "I'll give copies to all the children who will promise to come to your 'church' every week until Christmas!"

The girls immediately demand copies. More children flock out from houses and alleys. Before he is done, the colporteur has distributed forty-eight Gospels. The face of the little minister of this children's "church" glows with gratitude. "Now we can all read together!" she says.

A cobbler, with a half-mended shoe in one hand and an awl in the other, his spare person covered by a leathern apron, comes out of his little shop to greet the colporteur. "I'll buy a hundred this time," he says. The Gospels are counted out, delivered to him, and paid for. The traveler from New York, who is spending the day with the colporteur, is curious to know what a shoemaker wants with a hundred Gospels. "A Gospel is tucked into every shoe that goes out of this shop," replies the cobbler.

And how did he become interested in doing such work? We go into his shop, and he recounts the story as we sit on the count-

(Continued on page 15)

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## GOOD FRUIT

Willard Price writes in Bible Society  
Record of a unique Colporteur

"Apples! Bibles! Pears! Plums! Testaments! Grapes! Gospels!" a voice is crying in the village street.

Window shades go up. Doors open. Villagers gravitate to the novel wagon loaded with Scriptures and fruits.

"Good fruit!" continues the itinerant merchant who is not content to sell food for the body alone. "Fruit for today, and fruit unto life eternal! Fruit of the vine, and fruit of the Spirit—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance!"

A young man buys a Testament—and a pear to munch while reading it. A housewife buys a basket of great plums with dewy, silken purple skins. "No, I don't want a Bible," she says. "Can't afford it."

He talks with her quietly and earnestly. "Yes," she agrees, finally. "I know we need it in our home—with my husband drinking and the children running wild. But there's no money to buy one."

She departs with her basket. She will discover, when she sets down the basket in her kitchen, that a copy of the Holy Bible has been slipped in with the plums.

This strange merchant, who gives away what he cannot sell, is a colporteur for the American Bible Society. Incidentally, he sells fruit. He would not want it stated the other way around. He is not primarily a fruit merchant who incidentally sells Bibles. The distribution of the Bible is his life; selling fruit is his living.

He seems well known. Many greet him. Some ridicule him. Rowdies, lounging at the street corner before a suspicious-looking "drug store," amuse themselves with throwing stones at him and yelling drunken taunts. One of the missiles stings his cheek. Bystanders are shocked—but the Bibleman does not appear to notice that anything has happened. A painful purple welt takes form

on his cheek. He is used to that. He has been stoned fifty-one times. Fanaticism, bigotry, and brutality still exist in the intermountain country, as well as in many other parts of this not quite civilized America of ours.

The Bibleman, ignoring this petty persecution, is deep in conversation with a man, whom he converted three years ago during one of his visits to the state prison.

"You found me a pretty sour customer," says the ex-convict. "I was just counting the days till I would be free—then I meant to get even with the ones who had done me in. I was headed straight for trouble. The chances are that six months after getting out, I would have been back behind the

## Misses Patterson and Byron Start Furlough

Yaloke par Boali, par Bangui,  
Afrique Equatoriale Francaise,  
January 27, 1934.

Dear Evangelist Readers:

I am sending just a brief note as a supplement to the letter recently sent you.

Our second furlough party, consisting of Miss Patterson and Miss Byron—Miss Patterson being accompanied by Miss Tyson as nurse, left Bassai for the Coast the morning of January 22nd. Word was received from them across country as they passed Carnot, (on the other angle of the V of which Bozoum forms the junction) that Miss Patterson although weary was enduring the trip exceptionally well.

On our stations now, during the absence of Mr. Foster and Mr. Jobson, who have driven the cars to the coast, (my car having been converted into an ambulance for Miss Patterson, and the truck accompanying for the other passengers, baggage and accessories), are nine missionaries, three at each station. Mr. and Mrs. Sheldon, Kenneth,

David, and Miss Crawford are at Bellevue; Mrs. Jobson, Miss Myers and Mrs. Kennedy at Bassai, Mrs. Foster, Miss Emmert and myself here. Just at present writing, however since Miss Emmert is itinerating, two missionaries only are present upon Yaloke Station. And yet the Oubangui-Chari Mission, in spite of its depletion by six furloughed workers, numbers eleven in Africa at the present moment,—sufficient with the power of the Holy Spirit to turn the world upside down.

We do not forget to number with our forces our dear Brother and Sister Taber and their little ones in France. Nor would we forget those upon the threshold of coming forth to the work, some nearer than they think. May God bless and return our furloughed missionaries, multiply our staff, increase the number of stations and give the power of the Holy Spirit to all those, who, among these black races profess his Name.

FLORENCE N. GRIBBLE.





## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### ARDMORE CHURCH

In January of this year Brother R. Paul Miller assisted Brother R. F. Porte in a most successful evangelistic service in the First church of South Bend. The proximity of so marked a victory had a good effect upon our work here at Ardmore. Naturally we wished that we might enjoy a similar blessing.

Humanly speaking it seemed impossible that Brother Miller might have any part in such a hoped-for victory. We had made no definite arrangements for such a service. He is generally scheduled for months ahead of time. Finances were uncertain. Also the field was somewhat new to the pastor and the unchurched element was not too well known by him. Suddenly, as God often works when the right time comes, every human obstacle was swept away. A church got dates confused and Brother Miller was available for a meeting for March 6-25. Our church immediately arranged to have him. Finances proved better than expected. Praying Christians raised genuine petitions to heaven for victory and then went out and gave the entire community a house to house canvass. Six weeks would not have been sufficient for the evangelist and pastor to have called on the unchurched who were discovered during that canvass. As it was on the last Saturday of the meetings and not until then they reached the last of the list of the unattached who had been out some time during the meeting and then that night and the Sunday following yet new ones came out. Altogether the Lord wondrously blessed us.

During the services 94 souls took their stand for Christ. As nearly as I can compute at this early date, 9 of these were first confessions. There were at least 3 Christians who rededicated themselves and determined to make this their church home. Quite a number of former members were reclaimed for the Lord's work. All in all it was a time of most gracious blessing from on high.

It is not to be thought that Brother Miller had everything his own way in this community during this period of time. The facts are far from that. Satan naturally roused opposition on more sides than one, but (Praise is Glorious Name) our confident hope of victory through Jesus Christ was not in vain.

We had all kinds of weather during this meeting but for the greater part it was good. The closing Sunday was a magnificent day

ideally suited to our purpose. Forty-eight hours later we were stranded in the heaviest snow of the season. Had it started to snow only one day sooner it would have sadly marred our last day. Again all credit is due our God.

The Lord mightily blessed Brother Miller's labors in our midst and his faithful preaching of the Gospel brought definite results. We rejoice. Many a soul has seen the light of salvation for the first time. Perhaps even some who were before comfortably settled in a convenient church membership. May the blessed word of the Lord continue and abound.

FRANK GEHMAN.

### NEWS OF THE COLLEGE

The Easter vacation lasted from Friday to Monday following Easter Sunday and many of the students went home for the vacation. Several gospel teams were out, one going to Kentucky.

We are doing quite an amount of inside painting now with student work, help having been received from the Federal Student Aid fund.

Basketball is now over so things are quiet from the standpoint of athletics. We had one athlete on the all-Ohio team, Ralph Clelan at centre, with two others receiving honorable mention.

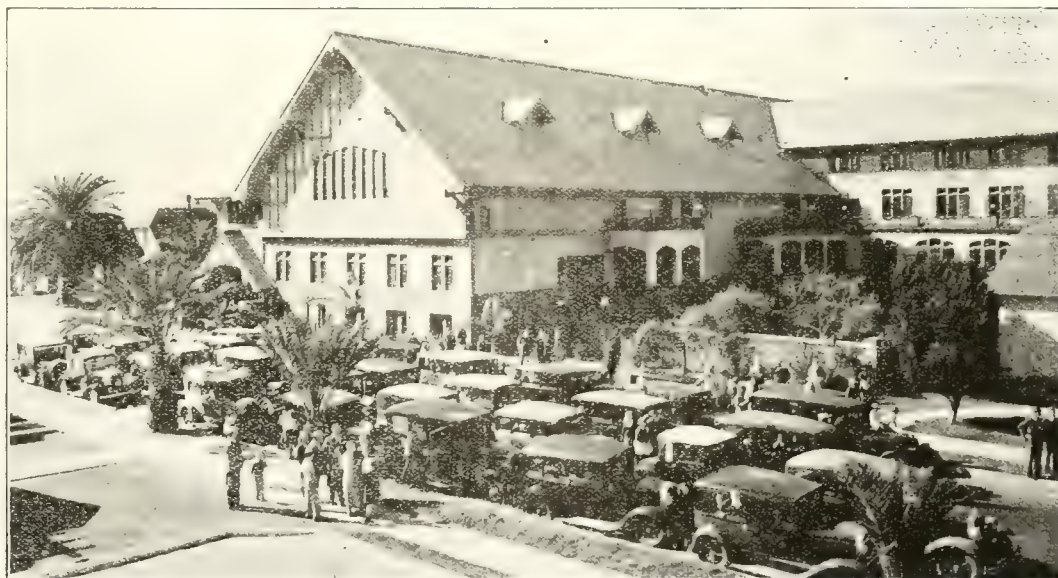
Notices have been sent out to Board members for the annual meeting on April 24. Both the North Central and the Ohio College Associations will hold their meeting before that date.

Things are shaping up for the end of the year. May Day has been set for the 19th. Meanwhile a mixed glee club is planning a trip through Indiana. Also there will be some baseball. Then over the week-end of April 27-28 the Y. W. C. A.'s of Northern Ohio will meet here, bringing some 74 girls here. Also, a week from this Saturday, the young people of the county under the leadership of Professor Puterbaugh will meet here for the day. This is a union of the active Christian young people of the county.

Also, Professor Black and the committee on student recruiting are working on plans for their work, one part of the plan being the sending of Professor Kenneth Monroe through certain churches in Pennsylvania, Virginia, Ohio, and Indiana and also to visit likely young people in nearby territory. The day is past when one may wait for students to come. One has to be eternally at it in order to keep the enrollment up to where it ought to be. This has involved an immense amount of work and no little expense. Without our new mimeograph and addressing equipment, this would be impossible. In the meantime, the class work of the college must go forward also.

The committee on the year book, "Pine Whispers," desires me to call attention to their publication this year. It will be among the best ever printed. Readers of this paper will do well to send for one. Address Mr. Garber Drushal, business manager, Ashland, Ohio.

EDWIN E. JACOBS.



AUTO FLEET OF FIRST CHURCH OF LONG BEACH, CALIFORNIA

The drivers of these machines go out into the city on Sunday morning and bring children to the Sunday school and return them safely to their homes after Sunday school. They do not go promiscuously about seeking whom they may happen to find, but the whole task is thoroughly organized and directed by a committee headed by Mr. W. T. Stettenbenz, with Miss Bertha Quaintance assisting in taking reports of absentees, removals, sickness, etc. In a recent letter to the editor, Mrs. N. H. Nielsen says, "This committee consists of

forty-five drivers of automobiles, who go all over our city, and bring in as many as 500 boys and girls to our Bible school on Sunday morning." During the year 1933 this "Transportation Committee" carried a total of 7,781 boys and a total of 10,491 girls, making a grand total of 18,272. Insurance against accident is carried by the Bible School. This work was begun about three years ago and has become a permanent feature of the school's program.



## THE BRETHREN CHURCH AT TEE-GARDEN, INDIANA

The first Sunday in February we had the pleasure of starting a three weeks' meeting with our good Brother, B. H. Flora, at the Teegarden Brethren church, Teegarden, Indiana, closing on Sunday evening, February 25th.

The only trouble we encountered while here in this meeting was that of finding room to seat the people, as we had an overcrowded house from the very first night. It certainly looks good to see men and women hungering for the Word so much that they are willing to undergo the discomfort of being packed in a house in any old way for an hour of worship.

We had the pleasure of seeing twenty accept our Lord as their Savior in the meeting. All except four of these were adults. We baptized fourteen in the pool at the North Liberty church the afternoon of the last day of the meeting. In making this trip through the snow by automobile some one remarked that the string of cars looked like a funeral procession. This was answered that it was indeed a funeral procession. We were going to bury the "old man" by baptism into the likeness of his death! An impressive Confirmation service was conducted at the evening service.

We are looking forward with much joy to a return engagement here for another three weeks' campaign next Fall, which will begin, Sunday, October 7th. This community holds forth great promise of becoming a large organization for Christ, and we are praying that the Lord may have his way and that many souls shall be brought to the feet of the Master.

Our Brother Flora is doing a wonderful work here in serving this church and the one at County Line also. He has been retired for some time, but rather than see these people without a pastor, he is doing all he can to hold them together. It was a great pleasure to work with Brother Flora, whose experience in the Christian ministry covers the space of many years, and we shall never forget the three weeks of inspirational cooperation given us in the work of our Lord here among these willing workers.

"Now unto him that is able to keep you from falling, and to present you faultless before the presence of his Glory with exceeding joy, to the only wise God our Savior, be Glory and Majesty, Dominion and Power, both now and ever." Amen.

THE McCARTNEYSMITHS,  
Waterloo, Iowa.

## MEETING AT COLLEGE CORNER BRETHREN CHURCH

On Sunday evening, March 11th, we closed a two weeks' meeting at the College Corner Brethren church, near Wabash, Indiana, where our Brother Ora C. Lemert is pastor.

We found there a splendid group of people, and Brother Lemert's work as pastor speaks for itself. That he has been making a continual evangelistic plea in his sermons is evidenced by the fact that all of the young people attending the Sunday school are members of the church, with the exception of possibly two or three.

We had the pleasure of attending two Christian Endeavor meetings under the able direction of Misses Florence and Miriam Bowman, which were indeed an inspiration. Two Christian Endeavor groups are di-

rected by these young ladies; the Seniors by Miss Florence, and the Juniors by Miss Miriam. The older people at the same time hold adult class meetings in another part of the building under the direction of various leaders selected at each meeting.

A wonderful fellowship was greatly enjoyed here among these good people. The inclemency of the weather greatly reduced the attendance; but all in all, we were wonderfully blessed, and we trust that our ministry here for the two weeks will not have been in vain.

We appreciated the delegations from other churches attending this meeting on the "special" evenings. The church at Teegarden sent a delegation of thirty-nine, covering a distance of seventy-one miles in a large school bus, the courtesy of Brother Millard Lemert. The Brethren at Tiosa church near Rochester, Indiana, furnished a delegation of forty-one; and the Brethren at Roann, Rev. Pontius, pastor, had a delegation of forty-two present.

We were entertained in the home of our good Brother and Sister Elmer Bowman, which we greatly enjoyed. Our noon meals, and also many evening meals we had at various other excellent homes where the committee had arranged for us, and it is needless to say that we were amply cared for in every respect, thanks to the kindness of God's own children.

The membership of this church is composed of young people to a very great majority, and observation of their willingness to enter into the work of the Master confirms the writer's opinion that out of these will come men and women who will accomplish a wonderful work for the Lord. And may his richest blessings be upon them!

THE McCARTNEYSMITHS,  
Waterloo, Iowa.

## HERETICS, BEWARE!

The Reformed Church Messenger writes: A dispatch from Vatican City, dated March 10th, tells us that Pope Pius exhorted the Order of Dominicans throughout the world, especially the lay members of the Order, to rally to the standard of St. Dominic and to drive out heresy. In an apostolic letter addressed to the General of the Order of Dominicans, commemorating the 7th centenary of St. Dominic's canonization, Pius recalled the reliance that the Popes had placed on the Dominican missionaries to drive out heresy in the era of the Inquisition, and urged modern Dominicans to "follow the example of the founder".

This reference to the Inquisition raises some interesting questions: Is it to be regarded as a commendation of the use of the rack and the thumbscrew? Does the Holy Father think that the time is ripe to resort once more to terrorism and torture? Does he accept the Jesuitic credo that "the end justifies the means"? Has he been so deeply impressed by the methods of the Fascists, the Nazis and the Soviets, that he has reached the conclusion that the Roman hierarchy should fight fire with fire? If so, it will be necessary for Protestants to watch their step.

Perhaps this questionable plea from the Pope has some connection with the remarkable utterances recently made in St. Patrick's Cathedral, New York, in Lenten sermons by the Rev. Dr. Fulton J. Sheen, of the Catholic University of Washington, in which he compared the Protestant churches to the Prodigal Son and attributed to Protestantism about all the evils and disasters

which afflict the modern world. The only hope of the world, as he sees it, is in the return of all the prodigals to the Father's house, and he has the nerve to picture the Roman Catholic Church as that Father.

Replying to this astounding assertion, Dr. William Pierson Merrill, of the Brick Presbyterian Church, says: "Protestantism has in many ways played the prodigal and needs to come back to the Father's way of life; but when the preacher presented the Church of Rome in the part of the Father, he came very near to the sin of blasphemy. God is the Father to Whose home all of us, the elder brother as well as the younger, Catholics and Protestants alike, need to return, repenting each of his sins, his failure to live according to the Father's heart and will." Dr. Ralph W. Sockman, of Christ M. E. Church, wisely adds: "This is no time for Protestants and Roman Catholics to spring into debate about their respective merits. In the face of the overwhelming public needs, the Church of Christ should sink its differences and show a united front. The only spirit in which to approach the task of recovery today is that spirit of 'malice toward none and charity for all', which Lincoln expressed when he confronted a similar task of reconstruction seventy years ago. It seems only fair to say that the Protestant Church has shown something of that generous spirit when in every drive for public relief it gives far more than it asks back for its own members."

It will probably be remembered also that the Father of Christ's parable did not resort to the methods of the Inquisition to cause the prodigal to say: "I will arise, and go to my Father!"

The Evangelist does not always agree with Dr. Merrill, but it does on this occasion when he speaks of the nearness of the distinguished Catholic educator to "the sin of blasphemy." We are not in agreement with Dr. Sockman, however, when he says "the Church of Christ should sink its differences and show a united front." The "united front" would be desirable, if it could be brought about on the basis of faithfulness to the whole word of God. We are not advocating that Protestants and Catholics, nor any other groups, shall "spring into debate about their respective merits," but we do believe there should be no sacrificing of the Gospel for the sake of unity, but that we should go on proclaiming and "contending for the faith" in a constructive manner, though not being contentious. But all this reminds us of the efforts of certain religious leaders to reprove their fellow Protestants for prejudice and intolerance shown toward Roman Catholics. The statements credited to the pope and to his American apostle show where the prejudice and intolerance really exists. That is where we learn what intolerance means—from the Catholics. We do not believe Protestants should cherish a bitter, unchristian attitude toward Catholics or any one else. They should not only love the truth, but should love and be gracious towards those who are in error. But the popular effort to lay the blame for religious prejudice at the Protestant door is not well taken.

## TEN COUNTS AGAINST THE CIGARETTE

1. Cigarettes are costly. The people of the United States spend more for tobacco than for their marvelous free public schools.

2. Cigarettes are wasteful. One who begins at twenty to spend \$2.50 a week on



bacco would save \$25,000 by the time he reached sixty-five, were he to invest his money at six per cent compound interest.

3. Cigarettes have a negative influence. Their use leads young people into careless company.

4. Cigarettes tend to break down ideals. They are helping to reduce our American standard of womanhood to the lower levels of less advanced countries.

5. Cigarette makers are money mad. They have had to be restrained by the government from publishing untrue advertising.

6. Cigarette makers are selfish. They are using the powerful art of psychology to read the habit among ignorant and helpless peoples.

7. Cigarettes are unsafe. Their use causes fires, accidents, and gasoline explosions.

8. Cigarettes are especially bad for the door workers whose supply of fresh air, sunshine and exercise is limited.

9. Cigarettes cause failure. They slowly destroy that small margin of superior excellence required by the exacting conditions of today's life.

10. Cigarettes are the enemies of progress. They eat up the surplus of money and health—that small but all-important margin that carries one man or race beyond another.—Adapted by The Gospel Messenger from a statement by J. Elmer Morgan, Editor National Education Association Journal.

### THE SOUL'S GROWTH

*How does the soul grow? Not all in a minute;  
How it may lose ground, and now it may win it;  
How it resolves, and again the will faileth;  
How it rejoiceth, and now it bewaileth;  
How its hopes fructify, then they are blighted;  
How it walks sunnily, now it gropes benighted;  
Led by discouragements, taught by disaster;  
How it goes forward, now slower, now faster,  
All, all the pain past, and failure made whole,  
Is full-grown, and the Lord rules the soul.*

—SUSAN COOLIDGE.

### ATTEMPTS TO SEIZE EVANGELICAL ENDOWMENTS

In the English Church are large Protestant Patronage Trusts, which have been contributed in the past by evangelical Christians to secure evangelical pastors in the lapits of the state church. These are now the object of attack by the clericalizing party in the church, who evidently hope to capture them for their clericalizing ends. This is the object of the recent Benefices Measure (Purchase of Right of Patronage) which has passed Parliament. The Martyrs' Memorial Trust is the one which will suffer most from this legislation. "What the vers-that-be in the church are aiming at," says a correspondent in the *English Churchman*, "is the virtual extinction of trustee patronage, and its transfer to diocesan boards, for the simple reason that trustees are the most solid bulwark left for the maintenance of some measure of Protestantism in the Church of England." "It says the same paper editorially, "the

crowning effort in a series of measures aimed at the destruction of Protestant Patronage Trusts." Strenuous efforts were made by the Anglo-Catholic politicians in and out of Parliament to force this legislation through. The sacerdotal members of Parliament sent out an urgent appeal to fellow members to be in their seats when the legislation should come up and streams of letters and telegrams were directed to Parliament urging the passage of the bill.

Catholicizers in England and Unitarianizers in America are both after evangelical property, the gift of self-sacrificing Christians in the past to the cause of Christ.—*Sunday School Times*.

## SIGNS OF THE TIMES

(Continued from page 2)

ferences throughout the country, but this one at Altoona is outstanding in certain respects. For one thing, these people have held over three hundred conferences in the years that are past. Also the attendance is most remarkable. There is no great campaign of publicity carried on, yet the people attend in large numbers, apparently because they love the Word. Although meetings were being conducted by Paul Rader in the city at the same time, the evening audiences at the Conference ran to five and six hundred. And I never saw so many Bibles opened and in the hands of an audience of that size.

It was a pleasant surprise to find three leading churches there pastored by ministers who had been students of mine in the Philadelphia School of the Bible; the Calvary Baptist, First United Presbyterian, and Memorial Baptist. It was also a pleasant experience to visit our own church in Altoona for the first time, when I preached on Sunday night in response to the kindly invitation of Brother Sands.

## Good Fruit

(Continued from page 12)

er among repaired shoes, in each of which has been placed a lamp to deliver the feet of men from falling.

Two years ago, he tells us, he stood tip-sily at the edge of a street crowd listening to the preaching of the colporteur. Beside him was his small son, who liked the Bibleman's stories, and suddenly demanded that his father buy him a Bible. "You don't want a Bible. I'll get you some candy." "No," the boy insisted. "I want a Bible."

There was nothing for it but to get him a five-cent Testament. The lad bore it proudly home and placed it on the center-table. Thereafter the father could not come home without being accosted with "Daddy, read this book!"

He read, under protest. He was bored. Through the fog created by habitual drinking, the meaning of the book did not get to him. The boy was thrilled by the story, and daily demanded more. Several times the father hid the book. The boy routed it out and put it back on the center-table. This went on for six months. Finally, the book was desperately buried at the very bottom of the family trunk, at the back of the attic. For months the boy searched high and low. At last, he said, "I know where it is. At the bottom of the trunk."

He kept at his mother until, to pacify him, she went back into the cobwebs, unlocked the trunk, and took out the contents. "Just to show you," she said; not knowing that the book was really there. "Farther down"—insisted the boy—"at the bottom." Sure enough, under the last garment lay the book. It went back on the center-table. Then the whole thing began over again—"Daddy, read this book!"

One day, a passage caught the attention of the reader. He put the book in his pocket—took it down to the end of the vegetable garden, behind a screen of growing corn—sat on a log, and read. He kneeled by the log. There, with his boy's book in his hand, he was converted. When he returned to the house, he astonished his son by saying, "I'll read this book to you whenever you like, son. And watch for the Bibleman. I want to buy a lot more books!" And now, with the spirit of one who knows something too good to keep to himself, he sends out the story with every shoe.

The Bibleman, seventy-two years old, meets everywhere those he has helped during a long life of self-sacrificing service. This lends to the sunset of his life a peace and joy that even a few stones cannot disturb. He is loved, hated, despised, persecuted, respected. His living is meager; for fruit, in these years, brings little more than the cost of picking. He scorns personal comfort. If a home is not open to him, he remembers One who had no place to lay his head, and he sleeps on the ground underneath his wagon, or in a convenient barn. During the last five years, he has sold or given away 70,000 copies of Scripture. Except for his method of meeting expenses by the sale of fruit, he is not unique in any way. He is typical of hundreds of colporteurs the world over, who are giving their lives that men may be filled with the fruits of righteousness.

## OPINIONS OF OUR READERS

### REACTIONS TO A SERMON ON MODERN AMUSEMENTS

My dear Mr. Baer:

I am sending you an article that you are welcome to publish, if you see fit to do so; but if you do, please do not publish my name or address; and you may give it any title you please. This is a report of an actual occurrence. The talk was against dancing, card-playing, movies and cosmetics—the same kind of talk that I have heard dozens of; and I believe it accomplished absolutely nothing that the speaker intended it to.

I know that there are evils in all those things, but I think our preachers are worse than wasting their breath when they go at the subject in the way they do.

In former times I have heard a lot of the same kind of comment after such talks, but this time I thought I would jot down all the talk I heard, both favorable and the opposite.

Yours very truly,

Signature .....

(Editor's Note—We are acceding to the request of our correspondent for publishing of the article without name and address, as



our readers will recognize the very nature of such a report makes it advisable. That will at the same time make it easier for any who may wish to express a disagreement to write their views frankly without seeming to be personal. We are certain that the writer of this article will not be at all displeased if some of our readers should give opposing views. Or it may be that some of you may wish to support the view expressed in the preceding letter. Preachers as well as laymen are welcome to write their views on the advisability of modern amusements. Is the preacher neglecting his duty who does not deal with the problem? Or is he butting into the realm of personal liberty who presumes to give his people advice along this line? Or are such things properly within the realm of pulpit discussion, but require being done in a wise and tactful way in order to be received and to accomplish the good desired? If you have a conviction about this matter, you are welcome to write it. But please sign your name. In case some one has a local situation or actual occurrence to report that might involve personalities, such as is the case with this report, we will consent to the omission of signature in publication if the article is otherwise printable, but we must know the name of the writer. And where nature of article permits, it is always best and more satisfactory to publish writer's name with article. Following is the report of the survey made by the writer of the preceding letter.)

#### The Reactions

A young preacher, very earnest and no doubt sincere, in a recent talk felt it to be his duty to score modern amusements. There was a large audience in which were many young people; these people are not uninstructed, they have frequently heard the same kind of talks and sermons ever since they can remember. The present writer thought it might be interesting to get the reaction of the congregation on the subject; It may be said that most of these folks are active church workers and first rate people. Here are the comments, as far as they could be gotten:

Girl, 21: "I use a little rouge, lipstick and powder and still expect to. Those things used in moderation are no worse than pretty clothes or arranging the hair attractively."

Woman, 40: "Those are his ideas of things—not all of us have the same ideas".

Woman, 80: "Wasn't that a grand sermon!"

Girl, 23: "It makes me feel badly to be lightly spoken of for using cosmetics; I do it because my employer expects it of me—I work at the counter where those things are sold, and if I quit my job there will be no one to support my mother and me".

Woman, 60: "A splendid sermon!"

Woman, 35: "If such things must be said I wish it would not be done on Sunday morning; I believe that time should be used for worship, and we ought to get some inspiration that would give us courage for our tasks during the week".

Girl, 21: "The story of the girl going to disgrace is too funny; she didn't lose her morals on the dance-floor; if she had stayed there she would still have her good name—she lost it where other girls lose it, out in the dark somewhere".

Young man, 22: "It looks as though he was trying to dig up dirt. It was all negative; they are always telling us what we

mustn't do. Why don't they tell us what we should do?"

Girl, 17: "When people talk like that it seems as though they must be evil-minded".

Woman, 50: "Why don't they say something inspiring, something that will make the young people want to do the highest things they are capable of?"

Girl, 18: "He is not consistent, his girl has a permanent wave and she uses cosmetics".

Man, 40: "There is as much betting and gambling done on outdoor games and athletic events as there is in card games".

Girl, 18: "When they make such speeches they have nothing else to fill their minds".

Woman, 60: "An old-time sermon—we should have sung 'The Old-Time Religion' after it".

Man, 50: "A goor talk, it took courage to do it".

Woman, 55: "It makes me feel sad when they preach such things, because some of the things that they say are not true, and the young people know it. It tends to make them lose confidence in everything those preachers say".

Girl, 17: "I see no more harm in a little rouge, lipstick and powder than in waving the hair".

Girl, 21: "It is wrong to wave the hair. I think it was a good sermon and we ought to have more of the same kind".

Boy, 17: "That fellow's dippy!"

## OUR LITTLE READERS

### THE FAIRY IN THE STOVE

Right away up in the wilds of Sutherlandshire there was a small farm called Heatherside, and in it there lived Farmer McDougal, his wife and their two children, Jim and Alice. Also with them lived the children's Grannie, a dear old lady, who spent most of her time in bed, having rheumatism.

Grannie dreaded the icy cold winter, and found it very hard to keep warm, so everybody rejoiced when one day Farmer McDougal announced that he had a surprise coming for Grannie which would keep her room beautifully heated. Alice and Jim guessed that it was a stove, and they went out on the hillside the day the carrier was expected to look for him.

"It's awfully cold," Jim said. He was a tall fellow of thirteen.

"Awfully cold for my little Italian fairy," his sister answered in low tones. Alice was only just six, and she had had as companion an imaginary little person called Claudina for some weeks. Jim thought it all rubbish, and he said sharply:

"Now stop talking about your Italian fairy! Why is she Italian, anyway?"

"Because Grannie has been talking to me about Italy," said Alice, in a rage. "And you know I do believe in fairies, Jim."

"You say you do, but you don't really," answered Jim, irritably.

"Do believe that I believe," pleaded Alice. "My fairy's right here by your foot, shivering in the cold blast."

I am sorry to say that for answer Jim gave a kick into the air. Alice burst into tears, and ran on to the moor, nor was she present when at last the carrier arrived, bringing a lovely anthracite stove for Grannie's room.

When at last Alice (and her fairy) came in, she was most excited to hear all about the stove with the big square door. And it was a day or two, when it was fixed and lighted and beamed redly, the little girl said in garrulous tones, "Grannie, I shall let my Italian fairy live inside the stove now, that it's getting so frosty."

"A good idea," smiled the dear old lady "if she won't get burned."

"She's magic, Grannie," reproved Alice. "Her body is full of magic. She can burn."

"Oh, stop it, Alice," muttered Jim. "You're only showing off. You know as well as I do that you don't believe in fairies." Then Alice cried, but directly Dadd came to make up the fire she recovered and pushed her fairy (in a pretended way) into the stove.

Months passed, and in early February Farmer McDougal and his wife were called away to see Alice's aunt, who was seriously ill in London. Many instructions were given to the children to be good in the parents' absence. Jim was told to take charge of Grannie's stove. It must never go out, night or day! He was directed to fill it up last thing every evening. The didn't want dear Grannie to grow ill as well as Auntie. Alice whispered to herself that her fairy would die if the stove went out. For the fairy had again and again joyfully waved to Alice through the front of the stove to say it was jolly, and only its heat was keeping her alive till the warm day of May, when she could again frolic with Alice on the mountain side.

About a week after his parents had left for London, on a bitterly cold night, Jim was so much taken up with a crossword puzzle that he quite forgot to fill up Grannie's stove. Grannie woke hours after Jim was in bed. She could not move. The stove was almost out. Only a tiny red gleam remained.

By the ray of her night light Grannie suddenly saw little Alice at the door.

"Grannie, did Jim forget your stove?" heard the fairy Claudina calling, so I woke. Oh! it's nearly out. Claudina's all fainting, I'll get Jim."

Presently Jim, blinking and apologetic was down, and pouring in anthracite. The fire was saved; it glowed again. Claudina Alice thought, danced and waved.

"Good kid to wake," Jim said to Alice.

"Claudina called me. Now do you believe that I believe in fairies?" demanded the small person in the pink nightdress.

"Suppose I must; girls are queer!"

"Life is very queer," said Grannie. "And there are many things that cannot be explained, my chicks. Let us be kind to one another."—British Weekly.

Humility is a beautiful virtue but to be timid, fearful and therefore unwilling to attempt great things for God is not humility but lack of trust in God.—*The Watchman-Examiner*.

## ANNOUNCEMENTS

### FORT SCOTT, KANSAS

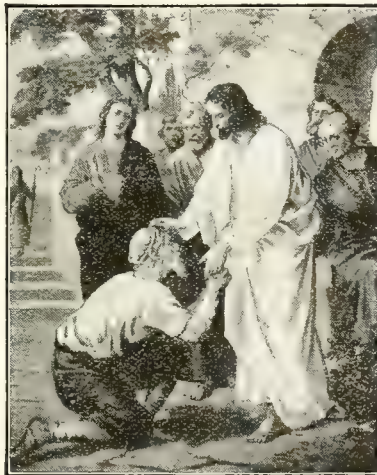
The Brethren church of Fort Scott, Kansas will hold communion services on Sunday evening, April 29th. An invitation is extended to all who can be with us at that feast.  
L. G. WOOD, Pastor.



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# THE BRETHREN EVANGELIST



## The Great Physician

William Hunter

*The great Physician now is near, The sympathizing Jesus;  
He speaks the drooping heart to cheer, Oh, hear the voice of Jesus.*

*Your many sins are all forgiv'n, Oh, hear the voice of Jesus;  
Go on your way in peace to heav'n, And wear a crown with Jesus.*

*All glory to the dying Lamb! I now believe in Jesus;  
I love the blessed Savior's name, I love the name of Jesus.*

*And when to that bright world above We rise to be with Jesus,  
We'll sing around the throne of love, His name, the name of Jesus.*



## Signs of the Times

by  
Alva J. McClain

### SAVAGERY and Social "Progress"

It is curious how the human mind travels in circles. Seneca, a noted Roman statesman in the days of our Lord, very frankly advocated the pagan practice of killing defective children. He said, "Monstrous offspring, we destroy; children too, if weak and unnaturally formed from birth, we drown." And he defends the practice on intellectual grounds, "It is not anger, but reason, thus to separate the useless from the sound."

The abolishment of this horrible practice in the Roman world is listed, by some thoughtful historians, as one of the major accomplishments of the Christian Faith.

But nothing remains accomplished in a sinful world, it seems. A professor of sociology in this State has recently advocated, in the name of science, the killing of human defectives. The same man has also expressed himself as being vigorously opposed to capital punishment for criminals.

Thus, in the name of social progress, we are asked to KILL THE INNOCENT CRIPPLES, AND PRESERVE ALIVE THE GUILTY CRIMINALS.

In a really progressive society of human beings, an advocate of such views would probably be himself regarded as a "defective" in some respect. I do not know just what would be done to him, but at least he would receive more merciful consideration than his proposed scheme accords to other "defectives".

### HOW We Got Our Bible

Brother Kinzie of Harrah, Washington, calls my attention to an article which has been published widely through a newspaper syndicate. A Dr. George M. Lamsa, said to be an Assyrian scholar, is publishing a version of the four Gospels based on certain manuscripts preserved by a sect of Nestorian Christians. Judging our present English version and text by his findings, Dr. Lamsa claims that it contains at least 1400 errors. His assertion has troubled some believers in the Word.

But the matter will not appear very serious if we remember that Dr. Lamsa is dealing with a very small portion of the material from which we derive the text of our New Testament.

The Greek text of our New Testament is determined from three sources: **Ancient Versions, Early Translations, and the Writings of the Church Fathers.** The Manuscripts are copies of the New Testament books in the language in which they were originally written. The Versions, as the name signifies, are translations of the New Testament into the different languages of the ancient world where the Gospel was preached. The writings of the Fathers are of value because they quoted often from the New Testament.

Now among these three sources there are thousands of documents. Of the Ancient Manuscripts alone, and which are the most important source, we have over four thousand in parts or in whole. The Early Versions are of secondary importance, and Dr.

Lamsa has been dealing with only one of them, the Syriac.

Obviously, in the making of all these documents by the laborious method of copying by hand, mistakes were made. And among the thousands of manuscripts many variations can be found. But fortunately, because of the great wealth of source material, it is possible to determine the original reading when variant readings occur. This is done by comparing the various manuscripts. To take an illustration, if one thousand persons were set to copy a certain piece of writing, probably every one would make some mistakes. But they would not all be likely to make the same mistake in the same place. In the case of any certain difference where ten copies had it one way and 990 copies had the same text another way, the reading of the 990 would be regarded as the true one.

And competent textual scholars declare that in our New Testaments the original text can be determined with such accuracy that in only one word out of every thousand is there any real question as to what was the original. And if you use the American Standard Revision you may find all the texts where such question exists, as they are indicated in the marginal notes. Furthermore, you will find that none of these texts affect any fundamental doctrine of the Word.

Now the weakness of Dr. Lamsa's contention is that he is taking one document among thousands, and that one from the source material which is secondary in value, and on the basis of this one document he proposes to fix the true text of the Gospels against the testimony of thousands of other documents. It is like taking the testimony of one man against the testimony of several thousand.

Some time I hope to write a series of articles on this page dealing with the Sources and History of our English Bible. It is a subject in which people are greatly interested, but it has been neglected.

### ROMAN Catholicism and the World Parliament

A group of Roman Catholic scholars, working under the direction of that Church, has recently made a study of the world situation and now offers a remedial plan which is said to be based on the encyclical of Pope Pius entitled "Reconstructing the Social Order."

The plan calls for a new international money system, the national organization of councils and cooperatives, and then the formation of an international organization in which all the various national organizations would have representation. Commenting on the scheme, a news writer says, "Put it all together, and it spells brotherhood of man, an economic federation in which nations, employer and employee, capital and labor, producer and consumer, would have representation. St. Peter's is the basilica of a faith common to all countries. Perhaps the nations may erect a basilica for a common economic and social creed that will bring them a little nearer to the Kingdom of God on earth."

All attempts thus far at bringing about an international organization of the political and economic interests of the nations have failed. It would not be surprising, therefore, if the internationalists would turn to St. Peter's for assistance. Certainly the

influence of the Pope would be tremendous for the power of his organization extends into all countries and nations. Furthermore, in a scheme of this kind the Pope would receive the support of great numbers of modernistic Protestant churchmen.

All this will be recognized by thoughtful Bible students as one more sign post on the way to the consummation described in Rev. 17 and 18. Here you have a picture of the union of a world religious power with world political and economic power: **THE HARLOT RIDES THE BEAST.** But this union is only a temporary expedient. The Beast only uses the influence of the Woman until his own world organization is secured. Then the Woman is dismounted and destroyed.

The tragedy of the present situation is that in theory the international scheme is correct. But in actual practice it will usher in the most terrible experience the world has ever passed through. The fault is not in the plan, but in the unregenerate human nature which proposes to administer it. The Apostle Paul states the same dilemma in Romans 8:3. Even a holy "law" could not accomplish man's redemption for the reason that it was "weak through the flesh." This is exactly the reason why all schemes, perfect as they may be, are doomed to failure as long as human nature is what it is.

The only hope for man is "the law of the Spirit of Life in Christ Jesus." (Rom. 8:2-3)

### BIBLE School at Altoona

A recent announcement which came to my desk tells of the organization of the "Altoona School of the Bible." I quote from the prospectus: "Our aim is the training and development of practical Christian workers, who will be an asset to their pastors and respective churches. We wish understood that our institution is not short cut to the ministry. Ministerial students will be advised to pursue their studies in the proper institutions equipped for that purpose." The courses offered are for "pastors' assistants, Bible teachers, church officers, mission workers, and all laymen of both sexes who have an earnest desire to know God's Word, and who wish to be equipped for Christian service."

On the regular faculty appear the names of Brother R. I. Humbert, pastor of our church at Martinsburg, Pa., and Dr. W.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## The Christian Attitude Toward the Unfortunate

What shall we do with the physically unfit, those who are beyond repair? We have all too many of such unfortunate members of society—men, women and children, who are incurably diseased, hopelessly maimed and helpless, insane, epileptic and feeble-minded. They cannot take any part in the world's work, and so are an economic liability, and their increasing number makes them a burden. They cannot even care for themselves, and their constant attention is a source of great inconvenience. Their plight is pitiable and their condition distressing, so that they exact strong tolls of sympathy from us, thus marring the serenity and evenness of our lives. We do not like to be disturbed, nor even to have our attention called to so unpleasant a situation. That is the natural attitude, and apart from Christian idealism and the influence it has had on the spirit of the world, little or nothing more worthy could be expected of mankind toward the unfortunate members of the race. Even where Christianity has exercised itself, there are to be found those who have not gotten beyond the pagan attitude and manner of treatment. We need not go to scientific circles for examples; even among ministers we find them.

### Two Examples of the Pagan Attitude

"The Evangelical Christian", a Canadian religious journal, reports that "a minister of the United Church of Canada, in an address to the young people of his congregation in Ottawa recently, predicted that the day was not far distant when doctors would be empowered to end the life of a human being suffering from an incurable disease. It is said that 1,200 young people heard him advocate this doctrine. 'If I had my way,' he said, 'I would make it possible for those who are suffering from incurable maladies to be allowed an euthanasia death, to be administered by themselves or by their medical practitioner.' As suffering animals are put out of their misery this minister argues that human beings should receive at least as much consideration as they."

The writer of these words was in attendance at an inter-denominational convention of ministers, when the Christian attitude toward social problems came up for consideration, and one minister contributed this remark at the "round table": "We are not facing the problem of the unfortunates in a candid and thorough manner. It calls for vigorous and scientific measures, and eventually we will be freed sufficiently from our prejudices to do what the problem calls for. It will be both effective and humane. We must come to the point where we will be willing to permit those who are suffering from disease beyond recovery or hopelessly deranged mentally to be put to sleep and relieved of their misery." There was some vigorous protest made to the proposal at the time, but there were also some expressions of tolerance and consideration.

As our Canadian exchange remarks, this plea for the relief of suffering "sounds plausible, but it will have as much weight with thinking men and women as the argument that because animals are killed and used for food, cannibalism under certain circumstances is quite legitimate." It must be borne in mind that there is an unbridgable chasm between man and beast, and that the value of human life made in the image of God is immeasurably greater than that of an animal. Therefore such a naturalistic and unsympathetic attitude toward the unfortunates is as far removed from the Christian attitude as the west is removed from the east, or as darkness is from light.

### Strong Should Help the Weak

The fundamental Christian teaching bearing on this problem is that the "strong ought to bear the infirmities of the weak" (Rom. 15:1). That principle is based on the second greatest commandment, "Thou shalt love thy neighbor as thyself" (Luke 10:27), and the neighbor, our Lord pointed out, is the man or the woman in

need. Cain's sneering inquiry, "Am I my brother's keeper?" (Gen. 4:9) expresses a vital truth and a universal law. We are our brother's keeper. And especially is it true in this case. God has appointed us keepers of those who cannot care for themselves. The entire social welfare program is built on that assumption.

### Sacredness of Life

A second consideration grows out of the sacredness of life, and it matters not whether it be maimed or whole. Life is from the hand of God; as the Psalmist said, "For with thee is the fountain of life" (Psa. 36:9). God "breathed into his nostrils the breath of life; and man became a living soul" (Gen. 2:7). And concerning Christ, John wrote: "All things were made by him; and without him was not anything made that was made. . . . In him was life, and the life was the light of men" (John 1:3, 4). Paul declared to the Athenians: "For in him we live, and move, and have our being" (Acts 17:28). "As the Father hath life in himself, so hath he given to the Son to have life in himself" (John 5:27). This divine origin and character of life makes it sacred, a thing no man can give and no one should attempt to take away. They who destroy life are murderers and violators of one of the most binding and unrepeatable laws of God's universe.

### Christ's Example—Body Healing

A third consideration in determining the Christian attitude toward the physically unfit and unfortunate is that Christ's example toward such is one of extending healing and relief rather than destroying what seemed to human eyes to be hopeless wrecks. Leprosy has been one of the most loathsome and most unresponsive diseases to human skill in all the history of human suffering—an incurable disease to this day, yet Jesus did not meet the plaintive appeal of the repulsive victims with a cruel refusal or a sudden bringing to an end of their miserable existence. He accepted the challenge and out of the abundance of his sympathy, he spoke healing and new life to their wasted bodies (Matt. 8:1-3; Luke 17:11-19). And those who have his spirit are today staying the ravages of this living death. Paralysis was a common disease of Palestine and beyond the cure of medical skill then as now, but Jesus did not give the poor, helpless cripples who were brought to him a sleeping powder and put them out of their wretchedness. He called forth new life to course through the withered body and limbs, and gave new speech and new joy and new hope to their cramped existence. That spirit is leading men today to look with sympathy and helpfulness on those who are afflicted with that subtle disease and real advances are being made in the direction of Christ's way of handling the problem. Dropsy was another of those dread, baffling diseases which Jesus had to face, but he was not baffled nor discouraged, nor did he allow the ridicule and treachery of the Jews to halt him in the extension of mercy and healing (Luke 14:1-6), not even though the Sabbath day were at hand. By his prompt action he not only demonstrated that it was lawful to do good on the Sabbath, but that the only proper attitude toward the physically unfortunates and incurables is one of helpfulness and sympathy and healing. While in the pastorate we ministered to a poor, distressed victim of dropsy, seeing to it that medical treatment was made possible to him as well as spiritual encouragement. The poor man was wholly dependent on the generosity of friends, and from every human standpoint it would have seemed advisable and more humane for the physician to have brought that wretched life to a more speedy close, since the case was incurable anyway. Why did he not? Not because the law forbade such a course, but because the spirit of the Great Physician motivated the heart of the faithful doctor. Both he and the minister did what they could to bring comfort and ease and consolation to that poor soul to the very last,



notwithstanding the offensiveness of the situation. No other course was possible to those who sought to follow in the way of the Lord Jesus.

### Heals the Mentally Deranged

But what will be the Christian's attitude toward those who are mentally sick, with no hope of recovery, so far as human diagnosis is concerned? Would not the insane be better dead than alive? Would it not be a blessing to take them out of their torture by a humane method? This is the seemingly plausible position of those who have a naturalistic, pagan view of life. It seems plausible, because a great many people have the feeling that death is preferable to a life in an insane asylum, but those same people would not for the world have life arbitrarily taken from their afflicted friends. They might pray for God to take them away, but they would not snap the life cord themselves. That would be murder. Every one knows it, and they feel it. They shrink from it as unjustifiable and horrible—the more horrible because of the defenselessness of the victim. So it takes only an instant to see through the sham of the seeming plausibility of this vicious argument.

The criminal quality of such a proposal shows up all the stronger when it is realized that many of those who are committed to hospitals recover and become able to take their places again in society. Also the danger would be great that such a measure, once enacted into law, would become a tool in the hands of unprincipled politicians. What law in all the land has not at some time or other been given over to political abuse? Such a weapon is too dangerous for such a risk.

But above everything else, the Christian is bound to give consideration to what Christ might think about it. And we may know the Christian attitude by discovering what he did with regard to such unfortunates when he walked the earth in human form, and by what he commissioned his disciples and empowered them to do. We have space for only a few incidents. At the beginning of his public ministry, Jesus "went about all Galilee, . . . healing all manner of sickness and all manner of disease among the people . . . and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick" (Matt. 4:23, 24). Here Jesus dealt with an array of mentally sick after the fashion that he always dealt with them wherever he met them, showing his tender compassion for their misfortune. And it was the same with his own country folks or with foreigners. If he had been disposed at all to put out of the way those who were sorely afflicted mentally, we would expect it to be manifested in his dealings with those outside

*(Continued on page 8)*

## EDITORIAL REVIEW

Brother S. H. Buzard, pastor of the church at Vandergrift, Pennsylvania, makes a more definite report this week concerning the results of the recent evangelistic campaign conducted by Brother Robert D. Crees. He recently baptized twenty-two persons and reports two received by relation. And he says the revival is just begun. Let us pray that it may be so.

The church at Lanark, Illinois, enjoyed a pre-Easter series of services under the leadership of two of the Ashland Seminary boys, Brethren Kenneth Ashman and Albert Flory, and the Lord blessed them with seven confessions, three re-consecrations and three life-work recruits. Both Brother Ashman and the church correspondent, Brother H. A. Gossard, makes reports in this issue. Brother C. C. Grisso is the pastor of this church.

Brother R. Paul Miller writes of the campaign he recently conducted at Ardmore, Indiana, concerning which the pastor, Brother Frank Gehman, made report last week. He sees a great future for the Ardmore congregation, situated as it is, in a large community uncontested by any other church. He also bears witness to the splendid work Brother Gehman is already doing in the short time he has been in charge at this place.

Brother R. E. Gingrich, pastor of the Fair Haven, Ohio, church writes of a year of blessing financially and spiritually in his congregation. There was a net gain of three in membership and the year closed with the best financial record they have had, and their

response to the missionary appeal has increased very commendably. Another mark of progress is the launching of every Sunday preaching services both morning and evening. Other evidences of expansion and plans for progress are mentioned.

In our "Opinions of our Readers" department you will find this week an interesting discussion of a "public problem" that is really vital, and deserving of wide attention. Many do not realize how powerful an influence is, nor how vicious and unwholesome, the silver screen. If more of us should make use of the local papers, as Brother Mathers did in the words sent us, a greater and more effective sentiment against movie vice might be built up, and that would help a lot.

Dr. Bame gives us this week an appreciation of a layman, whose passing means a big loss to the Brethren cause in Ohio and has brought grief to many hearts aside from the immediate relatives, especially in Dayton and Ashland. We have known Brother Noah Teeter for a goodly number of years and while he was yet engaged as traveling salesman, he would occasionally stop off at Ashland and give us a call at the Evangelist office. The world has been made better because he lived, and the Christian calling has been magnified by his profession. We extend sincere sympathy to the bereft relatives.

We have word this week from both pastor and evangelist concerning the evangelistic campaign conducted at Rittman, Ohio, where thirty-five confessions were received, thirty-two of which have been baptized. Brother Charles H. Ashman, of Johnstown, Pennsylvania, was the evangelist; his son, Robert, was song leader and Brother Everett Niswonger is the pastor. Such a successful campaign will mean much to the future of the Rittman church, which has been pressing steadily forward under Brother Niswonger's leadership. We believe Brother Ashman is right—there is a really bright future before this splendid little church, and we are confident that it will achieve the goal that has been set for it, which is, A Self-supporting Church by 1936.

The Bryan and the Gratis churches in Ohio, have enjoyed an exchange of revivals and their pastors report the results this week. The Bryan meeting came first with Dr. W. H. Beachler, the Gratis pastor, doing the preaching. There were nine persons who confessed Christ and were baptized, six of which united with the church. Then Brother C. A. Stewart, the Bryan pastor, went to Gratis and there resulted a splendid meeting there also. These brethren proved a most congenial team in the work of the Lord, and the ministry of each was thoroughly enjoyed and was very helpful. Both keep their fields thoroughly gleaned, but as both point out, there still remain many unreached who are hard to reach, many who have hardened their hearts to the Gospel appeal.

We are favored with reports from evangelist and pastor concerning the campaign recently conducted at Ellet, Ohio. Dr. J. C. Beal of Canton, was the evangelist and Brother Grant McDonald is the pastor. There were twenty-one who took a stand for Christ, sixteen to confess Christ, three reconsecrations and two to unite with the church by relation. Much time was given to Bible instruction, and the Ellet people's love for the Word and for prayer leads Brother Beal to predict a large future for this church. And we dare say that with such a spirit it will be able to take possession of a large portion of the excellent field that lies about it. This is one of Ohio's very promising mission churches, and one that we believe will soon be self-supporting and doing much toward helping build churches elsewhere.

Mrs. J. H. Prichard, member of the Falls City, Nebraska, congregation, includes the following note of general interest in a letter to the editor: "We enjoyed the visit of the Hathaways and Miss Bickel; their messages were both interesting and inspirational. Our Easter services were well attended, both morning and evening. 'The Resurrection' was the theme of Brother Rowsey's message. He has merged for sometime the Sunday school and the morning worship service, which has been instrumental in holding many of the younger folk for the latter service. He speaks especially to the children and young people, using mystery illustrations. The message, however, is adapted to both young and old. Members of the choir, under the able direction of Mrs. Rowsey, presented the lovely cantata, 'The First Easter,' at the evening service, which was well attended."



# THE FAMILY LIFE

By Dr. A. D. Gnagey

**Oldest Institution and Priceless  
God's Appointed Place for  
Protection of Children  
Propagation of Religion  
Disciplining of Life**

A certain woman, who is also a mother, suggests that if the principles upon which true family life is based could be extended to the entire human race the problem of the world's salvation would be solved. Here is an idea worth thinking about. True family life is the nearest realization of the highest ideals humanity has ever had.

Where, save in the family, will you find the best examples of all those virtues upon which no price can be placed? Where will one find such willing self-sacrifice? Where such care, devotion, and affection?

The family is the oldest, as it is the best, of all the organizations of society. In its earliest history, in its most primal state, it held the virtues of duty and devotion. Even the Stone Age father fought to defend his family. And the earliest mammalian mother stayed by her child to the death. There always has been something of the divine in the family idea. To go a step farther, is not the family as certainly a divine institution as the church? If it is true as the preacher says when he performs a marriage ceremony and unites two people in holy wedlock,—mark, HOLY wedlock, is not such a union which is the very foundation of the family, divine in its intent and purpose? When the minister introduces his ceremony with these words: "There is but one relation in life that is more sacred than this, that which exists between each of you and your Maker; there is but one other relation in life that is more intimate and endearing,—that which exists between Christ the heavenly Bridegroom and the church, his bride," are such words to be spoken to two people who are about to take each other as life partners in a sense other than that the family which is about to be launched is divine? If so, then words are meaningless.

There always has been something of the divine in the family idea. The relations that exist between the members of the family have always been the most tender and beautiful known to the race.

The more one thinks of these common everyday facts respecting the family life—the brooding, faithful caretaking, the mutual dependence and love, the bonds that bind so true,—the more one comes to realize and cherish this priceless heritage of humanity. It is the one garden in which the full flowers grow.

It is said this is a commercial and a machine age. It is. The dollar mark is upon everything—always excepting the family life. The mercenary spirit is stayed when it reaches that sacred circle. Indeed, when one reads the daily papers in these sternuous times, it would seem that the DOLLAR lies at the foundation of all true prosperity. What an amazing amount of trouble that thing we call the DOLLAR has made! Yes, and it HAS wrecked homes, too.

Surely it is true that if the life of the family at its best could be extended to the race there would be the universal brotherhood of which poets have dreamed and sung. Is it too much to hope that such a leaven may some day—some sweet day—leaven the whole lump?

How then shall we think of the home,—the family? Is it anything more than a place to eat and to sleep and be clothed? What is God's thought of the family? He has

a most tender regard for the family. This is evident from the place he has given to it **in the economy of nature**. Home at its best, where it attains its destined ideal and fulfills its appropriate ends is a "means of protection for the young, hiding them in their defenseless years from the sight of evil and the strife of tongues. It is a ministry of refreshment for the old, and it is a school of charity for all." Furthermore, it is a training in **sympathy**,—an education in willing sacrifice. "Nowhere is there such an interdependence of interests as you find in a loving household, where every relation represented,—conjugal, parental, filial, brotherly, sisterly, has its own peculiar contribution to make." Thus, what Paul said of the body spiritual applies with equal truth to the body domestic: "Whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it." This is true in every ideal home, as it is true of the church.

But we need to consider also the place God has given to the family **in the economy of grace**. Some one has said: "There is a law of heredity in grace. There exists a principle of transmission, on which scripture lays abundant stress, by which the generations are made one, linked together in a chain of blessing." Surely scripture bears us out in this statement. "Instead of the fathers shall come up the children." "Let thy work appear unto thy servants, and thy glory unto their children." "The mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children." If it be true that the sins of a people are visited upon the third and fourth generation, does not the same truth hold in the economy of grace? At any rate it is true that in the propagation of pure and undefiled religion, home more than any natural ordinance has a special **function**, a special **importance**, and a special **promise**.

But beyond and above all, we need to consider the "place that God has given the family **in the discipline of Christ**." A higher honor has never yet been placed upon the home, and no stronger proof of God's regard for the family than the fact that to the household's keeping and to the household's care he entrusted the most precious treasure of heaven, the noblest life on earth. Not alone because the Savior was born in the family, welcomed by loving hearts and tended by loving human hands. No, it is this, rather, that for thirty years out of thirty-three he spent upon the earth, he was confined to the walls of home. And that not in the home of the great, not in a king's palace, but God saw fit and such was his regard for the home, that to two humble peasants, with no outstanding qualities of mind, no wealth to provide the luxuries of life, with this simple pair "he appointed a dwelling place for his Son, that he might obey them, that he might learn from them, that he might help them in their work, that he might console them in their sorrows," performing all the duties that belong to a humble home. Amidst the atmosphere of domestic piety and the claims of domestic duty, this consummate flower unfolded, whose fragrance fills the earth, whose glory brightens the sky. A higher honor was never set on the household than just this, that to the guardian care of two humble peasants



God committed him who was to be the Savior of the world. What if they had betrayed their trust!

What then shall we say of him or of them who with evil intent cross the threshold and enter into these sacred precincts? Not long ago a priest was murdered on the Lord's day in the aisles of a church. The non-religious, as well as the religious world, was shocked at so dastardly a crime. But was it more so than when a conscienceless scoundrel enters the sacred precincts of a home and robs the family of a precious little babe, inflicting untold sorrow and misery upon an innocent father and mother.

Some years ago a respected business man killed himself because his wife's affections had been stolen. What of it? Nothing out of the ordinary, perhaps, save that the suicide left a note to the Coroner, in which he recommended the passage of laws making home-wreckers criminals amenable to a punishment of thirty years' imprisonment. There is something to think about in that. Of course, the self-murderer was a coward. But that does not alter the fact that the man who entered his home and filched the wife's affections was **worse** than a coward. The innocent child who steals a loaf of bread from a bakery to keep her brothers and sisters from starvation is a criminal in the eyes of the law. But the creeping, crawling thing that betrays friendship and squirms into a good man's home, stealing all that is best and purest in his life, —what is he? To call him a thief is a compliment. A loaf of bread! A good woman's love! An innocent child! A cowardly scoundrel! The law! There is something wrong somewhere.

Ashland, Ohio.

## What will the SECOND COMING OF CHRIST Mean to Israel?

By Herman Hoyt

*Published in four parts, Part III*

**However, It is in this desperate situation, that the nation of Israel is saved by the appearance of a Deliverer in Zion.**

The story of the lost Battalion throws a flood of light upon the last great persecution of Israel: In that last terrible battle of the world war, better known as the siege of Argonne, one battalion of the American army was cut off from the main army and surrounded by Germans. Fortunately, that battalion found a forest retreat in which she might hide and find shelter from the enemy. For days they were besieged in this wilderness retreat. Finally the food was exhausted. Then the water gave out. At night, the thirst-crazed men would crawl on their stomachs to lick the moisture out of the mud. Frequently a German courier would appear and order them to surrender, but he was always met with a stubborn refusal. Finally the ammunition was exhausted except for one shell, and a council was called to decide its fate. After some deliberation, it was decided to use it as a signal. The cannon was pointed skyward, and in the dead of night, after agonizing prayer had been made, this fiery flame of distress was fired into the blackness of the night. The signal was successful and their prayers were answered. When all around the foe beset, and the last vestiges of

hope had been dissipated on a single shell fired into the night, salvation came from the skies. The next morning, an American plane circled the natural fortress and dropped canteens of water and a few loaves of bread along with a note of encouragement. Soon more planes appeared with more water and more bread. A note fluttered to the ground with these words, "We are coming." Not many hours hence, the thunder of great guns in the distance proclaimed deliverance.

Israel's desperate condition and her timely deliverance presents a singular parallel to this. Israel, in her mountain fastness has endured three and one-half years of indescribable persecution. Through it all she has been miraculously preserved. But human endurance finally reaches its limit. As her torture reaches its climax, a fierce longing for the promised Messiah pounds in every heart. She remembers the words of Zechariah (14:3) "Then shall the Lord go forth and fight against those nations as when he fought in the day of battle." The words of Jesus flash into their memories and ring in their ears (Luke 21:28) "When these things begin to come to pass, then look up and lift up your heads, for your redemption draweth nigh." As they anxiously scan the darkening sky, suddenly a point of light appears on the far horizon. It grows into the effulgence of the sun. It takes shape. It is a white horse and his rider. (Rev. 19:11-21) The rider has eyes like a flame of fire. Upon his head are many crowns. He has a name known to no man. He wears a vesture dipped in blood. There follows in his train all the armies of heaven, each man sitting upon a white horse and clothed in lily-white linen. This mighty monarch with his invincible legions sweeps across the heavens towards the center of the earthly conflict. There leaps from his mouth a sword filled with the virus of vengeance, which smites with irresistible indignation. With the strength of his awful might he consumes the armies that compass Jerusalem and harass exhausted Israel. Nature herself trembles at the presence of this Mighty One. As he treads the winepress of the fierceness and wrath of Almighty God, he breaks the nations with a rod of iron. Blood flows like a river, bridle-deep. An angel proclaims the supper of the Great God to the fowls of the air, and upon the bloody carcasses of mangled humanity, the eagles, vultures and buzzards feast. The Antichrist, shorn of his power and left helpless on the field of battle is taken along with his colleague, the false prophet, and cast into the lake of fire to endure the torments of the billowy flames of Hell forever. Thus, the nations are punished, the Antichrist is defeated, and besieged Israel is Delivered.

**As a result of this miraculous deliverance, Israel beholds for the first time in her Deliverer, the Messiah,—the Man of Galilee, Jesus of Nazareth, and is instantly converted.**

After the battle has been fought, Christ shall descend with his saints, according to Zechariah, (14:4) "And his feet shall stand in that day upon the Mount of Olives." As his feet slowly come to rest upon the mountain on the East of Jerusalem, the saved remnant (12:10) "shall look upon him whom they have pierced," (13:6) "and one shall say unto him, what are these wounds in thine hands? Then he shall answer, Those with which I was wounded in the house of my friends." Oh, the awful lamentation that shall go up from Israel as they recognize in the Messiah, the Man of Galilee and the Carpenter of Nazareth. Zechariah says that (12:10) "they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his firstborn." They

(Continued on page 8)



# Willing Spirits-- WEAK FLESH

By Louis D. Engle

Scripture Lesson: Matt. 26:36-46  
Text: Watch and pray, that ye enter  
not into temptation; the spirit  
indeed is willing but the flesh  
is weak.

(Preached at the lifting of the Benevolence Day Offering)

This may seem like a peculiar text for a plea on behalf of our aged ministers, but wait and see.

No matter how great or insignificant a life or service may be, it must and does come to a close. Our small lives do. Lincoln's and Washington's did. The Wesleys, Lusher, the Apostle Paul and others of religious fame, came to an end. Even Jesus' earthly ministry, marvelous, wonderful, helpful as it was, faced its termination. John 13:1 assures us that he was aware of the approaching end. I am equally assured that those about whom we are concerned today, are aware of the same fact—the nearness of the end. Their period of service is over. And the words of Jesus to his disciples, I am sure, would apply to their attitude to us: "Tarry ye here and watch with me" (vs. 38). If ever a friend is desired and cherished, it is in the end-time; and the friend who is appreciated is the friend who stands by in the time of need. **Are we today?**

I love my elders in the ministry and lean heavily on them. I hope they will not become impatient with me as I come to them often for advice and instruction. They have entrusted me with a precious message that is very dear to their hearts, and I want to ring true. I believe we all do. Recently one of our aged ministers and I were talking about our church history, and he said among other things: "The young preachers will never make the sacrifices we older ministers have made." He gave me no reason, but I can think of two possible reasons. First, while I hope it is not the case, we may not be willing. God pity us poor, narrow, faithless young preachers, if that be true. Second, we may never need to make the sacrifices they made. Beginning with Stephen, the Apostles and the martyrs all down through the centuries, there was paid a price for Gospel knowledge and freedom that we will never be called upon to pay, though our persecution, too, may sometimes be severe. Our pioneer preachers faced many hardships,—cleared the forests, broke the ground and planted the seed. We need only to till the soil and reap the harvest. This is sufficient reason why we should support this cause.

I asked this fellow preacher "Why have benevolences been so neglected? Is there any legitimate reason for it?" He replied in words, though I am not quoting them, that indicated that though we have been financially hard pressed, yet we have not been hard up enough to be sympathetic. "Watch and pray, that ye enter not into temptation" (vs. 41). Permit me to re-word this thought to fit my message: "Take heed and be concerned lest ye be tempted to give nothing, and somebody, when you might feed them, might not care enough to be there." A preacher once said that he believed Satan and all his imps were here on the occasion of Christ's trial in the garden. If they could have broken the determination of Jesus to pay the price of our redemption on the cross, they would have gained their end. The devil and his imps are attacking the Brethren church today. If they could break our determination to sacrifice and give to this worthy cause, they would gain a great end against the church, for such

a victory by the devil would break our morale, cast a shadow on our honesty and reduce us to shame.

"He cometh to them and findeth them asleep" (vs. 40). Christian people, what would it mean to us if, when Jesus came and found them sleeping, he had said, "Well, if they are not interested enough in what I have done, am doing, and plan to do, to stay awake, I regret what I have done and will do no more"? Jesus didn't have to go to the cross (See vs. 53 and John 18:6). He did it willingly for our sakes (See John 10:15-18). Brethren, what would it mean if the reports of this day should reveal that we are asleep as regards our responsibility to the aged and infirm and needy, and they should say, "If you are not enough concerned about what we have done to stand by us in our last hours, we regret the sacrifices we have made." Why don't they say it? Why did not Jesus? God was with them, and is faithful unto the end, and they did it as seeing him who is invisible. The spirit indeed was willing, but the flesh was weak. They could not depend on the flesh. David said, "Yea, though I walk through the valley of the shadow of death, I will fear no evil, **for thou art with me.**" He did not say a group of friends would be. He knew the flesh was weak, but he was certain that God was sure and dependable. Our pioneers found him dependable and they relied on the promise, "I will never leave thee nor forsake thee." But what a pity if you and I should fail to be yielded instruments to that divine purpose?

"What, could ye not watch with me one hour?" (vs. 40). Why were they sleeping? Two reasons. One was that they were too self-centered. The disciples had failed to understand the Master's teaching. He had told them what to expect, but in the face of that their dream and hope of the morrow was that of an established kingdom with Jesus as the ruler and they as his confederates and high assistants. For Jesus the morrow held the grim reality of the awful cross. If it had been possible for Jesus to have exchanged places with any one of his disciples, so that any one of them could have taken Jesus' place, would he have slept? And would Jesus have slept as we watched with that substitute? I think not. You and I are for the most part are young, active and healthy, and the future is bright for us and we anticipate no sudden end. But these aged servants of the cross are anticipating a comparatively early departure; eternity is just ahead. Suppose it were possible to exchange places with them. Would they be found sleeping instead of watching faithfully with you? I think not.

"He came and found them asleep again, for their eyes were heavy" (vs. 43). Why were their eyes heavy? They had just come through four days of passion week. Little rest and food and severe mental strain had been their lot. It was a strenuous time. Twenty chapters of the four Gospels were written about these four days. They were tired; fatigue was natural. But what about Jesus? Had he not passed through it all? He being the very center of the attack would be expected to be more weary



than they. But consider the parallel. We have just passed through four years of financial distress. Tried and tested we have been indeed, and many are truly financially "fatigued", yet while we have not had everything we wanted, still most of us have had health and strength and some work, and the future is bright. Our aged veterans have passed through these times also, and the situation is worse with them. Many of us had something to help us along, and some work, but they were in need when our distress began. They had given all for the Gospel's sake.

Peter said, "We have given all for thee. But Jesus had given infinitely more than they had. Though the case can not be paralleled, yet there is a suggestion that is permissible, in this: We say we have given much. But what have we given in comparison to what our pioneers have done for us?"

"Not my will but thine be done" (vss. 39, 42, 44). Jesus was tempted here. But he won, after fighting a terrific battle. Thank God for the victory, but for the results and for the example set us. He loved God supremely and was wholly given over to his will. That we are tempted to give nothing, there is no question. Are we willing to drink the cup of obedience, as did the Master? Or are we going to be found sleeping? Can we watch with him until he says, "Sleep on now and take thy rest"? "It is enough"? "The hour is come"? In his will, let us stand by watching, praying, giving, in this hour. "Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak."

Warsaw, Indiana.

## What Will the Second Coming of Christ Mean to Israel?

(Continued from page 6)

shall take up the 53rd chapter of Isaiah all along the line of Israel, and make it their confession of faith and their creed of life, and with bitter, self-accusing tears shall repeat it, accenting their own guilt: (53:4-6) "Surely he hath borne our griefs and carried our sorrows: yet, we did esteem him stricken, smitten of God and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned everyone to his own way; and the Lord hath laid upon him the iniquity of us all."

In the moment of her humiliation, Israel shall see her Messiah and her own sin; she shall see the God of glory and the Crucified Savior; she shall see the justice of his punishment and the freeness of his Grace. Like a flash of lightning that pursues its electric path through the heavens, and illuminates every dark step of illimitable space, the Spirit will suddenly throw open the door of vision and Israel's sacred book which spans eternity, shall be transformed into the revelation of the Great Jehovah Jesus, the Father of Eternity, the Shepherd of Israel, and the Crucified Savior of Mankind. In that instant, scales shall fall from her eyes; cobwebs shall be swept from her mind; sin shall be purged from her heart. In that instant, the words of Isaiah shall be fulfilled, (66:8) "A nation will be born at once." In that instant, the words of Paul will be reality (Rom. 11:26) "There shall come out of Zion the Deliverer, and shall turn away ungodliness from Jacob." In that instant, the oil of her mourning shall be turned into an everlasting Joy. In that instant, the Lord

will claim Israel as his own. In that instant, Jacob will say, "The Lord is my God." Thus, the groaning expectation of uncounted centuries will be climaxed in a miraculous event, transcending any incident of time, and one which shall be the song of the Saints throughout eternity. Israel is saved for service in the Vineyard of the Messiah.

(To be continued)

## The Christian Attitude Toward the Unfortunate

(Continued from page 4)

his own nation. But when the Syrophenician woman finds him and earnestly importunes him to heal her daughter possessed with a devil, he grants her request. He heals and does not destroy.

None were too fierce or too ugly to claim his sympathy and healing power. After he and his disciples had crossed the storm-tossed sea of Galilee, he met a still more seriously storm-tossed man, an incurable demoniac who had a legion of devils. When Jesus had finished with him the people saw him "sitting and clothed, and in his right mind." If our Lord had been of the same opinion with regard to the worthwhileness of the mental wrecks about him as are some of the modern students of human nature, he would likely have snapped the cord of life for this poor wretch and his community, after breathing a sigh of relief, would have made nothing more of it. But since he met the situation as he did, there is no community in the world in which he can enter and the people think the same about its mental defectives thereafter. And that is a rebuke to those individuals who, notwithstanding their contact with the Christ incarnate in the lives of his followers and the divine commission they bear, persist in advocating the destruction of human life because it happens to have met with a wreck. Christ's way is to heal, and not to destroy, and that is his instructions to his disciples today.

## SIGNIFICANT NEWS AND VIEWS

### BELIEVING A LIE

Last midwinter a professor in Northwestern University found by a questionnaire that 41 per cent of the pastors of Chicago doubted the existence of heaven sufficiently to ask its elimination from church teaching. Fifty-four percent said, "There is no Devil," 74 per cent doubted a "book of judgment," and 80 per cent opposed the teaching of hell "as a place of burning."

We should like to ask these pastors the question which our Lord once put to the Pharisees, "What think ye of Christ? Whose Son is he?" (Matt. 22:42). Christ said he came down from heaven and ascended into heaven (John 3:13). He met the Devil face to face in the wilderness (Matt. 4), and he taught us to pray to be delivered from him (Matt. 6:13, R. V.). He warned us of a judgment day, and declared that all judgment was committed unto him (John 5:22). He taught that there is a hell where the fire never shall be quenched (Mark 9:43).

Whose teaching ought men to follow in these momentous matters, that of Christ or these so-called ministers of Christ? Why do the latter talk in such a way, deceiving and being deceived? Do we find the answer in II Thessalonians 2:10, 11, where it is written that because they received not the love of the truth, that they might be saved, God sent them strong delusion that they should believe a lie?—Moody Monthly.

### "HOT-WATER BOTTLE RELIGION"

A great many Christians in England at the present time think they can just "muddle through into heaven," according to Dr. H. A. Wilson, Bishop of Chelmsford, England. The bishop described the faith of this type of Christian, whose attendance at church is neither regular nor often, as "the religion of the hot-water bottle." It means in practice, he says, that such people believe that they can comfortably cover their multitude of sins by an occasional subscription to the local hospital. But it is certainly not Christianity, the bishop declares.

This religious sentiment has been formulated into a creed by the bishop, which runs:



"I believe in God, the Father, because I feel sure there must be a God of some kind: a sort of eternal good nature and easy-going tolerance.

"I believe that Jesus Christ lived a holy life which I ought to admire, and I believe that I ought to obey the teaching of the Sermon on the Mount. I am not quite clear what it contains, but I imagine no one can really be expected to live up to it. I have great reverence for the cross, but I do not pretend to understand what it means.

"I am not quite sure whether I believe in life everlasting, but if there is such a thing, I believe that somehow or other everything will turn out all right for everybody in the long run; at any rate I hope so. Amen."

This type of religion creates a feeling of smugness and somnolence, says the bishop, and has affected a large number of churches. It is one of the principal reasons why so many people have abandoned church-going.—The Evangelical-Messenger.

### ARCHAEOLOGICAL NOTES

In I Kings 16:24 record is made of the fact that Omri, King of Israel, bought the new site of Shemer for two talents of silver and started to build thereon the city of Samaria. In April and May, 1931, Mr. Crowfoot continued the examination of this site of Samaria begun by the Harvard expedition in 1908. He reports, "As our predecessors we find no trace earlier than the period of Omri, and it is clear that, as the Bible says, Samaria was founded by Omri."

II Chronicles 26:23: "So Uzziah slept with his fathers, and they buried him with his fathers in the field of the burial which belonged to the kings; for they said, he is a leper." Dr. Sukenik of the Hebrew University in Jerusalem has found a stone inscribed in archaic Aramean, "The bones of Uzziah, King of Judah, have been put here. Do not open." "It is evident," he says, "from this passage in Chronicles that Uzziah was not buried in the sepulcher of the Kings of the House of David but probably without the walls. Our inscription proves that the tomb of this king was emptied, while it is a known fact that the tombs of the other descendants of David have not been."

The great palace of Darius at Persepolis has been discovered by Dr. Breasted. This has been so completely obscured that it has never been plundered by treasure hunters and will doubtless yield rich stores of information concerning this period.

Mr. Starkey has found at Lachish a well 250 feet deep which dates back to the Hyksos age, that is, to the time of Jacob and Joseph. It has in it today eighteen feet of excellent water. To dig a well of such depth and to stone it up would be no small feat even today.—S. S. Times.

## OUR BIBLE STUDY DEPARTMENT

### The Fulness of Time

Being a Bible Lecture Delivered at the 1933 General Conference

By Willis E. Ronk

(Continued from last week)

#### THE ROMANS

Turning now to the Romans, we notice that, early Christianity was born and grew in the Roman world. A comprehensive understanding of Christianity can be attained only through some knowledge of the national life and how it, even as the Greek culture, contributed to the preparation for the Gospel. Without a doubt, the greatest single contribution of Rome was that of a universal government. From the time of Alexander's death, there had been incessant warfare among the nations. Some semblance of order prevailed under the Roman Republic, but in the later days, while she was herself torn by internal dissension, chaos reigned in the world. With the formation of the empire, social and political order was called out of chaos. "Rome not only restored order, when

destruction seemed imminent; but she unified the world and blended the nations in preparation for the Gospel: all lived together under one roof." (Angus E. of E. Christianity.)

#### Universality

The ideal of universality had been upheld by Alexander, as we have already suggested; but while the Greek were able in a marvelous way to spread their culture and language, they lacked the genius and perhaps the honesty for government, and thus failed in making the ideal a reality. The ideal of the Greek reached its fulfillment in the cosmopolitanism of the Roman empire.

The result of this universal rule may be seen in various outworkings. The first fruit was the ceasing of active warfare and the establishing of law and order, which permitted men and nations to give of their time and energies to the pursuit of peaceful enterprises. There was more time for trade and commerce and general culture. Commerce necessitated the building of even better roads than for military purposes, it necessitated the clearing of the seas of pirates, and the land of robbers. The result was a greater comingling of the various peoples of the world, for commerce, for travel, for pleasure, and for the administration of government. All of this brought peoples who were strangers to each other into the closest of relationships. The world was made smaller than ever before, much as the inventions of our day have made our world smaller, and with much the same results.

This co-mingling of the peoples resulted in the further spread of Hellenism. Rome conquered Greece by the might of her arms, but Greece in turn conquered Rome with her culture. As their culture had spread in the east before, now it invades the west until even in Rome the Greek language became the cultural tongue, and the Greek scholars became the teachers of the best of the Romans. All of this helped to foster and spread the cosmopolitan spirit, and Rome continued to do all possible to foster this spirit of unity. Following the lead formerly established by the Greeks, she sent out her colonies and established centers of Roman influence in the various centers.

From what has been said, we begin to gain some idea of the significance of the Roman Empire for Christianity. Here is the Gospel, written and spoken largely in the Greek language, and making, (aside from Judaism) its first appeal to the world through the Greek centers. Rome became the great power permitting and even encouraging the spread of Hellenism, and through the roads permits the spread of Christianity not only to Greek centers, but through them to the entire world. Through her cosmopolitanism, she prepares the way for the Gospel of brotherhood, for a universal Gospel for a universal empire. "Thus the Roman empire, founded in aggression and bloodshed, proved the greatest blessing to Christianity and through it to the world. Though not conscious of her high mission, Rome was the instrument of God for this time of need. She conquered the world and kept the peace, while general culture spread, and while Christianity was born, grew and conquered the empire." (Origin unknown.)

#### Greek and Roman in Contrast

There is considerable contrast between the Greek and the Roman character. We have already pointed out that there were defects of Greek character, which made it impossible for him to rule himself successfully. For instance, he was dishonest and could not be trusted with responsibilities of government without taking the power for selfish purposes. On the other hand, the Roman could be trusted with almost absolute power, to rule a providence, to rid the sea of pirates, or the land of robbers, and when his task was complete turn back his power to his superiors. This trait makes the Roman government possible. The early life of the Romans was marked by high idealism, by honesty, purity and sobriety. That other picture which we have of the Roman,—the corrupt, the immoral, the bloodthirsty, and evil is the picture of the later empire. The Greek taught him not only his art, sciences and culture, but his vices as well. (The Greeks borrowed them from the Orient through Ephesian worship.) There is a weakness of character and life, a failure of religion and morals, which cry loudly for something better. This sense of failure in spite of all their attainments, prepares the way for the glorious Gospel of Christ.

(To be continued)



W. I. DUKER,  
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Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

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## The Loss of "And"

### And how it brought on the World War and is threatening to wreck Christendom.

In a day when faith in an errorless Bible and other "fundamentals" is called "obscuratism" by men in the pulpit who claim a superior type of mind to that of the Christian who holds to the old-fashioned faith, it is fine to think that God has raised up men who are acknowledged scientists, like the writer of this article, who believe the vital truths. Dr. Kelly, has academic, professional, and honorary degrees from the universities of Pennsylvania, Washington and Lee, Aberdeen, and Edinburgh, has been a professor in Johns Hopkins University and is one of the world's leading authorities in the use of radium, as well as being the author of many scientific books.

By Howard A. Kelly, M.D., LL.D.

There is a little Greek word spelled kai, meaning "and," which has been lost by the world and which causes no end of trouble. Just on account of this loss, and for no other reason, eight million men laid down their lives upon the battlefields of Europe, and many millions more were crippled for life. Because of the blotting out of this "and," the flower of what we call, for the sake of euphony, our "civilization" seems about to wither, and that, too, when men were boasting that it was just about to blossom into a marvelous perfection and beauty, as the crown of our "wonderful Twentieth Century!"

Our Johns Hopkins University lost its "kai" deliberately back in her cradle. In 1876 she took for her life-motto the words, "Veritas Vos Liberabit," "The truth shall make you free"—a sad little triplet dislocated from the Bible in the eighth chapter of John, the thirty-second verse.

On a visit to the University of Virginia some twenty years ago, while walking on the campus with Professor Kent, I commented on the big motto in Greek on the Science Hall at the far end, "And ye shall know the truth and the truth shall make you free." I commented on the "and" and its implications, and congratulated the university, when Professor Kent told me it had been a matter of special note and interest to him, too.

The entire Biblical passage reads: "Then said Jesus to those Jews which believed on him, IF ye continue in my word then are ye my disciples indeed, AND ye shall know the truth, AND the truth shall make you free." The vitally important words in this great declaration are the tiny ones, the "if" and the "ands."

Knowing the truth and freedom are made dependent upon abiding in Christ's Word and being his disciples. Experience teaches that truth apart from Christ and his Word, the Gift accepted and the Giver forgot, enslaves and degrades. Germany long ago threw the "and" away, produced Nietzsche, glorified the doctrine that the State, being impersonal, might commit crime and do no wrong, and adopted the policy, 'Might makes Right.'

Just now the yet more insidious disease which I lament, and which is corrupting the world, is the abandonment of the Word of God by so many churches and their overseers, and the widespread adoption by men

of "Science" of a universe regulated at all times by its inherent resident forces without intelligent guidance or "interference;" an ordered world and a universe—the products of mere chance and nothing more. All these evils come from the loss of that "and."

"If ye continue in my word. . .  
And ye shall know the truth,  
and the truth shall make you free."

They first forgot the "if" and then they naturally missed the "and"; the consequence is that this conception of brute nature, with God our Father left out, is wrecking the world. For "as a man thinketh in his heart, so is he."

Alas, that my indictment should apply not alone to the field of science, but even in greater degree to our Christian people—ministers and laity. There is today an agitated discussion going on as to whether evolution shall be taught in the schools and as to the great harm that will come of such teaching. The trouble, I opine, is not with any or all the evolutionary teaching, but far more with the universal lack of home training, and home study of God's Word, the lack of daily prayers in the family circle; the want of fathers whose hearts are turned to their children. If our children were

grounded in God's Word before leaving home, and knew Christ, they then would have nothing to fear from evolution, or from Christian Science, or any other ism, and they would be able not only to defend themselves, but would become aggressive for righteousness.

There is just one weapon that is always effective in defense and offense against our Adversary, and that is the "Sword of the Spirit which is the Word of God." The Church is today on the defensive and yielding ground, because she attempts to snatch Satan's own weapons from his hands and use them against him. "And they overcame him by the blood of the Lamb, and by the word of their testimony."

I see no sin in testing out a theory of evolution, but great sin in forgetting "In the beginning God." I look with equanimity upon evolution, or any other theory, nor do I care (relatively speaking) whether it is true or false, but I do care a great deal to drive men back to God's Word, the fountain of living waters, and that they shall hold it to be true from Genesis 1 to Revelation 22. I want our Christian ministers and people to be so assured of the truth of God's Word that when any apparent discrepancies arise between the Word and the theories of "Science,"\* they must rest perfectly assured that in our Father's good time his faithful children will understand one or both better, and then exclaim, "How simple; why did I not see it before?"

Christian ministers and Christian men and women, put back the "and"; be assured that you can know nothing apart from him who made all things, who upholds all things by the word of his power, and in whom all things consist! I repeat Christ's prayer, "Father, sanctify them through thy truth. Thy word is truth."

\*I enclose "Science" in quotation marks in such references, because it is a false use of the word, for "the fear of the Lord is the beginning of knowledge," and where he is forgotten there is no true knowledge, but foolishness.

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

#### OUR ALL FOR THE KINGDOM

(Lesson for April 22, 1934)

Lesson Text: Matt. 19:16-30. Golden Text: Acts 20:35

#### MONDAY

**The Rich Young Ruler. Mt. 19:16-30.** What a galaxy of admirable characteristics this young man possessed! 1. He had youth with all its promise, zest, and hope, "He came running to Jesus"! 2. He had that priceless treasure—health; his physique had not been wrecked by dissipation. 3. He had social prestige, came of a good family, and was a "ruler" (Lk. 18:18). 4. He had wealth—"great possessions". 5. He had culture, education, the personality to possess his tangible and intangible wealth nobly and with credit. 6. He had character; "All these things have I kept from my youth up." And Jesus beholding him, loved him!" (Mk. 10:21). The churches today

#### FORGIVE

*Did you forgive today  
The one who injured you?  
Or did you tell him nay,  
Who held his hand to you?*

*If you do not forgive,  
E'en the unasked of you;  
You will the loser be,—  
You're unforgiven too.*

*Spurn not the offered hand;  
Christ was by Judas kissed.  
Choose not to pass it by;  
Refused, it makes a fist.*

*A fist! Aye, aye, a fist,  
To smite peace from your heart.  
Gone! and 'twill ne'er return,  
Except you do your part.*

*Peace comes where Peace is found—  
This thot is strange but true;  
If you'd have peace,—forgive,  
Then you're forgiven too.  
Muncie, Indiana.*



that would not welcome such a candidate into membership, are few indeed. Little wonder the disciples asked: "Who then can be saved?"

## TUESDAY

**Treasures in Heaven.** Mt. 6:19-24. But the remarkable fact set forth in this narrative of the Rich Young Ruler is, that with all his accomplishments and prerogatives, he was conscious that he lacked something—he was not certain about the Future! The thing he longed for, to round out his otherwise complete life, was Eternal Life. This would indicate that he was really seeking life's more valuable possessions, not merely living for this life. Then Jesus proposed the acid test. Paraphrasing the words of Jesus: "Give your material wealth to the poor, and transfer your trust from it to me, put yourself on the same basis with the masses, feel the pinch of economic insecurity, know the ache of fatigue, become a follower instead of a leader—and you shall have treasure in heaven!" He "couldn't take it!"

## WEDNESDAY

**Treasures on Earth.** 1 Tim. 6:6-19. The real treasure on earth is not that which can be computed on adding machines, nor deposited in strong boxes. The real treasure is to be at peace with God and to be "content"—"Godliness with contentment is great gain." St. Paul wrote: "I have suffered the loss of all 'things' that I may win Christ" (Phil. 3:8). And he also wrote: "And having food and raiment, let us be therewith content." We are "amazed" like the disciples, that wealth cannot get "everything". It had not brought contentment to the Young Ruler, and the love of it kept him from becoming "rich unto eternal life". And the other tragedy of wealth is: "They that will be rich fall into temptation and hurtful lusts which drown men in destruction and perdition!"

## THURSDAY

**Poor though Rich.** Lk. 12:13-21. How poor was this rich man whom Jesus represented the Heavenly Father as calling a "Fool"! He was "poor" not only in having no balance nor credit in heaven, but also in his evaluation of a soul—his soul! He is represented as saying: "Soul, thou hast much goods laid up for many years, take thine ease—eat, drink, be merry!" The Rich Fool presumes to content his soul with "ease", and to satisfy his soul with the "stuff" which can be stored in vats, bins, and mows! The turning points in the parable are the two expressions: "He said to himself, This will I do!" and "But God said unto him!" Man may propose but God disposes. It's not a matter of what man says to himself, but what "God says". Not what we think about God, but what he thinks about us!

## FRIDAY

**Rich though Poor.** 2 Cor. 6:1-10. As poor, yet making many rich, as having nothing, and yet possessing all things!" St. Paul, livingstone, and a multitude of others, have come to evaluate all "things" in the light of their relationship to Jesus Christ. In writing his defense of his apostleship, Paul points to his life and the life of those associated with him, as "ministers of God." As a child of the King, he was heir of "all things". With his life patterned upon God's will, he was rich in character assets; "By pureness, by knowledge, by longsuffering, by kindness, by the Holy Ghost and by love unfeigned!" And then he was rich unto those whom he was

ministering. A threefold wealth: toward God, in intrinsic character, and in service! Like God's Son who "Though he was rich, yet for your sakes became poor, that ye through his poverty might be rich!" (2 Cor. 8:9).

## SATURDAY

**How to Follow Christ.** Mt. 16:24-28. The challenge of the Christ is: "Follow me!" That was the call to the Galilean fishermen; that was the word from the empty tomb: "Behold, he goeth before you into Galilee!" The revealed plan of salvation knows nothing of a discipleship which is lived in self-will, nor of a heavenly citizenship which is not characterized by a yieldedness to the will of God. There must be a definite disavowal of self, and a positive affirmation of fealty to Christ, and then a life of consistent following. To be a disciple, one must deny self (himself) "for Christ's sake", and he must also "take up his cross" for Christ's sake. Let us not call every burden, inconvenience, disappointment we have a "cross"—that term applies only to the burdens,

losses, tribulations we definitely assume "for Christ's sake".

## SUNDAY

**Our Father's World.** Ps. 50:7-15. "This is my Father's world!" Not that our so-called "civilization" is God's—it is motivated largely by the Prince of this Age. The world of natural resources, with which men have gotten wealth, belongs to God. Even the animals with which the Psalmist offered sacrifice, belonged ultimately to God, the worshipper was only giving back to God that which God had entrusted to him. The great mineral resources, ores and petroleum, which are being exploited, are God's. The forests, which are being cut, leaving the landscape denuded, belong to God. The game life, which belongs to God, is being vandalized. "For the world is mine, and the fulness thereof!" The Rich Young Ruler was unwilling to "Offer unto God thanksgiving, and to pay thy vows unto the Most High!" accordingly, "He went away sorrowful!"

<p><b>E. M. RIDDLE,</b> President Waterloo, Iowa</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> <p>C. D. WHITMER, Editor, South Mend, Ind.</p> <p><b>By</b> BRETHREN <b>C</b> HRISTIAN <b>E</b> NDEAVOR RINGING HURCH XTENSION UNCONSECRATED VANGELISM</p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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## Selected C. E. Helps

### PUBLICITY: HOW TO USE IT

By Guy P. Leavitt

Mr. C. E. Publicity Director, please meet Mr. Newspaper Editor.

I have been editor of a "county-seat weekly." I have been reporter, city editor, and news editor of a metropolitan daily. I am a magazine editor. With this background let me say, Christian Endeavor publicity directors should call on their newspaper editors. Why?

1. To learn what the editors want in Christian Endeavor news, and when they want it.

2. To tell the editors how much the Christian people, old and young, appreciate it when the papers publish a religious news item.

3. To learn of the editor's problems; how they are flooded with propaganda and with inaccurate information too old to use.

4. To learn how glad the editors are to get fresh news of local interest, neatly presented at a time when they can use it.

5. To learn how a newspaper office is run, how important are time and accuracy, how not to expect too much nor to be content with too little, how to use the newspaper to the best advantage and yet make it worth the newspaper's while.

And would you believe it?—the editor wants to meet you! 1. He wants to learn about the section of his readers you represent. What do they want to read? Who are they? How many? 2. He wants to save your time and his by telling you some of the details of his business. 3. He wants to tell you what kind of news he wants from you, and when he wants it.

The Cincinnati newspapers run columns of Christian Endeavor news every week.

Yet a representative of The Cincinnati Post appeared at the February meeting of the county Christian Endeavor union officers, and pleaded with them to be more liberal in letting the newspaper have Christian Endeavor news.

The Cincinnati Times-Star runs a Christian Endeavor column every week, with a special heading. The county publicity director furnishes the news.

Every newspaper in your county will do the same if when you have a story, you take it to the editor and ask him to publish it; when he does, you thank him. Go out of your way to thank him. Have others thank him. Invite him in to tell your society about the newspaper business.

You are doing more than merely getting publicity for your local Christian Endeavor society; you are building cooperation between two great powers, the church of Jesus Christ and the public press.

Have the publicity director of each local society visit his newspaper editors. In cities the directors can go in a group, with the county publicity director in charge. The county director is to visit as many newspaper editors as he can.—C. E. World.

Cincinnati, Ohio.

### A PILOT SERVICE

#### For Prayer Meeting Committees

A very little variation will sometimes make a great difference in a Christian Endeavor meeting. For instance, have you ever tried a pilot meeting?

If you have a fairly large picture of a ship to hang in front of the society, this will help to keep the idea in mind. On the blackboard draw a picture of a ship's steering wheel. Around the wheel in their prop-



er places write the words "North," "East," "West," and "South." Before the meeting plan to have four Endeavorers, at least, give short talks on the various directions in which to steer.

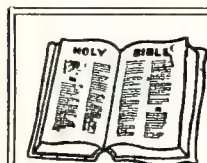
Steering north, we go by the polar star. The application is obvious—Christ himself being the polar star that unflinching keeps us on our right course if we steer by him. Steering north also means steering into lands unknown, facing difficulties, meeting dangers, and overcoming them.

Steering east takes us into the rising sun, suggesting hope, light, a new day, opportunity, and like ideas.

Steering south suggests the tropics, the missionary enterprise, the Christian idea of plenty and peace, the Bible land of Beulah.

Steering west suggests the wartime phrase of "going west," the end of life, the finished course, the certainty of reward.—R. P. A. in "C. E. World."

When pleasure becomes the main show and duty a side attraction, we are outside the Kingdom.



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### PRE-EASTER MEETINGS AT LANARK, ILLINOIS

Two of us Ashland College students were privileged to enjoy a splendid week of pre-Easter meetings at Lanark, Illinois. The work started on the Sunday morning before Easter Sunday and continued every evening, and twice on Sunday, up to and including Easter Sunday evening. The Christian fellowship enjoyed was a blessing indeed for all. The Grissos and the entire Lanark people were extremely helpful, appreciative, and inspiring in every respect. At no time in our short experience have we known people who wanted to serve the Lord in prayer, song and service as was the case at this church.

The meeting was not without its visible successes. There were seven confessions of Christ, three Christian reconsecrations, and three volunteers for life-time service for Jesus Christ. What wondrous things God can perform through them that love and serve him.

We wish to thank the Lanark church for their fine hospitality and for the opportunity afforded to serve Christ. We truly experienced a joyful and victorious revival with God.

KENNETH ASHMAN.  
ALBERT FLORY.

### LANARK, ILLINOIS

Speaking for the congregation of the First Brethren church at Lanark. We hope we shall not be blamed for flattery, even though a bit of this might seem to be that, an equal or double portion of real praise should serve to counteract it. The real conditions here for some time, especially those of pre-Easter week, have been so far above normal, that in trying to describe them, one finds himself at a loss for words to paint the picture as it should be painted.

First of all we want the Evangelist read-

### HINTS TO YOUNG SPEAKERS

The late W. T. Stead, a brilliant speaker as well as journalist, wrote these wise words for the guidance of those desiring to become public speakers:

1. Never speak without having something to say.
2. Always sit down when you have said it.
3. Remember speech is dumb show when it is not audible.
4. Think definitely, pronounce clearly, stand naturally, and do not speak too fast.
5. Welcome articulate interruptions, no matter how hostile.
6. Two things should never be lost—your temper and the thread of your discourse.
7. Remember that the eyes are as eloquent as the tongue.
8. Never hesitate to let yourself go, at the right time.
9. Never read your speech, but always have heads of discourse handy.
10. And never forget Cardinal Manning's words of wisdom: "Be full of your subject and forget yourself."

the other churches of the town, and from other towns, lent an impulse and a force to the service that was highly commendable; there was not a hitch in the entire program. Brother Grisso gave the keys to the boys, then did a fine job of keeping quiet, except when called upon.

The "apparent" results of the meetings are ten confessions of Christ and three consecrations for special life service. Those who placed themselves on God's altar to be used as he shall call, are Vernon Grisso, Miss Marian Tallman, Miss Bernice Diehl. This congregation has a number on that list from other years, some of whom have been doing valuable church and community service. Although there is much yet to be said, this is getting too lengthy.

April 2nd, the boys left for Ashland, and Rev. Grisso and wife for Warsaw, Indiana.  
H. A. GOSSARD, Correspondent.

### VANDERGRIFT, PENNSYLVANIA

Since last writing we have had two baptismal services, and we are in a position to give a more definite report of the recent meeting conducted by Brother Robert D. Crees. The visible results of the work that God wrought in that meeting are as follows:

On Sunday evening, March 25th fourteen obeyed their Lord by going into the baptismal waters. On Sunday evening of April 1st eight more souls covenanted with God in Christian baptism. Two of our efficient Sunday school staff, Mr. and Mrs. Ervin Kelly, who were members of the Church of the Brethren, cast in their lot with us. Brother Kelly teaches a Junior class of boys and Mrs. Kelly teaches little tots in the Primary department. So we were glad to have them enlist as church members. My list includes also four precious souls reclaimed, and three that wish to hold membership in the Methodist Episcopal church, while three will go to the Lutherans because their parents are such, and one to the Reformed church. There is also one person who is not located yet. We are praying that he will decide to go all the way. All those who were baptized were, or will be, confirmed and will join the church.

Taking it from another angle our list includes: one entire family of father, mother, and daughter; the heads (father and mother) of three other families; four wives, all but one of whom are mothers; one dear old uncle, who had been a member of the United Brethren church but who was without a church home here. We have still many prospects. Though the special evangelistic campaign under Brother Crees came to a close, we believe the revival is only begun.

Brethren, pray that there may be a mighty revival wave sweeping on and on until the church shall be caught up to be with Christ, as Elijah was swept into glory in a chariot of fire.

"God hath power to help."

S. H. BUZARD, Pastor.

### REVIVAL AT RITTMAN

"Is anything too hard for the Lord?" Despite a severe epidemic in the community the Lord brought a great revival within the church and saved lost souls.

Rev. Charles Ashman was the evangelist. Fellowship with him was a blessed privilege. And the entire church shares my feeling. His tireless efforts were greatly responsible for the victories. The prayers of long

ers to know we had a wonderfully good time for a full week with Brothers Ashman and Flory, a time which will be long remembered. They gave us the Gospel in sermon and song, preaching and singing alternately each evening. We have yet to see two more handy fellows than they. From their method of cooperation, and the way they so constantly behaved themselves toward each other, one would get the impression that they had been trained together from infancy. Their minds seemed to run in the same direction. (Except for an occasional moment, when one thought East, and the other West. This occasional diversion of thought was not altogether because of Parental love).

The church here feels that the College has just cause to be proud in the outstanding capability of these two young men; they not only gave the church here a great spiritual feast and thrill, but without any apparent special effort they have, doubtless, impressed favorably, many young people and their parents as to the worth and the relation of the College to the Church.

We feel that the College, and the brotherhood back of it, should not fail to give the support needed to fully equip them for the field to which they are apparently God-called; and the one which they have chosen.

The church has no way to measure the present, future and eternal worth of such contacts. Only God knows now; we may know later; but we feel we are greatly blessed, and that this church shall, because of having discovered that the youth of the church can wield a mighty influence for righteousness, place new recruits on the firing line in the battle of the Lord. God, in the midst of discouragement, is wont to drop, just at the right time, the thing sorely needed: at this time, a revival.

Splendid interest was manifested from the beginning, and grew as the meetings progressed. A fine cooperative spirit from



years were answered by our faithful God.

The first splendid results of the meeting is the revival of the church itself. The members enthusiastically co-operated in praying and in personal work. The church now is in a better spiritual state than it has been any time during my ministry here.

There were 35 confessions, 32 of which have been baptized. Among this number are five splendid families. Also, three husbands accepted Christ which united three more families for Christ and the church. There were some "outstanding" conversions. All bear marks of genuineness. Hot tears streamed down many cheeks as the power of God saved souls. And because of the remarkable manifestation of the Power of the Gospel, our hearts have been encouraged to more zealous work for Christ. Rittman is a promising field. There are many unsaved folk. Pray that God may break down the barriers.

Furthermore, we actually had a joyful revival. Brother Robert Ashman effectively directed the singing and organized a good choir. Everyone enjoyed the singing and the special music. We are indebted to Rev. Ashman's son for his loyal services. The choir has become a permanent organization.

The question box, due to Brother Ashman's wide knowledge and comprehensive understanding of The Word, proved a blessing. And as a young pastor I learned many valuable lessons from observing the methods of one who has proved his worth during a fruitful ministry.

Rittman is grateful for the support of Sterling, Smithville, Fairhaven, Ellet, and friends from Ashland. Brethren fellowship is a blessed privilege. We request your prayers for the Rittman church.

EVERETT NISWONGER, Pastor.

#### JOYFUL REVIVAL, RITTMAN, OHIO

This revival began under most adverse circumstances. The public schools were closed because of an epidemic of scarlet fever. The revival was one week later than the announced date in opening. Even then, the schools were closed during the first week. Then whooping cough and measles swept over the community. But, the Gospel and our Lord through the power of the Holy Spirit overcame all these things and others and gave victory.

It was a real joy to labor with Brother Niswonger. He is in the Seminary at Ashland. He loves the Lord and the Word and knows both. He is yielded and zealous. He traveled around 100 miles daily to attend the services. The church is prospering under his able leadership. My son, "Bob", led the music and contributed a very valuable service in this way. Many visitors were present from Sterling, Smithville, Fair Haven, Ellet and Ashland. Special music was enjoyed in abundance. The fellowship was very precious. We were royally entertained in the homes and had a real home with Mother Hoover.

The outstanding victories of this joyful revival were gratifying. The church received a vision. Many prayer meetings were held in the forenoons and in the evenings. The church got busy in personal work. Many calls were made. We made approximately 1000 ourselves. A very faithful layman, Brother Charles Moomaw, was our partner in this. "The People had a mind to work". Faith, hope, and love were strengthened. There is a bright future ahead for this

church. The community has learned that both pastor and people stand for the Whole Gospel. There are many unsaved in the community. We see no reason why the church cannot double her membership within two years.

There were 35 public confessions, no one of which had formerly been a member of the Brethren Church anywhere. Many were first time confessions. Some had been "brought up" as Methodists, United Presbyterians, Southern Baptists, United Brethren, and "Apostolic". But, all accepted the Whole Gospel. Among these were some outstanding conversions as we speak of them although every conversion is outstanding. Some of them will form illustrations in our ministry in the days to come.

Inasmuch as the pastor is to supplement this report, we will omit other details. The Lord bless the Rittman church.

CHARLES H. ASHMAN, Evangelist.

#### BRYAN, OHIO

On the 25th of February, we began our revival meetings in Bryan under the leadership of Dr. Beachler. We had planned and prayed for this meeting for a long time. We had asked Dr. Beachler to exchange pulpits with us for a meeting. He and his church at Gratis, Ohio, kindly consented to this arrangement and we began to plan for this meeting. We had held several meetings here and we felt that it would be better to have some one else to do the preaching and we would take care of the singing with our home talent. But not being able to pay some one to do the preaching for us, we thought that an exchange of pulpits would answer and fill our need. So it was arranged and on the 25th of February, Brother Beachler was here to begin our meeting. Brother Beachler worked hard under adverse conditions the first week—the weather was severely cold and he was suffering with a cold and was under the doctor's care. We called and prayed with those who were shut-ins and with those we were trying to win for the Lord and his church. Brother Beachler gave us some wonderful sermons that did us all good, and we feel that the church was built up in the faith and there were some fine additions to the church.

While the visible results were not large yet we cannot measure the results from that standpoint. There were nine confessions and all have been baptized and six of them united with the church. There were six young ladies out of the young people's class, two small boys, and one older lady who came from another church. This field has been well gleaned from year to year and there are not many to preach to that were not Christians. So we feel that we had a good meeting and the effort was well worth while. We did appreciate Brother Beachler and feel that he did us good work. This community is overchurched. It has about fifteen religious groups. Yet there are plenty that need the gospel of Jesus Christ, but it is impossible to get them inside of the church. We do rejoice over the victories won in the name of the Lord.

On the 18th of March we went to Gratis to help in the meeting there. Here again we had two weeks' work with Brother Beachler and his people. These were two weeks of fine and enjoyable fellowship. We were entertained in the home of the Beachlers, which was a home indeed. Everything was done to make our stay there a pleasant

one. Then we were well received in the homes of the Gratis people. Their hospitality is of the finest kind and we did enjoy our stay with them. They were all very kind and considerate. Brother Beachler will report this meeting.

C. A. STEWART.

#### STEWART AT GRATIS

Bryan and Gratis exchanged preachers for meetings. I filled my part of the deal first. It was a pleasure to be back again among the Bryan people, to work with Brother Stewart, and to be a guest in the home of Brother Stewart and his good wife.

Brother Stewart began the Gratis meetings March 18th. He came to us with a very severe cold. I met him on his own ground—I had an even worse one. But we had plenty of company—many folks were sick with colds and detained in their homes. It made the work the first week very hard for each of us. And we had a lot of just such weather as is to be expected in March in Ohio. And we had other important events which had been arranged long before the meetings began, which took many people away from our services.

And there was not a single decision. But that does not mean that our meetings were a flop—they were decidedly not a flop. Nor is it to be construed as the slightest disparagement on Brother Stewart's work—not at all. We had two weeks of earnest, searching, convincing, challenging sermons from Brother Stewart. Christ, and the Bible, and the Church were continually magnified. Almost every night good audiences were present to get the benefit of the sermons. Our people sang as I think I never heard them sing. We had home prayer meetings every week morning during the meetings. We worked faithfully and hard. And our own people and other church people of the community were greatly edified and encouraged. The meetings meant much to our young people, and to those who came into the church a year ago. So we consider that our tent stakes have been driven deeper. We are all stronger in faith and grace. And the church has once more sent forth the warning and challenged the entire community to move up to higher standards of living. Stewart's sermons were especially adapted to produce just such results. And so, I am speaking for our entire active membership when I say that we consider our recent meetings a decided success.

Why were there not some definite results? Gratis, like many another field, has been closely gleaned. Last year, and during the preceding years, we have had substantial ingatherings at Gratis. As a consequence, our Sunday school held practically no possibilities, and the same is true of our two Christian Endeavor societies. And so, night after night, after earnest sermons had been preached, and the time had come for the invitation to go forth, there were in good sized audiences none who had not made public profession of Christ. Plenty of our pastors know exactly what I mean, just as they also know how it feels to have the people absent whom you want present. This does not mean that Gratis does not have a large unchurched element: it does—much larger I am tempted to feel than is our quota. But we have almost ceased to count many of them as even remote possibilities. Three churches in this little town all struggling to exist, and a large unchurched element unreached, and in that



element many who seem almost, if not altogether unreachable.

Brother Stewart made many friends at Gratis. He went away with a standing invitation to come back. He will be remembered as a fearless, fine-spirited, consecrated servant of God. I shall remember him as a delightful man with whom to work.

WM. H. BEACHLER.

### THE ELLET BRETHREN CHURCH (AKRON)

We owe an apology for the belated report of our evangelistic meeting. The church called Dr. J. C. Beal, pastor of the Canton Brethren church as the evangelist. We appreciate the kindness of the Canton Brethren in granting their pastor's services to us.

Dr. Beal began a three weeks' effort on January 15th. At the opening service the house was well filled. We had fine attendance until the last week when the severest winter weather ever experienced here in many years struck us and hindered our attendance. It is very hard to regain the interest and attendance once it has been checked. But the latter part of the week, Dr. Beal had regained his audience and had a full house at the closing service.

To those who know Dr. Beal it is unnecessary to state that he is a teacher of the Word. Quietly, but firmly and plainly he teaches and preaches the truth so that no listener may sit on the fence. There must be decision. His meeting here has more than ever set the Brethren Church aside in this needy community as one who stands for true Biblical teaching and clean living. Brother Beal is tireless in his efforts. He is never too tired nor too busy to talk to or help individuals. During the first two weeks one hour in the afternoon was given to definite Bible Study in the Book of Genesis. These studies were greatly appreciated and very helpful. Every evening and three services on Sunday, forceful messages were given. God graciously opened up a broadcast for us the week preceding the meetings and we were able to announce them from the Akron station W.J.W. In the last week of the meeting Dr. Beal had the privilege of giving the Gospel message over the air twice. Many hours were spent in personal work. Sometimes pastor and evangelist were dealing with souls until one o'clock in the morning. Actual results of the meeting were twenty-one; Three reconsecrations, two by relation, and sixteen by confession. Fourteen have been baptized and received and two await baptism. Thank you, Dr. Beal, for your work among us and hope that you may return again.

We welcomed the delegations from the Louisville church with their pastor, Rev. A. E. Whitted, and from Sterling with their pastor, Brother Paul Bauman. Also the attendance of Brother Conard Sandy and wife, Brother Uphouse, Brother Hammers and Brother and Sister Shiery and some of his Homerville folks, and many Canton Brethren, also some Rittman Brethren.

Easter services proved a great blessing to us. We began with a sunrise service at 5:45 with the largest attendance ever experienced. Each year this service at dawn becomes more blessed. Then we enjoyed wonderful Christian fellowship at the breakfast table together. Sunday school at 9:30 with an attendance of 253. At both morning and evening services we had excellent attendance. With the special music and in-

itiation of our new song books, the day will long be remembered. The offering report for Foreign Missions is not complete yet, but in this the people have given liberally.

The study of Revelation at our Wednesday evening Bible Study is creating much interest. A small group of members who meet for prayer alone on Friday evening have much to praise God for. He has given very definite answers to many, many requests.

The Ellet work is not without its problems and trials. We greatly need the prayers of the brotherhood.

We have been invited to broadcast again on April 13 and 27 over station W.J.W., Akron at 3:30 P. M. We praise God for these opportunities. Strangely enough, in these days of apostasy, when Satan openly opposes the Truth being put on the air, these invitations have only come to us because we do stand for the Truth. These broadcasts cost the church nothing.

GRANT McDONALD.

### THE REVIVAL AT ELLET, OHIO

On January 15 the writer began a meeting with the Ellet church which is under the efficient leadership of Brother and Sister McDonald. This field was not new to the evangelist. Three years ago he had the privilege of leading in a meeting and sowing seed that has born fruit during the last few years. This last meeting was a real privilege not alone for the opportunity to again work with these people but also to see the remarkable growth since three years ago. The Mission Board made no mistake in giving support to this work, neither did the Board make a mistake in calling Brother and Sister McDonald to this field. The church at Ellet has become a real power in the community and the pastor and his wife are held in the highest esteem both within the church and on the outside. There is a hunger for the Word found in but few places. There is also manifest a remarkable prayer life. With these conditions maintaining there can be but one result. The future of this church is indeed bright, if they but remain true to the work undertaken and continue to be surrendered to the leading of the Holy Spirit.

When called to lead in this meeting, the writer was informed that both pastor and people desired a meeting that would emphasize the teaching element in evangelism. With this in mind much emphasis was given to the Word. During the first two weeks an afternoon class was conducted. This class was well attended and a deep interest manifested. The need for personal work became so pronounced as the meeting drew to its close that it was found necessary to discontinue this class during the last week. From the first evening service the attendance and interest were fine until we had our first touch of real winter weather which came in the midst of the campaign. Conditions made it impossible for many who had been faithful to get to the services. This necessitated again building up the attendance which was accomplished before the meeting closed. It was rather difficult to get the unsaved to the services. This necessitated much calling in the homes. A number of the unsaved attended until the invitation was given and they were pressed for a decision. Nothing but words of praise is due the membership and the pastor and his wife. They gave the finest cooperation. The prayer room was practically filled each

evening before the service. Many took part in audible prayer. This is the sort of prayer life that has done so much for this work and if these people continue to talk to the Lord as they have been doing in the past, the future of the church at Ellet is bright.

I had my home with the pastor and his family. This was a real joy. Everything possible was done for my comfort. This was my second opportunity to share in the blessings of this Christian home, having been privileged to be with them in a meeting at Sterling two years ago. No one can be in this home for the length of a special meeting without having his life enriched. May the Lord continue to richly bless Brother and Sister McDonald in the work to which they have been called. Many of the homes of the members were opened thus making possible the sharing of their hospitality. Our sincere thanks is given for all these kindnesses.

While the results of the meeting were not everything one might have wished, yet there was enough done to make the meeting worthwhile. Some fine people were reached and additions made which will mean added strength in the years ahead and contacts were made that will mean growth in the future. The pastor will give the report of the results of the effort.

When I returned to my work at Canton I found the people had been "carrying on" in a fine way. The best of reports came relative to the accomplishments during the absence of the pastor. It is a real joy to have in the congregation those who are not only able but willing to "undertake" in the strength of the Lord. Canton is moving forward, additions are being received to the membership and from present prospects it will be necessary to enlarge our plant in the near future.

J. C. BEAL.

### FAIR HAVEN, OHIO

The Lord has been gracious to us here during the past year. He has blessed us in almost every department of the church's activities. He has added to the church four in number while he has taken but one from us through death. He has given us the best financial year we have ever had. We closed the financial year without a cent of debt and with cash on hand. He has given us the vision of a world crying for the gospel and our members have responded nobly giving several times more for both home missions and foreign missions than we have ever given before—our Easter offering this year amounting to over \$225.00. Last year it was around \$160.00. Two years ago we gave around \$50.00. We are not saying this to boast, but to give God the glory for giving us the vision and desire to have a greater part in his glorious work of evangelization. Trusting in his promises we anticipate a greater year this coming season even than last.

Our church has launched forth into greater work this year, having services now every Sunday morning and evening. This has greatly increased our aggregate attendance. Ours is the only church in the township that has services every Sunday evening. Many young people from the surrounding churches come to our Sunday evening services.

The pastor conducted a week of pre-Easter services in the local congregation. The weather and road conditions were very bad and hence the attendance was not up to normal. We followed the seven last statements of Christ on the cross. It gave a new



appreciation of the death of Christ to both pastor and people. His was a tragic death and a glorious display of love during those last hours upon the cross. May we never lose sight of that supreme example of love and of God's hatred of sin.

I have had the happy privilege of serving the Wooster Brethren during the winter months in Bible study and prayer service. We have had some happy times together. We studied the book of Daniel. Prof. McClain graciously gave us two lectures on the 70 weeks of Daniel, for which we are indebted to him. Now we are studying Romans. These are a faithful group of Brethren, interested in the Word. May the Lord bless and use them to greater service even than he has.

We are looking forward to the summer revival campaign with Brother R. Paul Miller. We ask the prayers of the brotherhood for a successful campaign for souls this season. There are many prospects who may be added to the church if proper approach is made and it is the Lord's will to add them to the Brethren Church. May his will be done.

The 29th of April Dr. Bauman will be with us and will preach here at Fair Haven on Sunday morning. We are looking forward to his message with real joy. He has been with us before and has many warm friends among us.

Pray for us in our problems and in our desire to witness for the Lord in this field. He has done marvelous things for us here. May he continue to use pastor and laity to accomplish his will for the future.

R. E. GINGRICH, Pastor.

#### THE REVIVAL AT ARDMORE, INDIANA

We opened a series of meetings with Brother Frank Gehman and his people on March the sixth and closed March twenty-fifth. We found here a preacher who is loved by his people and held in the highest esteem by the community. No word of criticism of any kind was heard at all. It was indeed a pleasure to work under such conditions. Brother Gehman has only been on this field a few months but under God he has accomplished remarkable things in this church and community, however, he has not done it without days and nights of prayer and hard work. Ardmore is the center of a large community of employees of the automobile industry, which centers in South Bend. There is no other church in that section. This leaves the entire field to the Brethren congregation. This of course makes possible a tremendous growth for the future. A church five times the size of the present congregation is easily possible.

The church is ideally located but is in need of more adequate accommodations for its future. The pastor is fully aware of the opportunities that lay at the door in this field and we can rest assured that he will make the most of them.

Our home during the meetings was with Brother and Sister Glenn Carpenter and these dear folks did everything anyone could do to make our stay a pleasant one. We were splendidly entertained in scores of homes in the community and thoroughly enjoyed the fellowship.

We sincerely anticipate a great future for this church, if they continue in faithfulness to Christ and in separation from the world.

Our next meeting will be at Hollins, Virginia.

R. PAUL MILLER.

#### BRETHREN HOME REPORT FOR MARCH

##### Receipts:

Agnes Bowers, Fostoria, O. ....	\$ 2.00
Emma Atwood, Lincoln, Nebr. ....	1.00
Isaiah Kreider, Colorado Springs ..	1.00
Mexico Brethren Church—Cash ...	5.05
Mexico Brethren Church—Pledges. ....	22.00
Mr. and Mrs. A. A. Grady, Goshen, Indiana .....	1.00
Valley Br. Ch., Jones Mills, Pa. ...	15.00
Minnie Patterson, Philadelphia, Pa. ....	2.00
Miss Nell Zetty, Phoenix, Arizona ..	2.00
Mrs. Alma Horner, Kings Daughters, McKee, Pa. ....	2.00
Bethel Church, Berne, Ind. ....	20.00
Jesse Eymann Estate .....	417.06
Brighton Ladies' Aid .....	2.00
Elizabeth Reichelt, Philadelphia, Pa. ....	2.00
Berlin Brethren Church .....	17.15
Contribution from Ashland Friend ..	5.00
Conemaugh Brethren Church .....	17.75
Mrs. E. G. Goode, Harrisonburg, Va. ....	1.00
Fair Haven Brethren Church .....	21.50
Sydney Brethren Church .....	5.64
North Vandergrift Br. Church .....	2.75
Ardmore Brethren Church .....	3.68
Gretna Brethren Church .....	3.25
Canton Brethren Church .....	16.09
Calvary Brethren Church .....	2.50
Calvary Y. P. C. E. ....	2.00
Miss Vianna Hackett, Hampton, N.J. ....	2.00
Sunnyside, Wash., S. S. ....	4.84
Bethel Br. Ch., Osceola, Ind. ....	1.00
Waterloo Brethren Church .....	9.38
Ashland Brethren Church—Cash ..	39.88
Ashland Brethren Church—Pledge ..	12.00
Carlton Br. Ch., Garwin, Iowa ...	2.00
Portis Brethren Church .....	2.00
Olive Bayles, Chili, Ind. ....	.50
Falls City, Brethren Church .....	7.95
Dayton Brethren Church .....	32.80
Louisville Brethren Church .....	6.84
Louisville, S. S. Dorcas Class ....	6.00
Allentown Brethren Church .....	6.50
Nappanee Brethren Church .....	9.35
Meyersdale Brethren Church .....	23.71
Flora Brethren Church .....	10.50
Hagerstown Brethren Church ....	21.20
West Homer Brethren Church ....	1.10
Warsaw Brethren Church .....	6.70
St. James Br. Ch., Lydia, Md. ....	5.00
Masontown S. S. ....	4.00
Corinth Brethren Church .....	3.30
Williamstown Brethren Church ....	3.66
Second Church, Long Beach, Cal. ..	10.10
Martisburg Brethren Church .....	4.75
Lanark Brethren Church .....	15.00
Oakville Brethren Church .....	9.50
O. O. Rank, Garwin, Iowa .....	3.00
Carlton Br. Ch. (Additional) ....	.10
Third Church, Philadelphia, Pa. ...	31.06
Ellet Brethren Church, Akron, O. ...	3.77
N. Liberty Brethren Church .....	4.35
Hamlin Brethren Church .....	7.75
Mrs. Elmer Berkheiser, Mexico, Ind. ....	
On Pledge .....	1.00
Anknytown Brethren Church ....	4.00
Lowman Estate (Balance Claim in full) .....	48.46
Men's Bible Class, Ashland Church ..	3.00
Sergeantsville, N. J., Br. Ch. ....	8.75
Waynesboro Brethren Church ....	32.55
Harrah Brethren Church .....	12.50
First Brethren, Los Angeles .....	13.83
Mexico Br. Ch., Leaders' Class On Pledge .....	1.00
Peru Brethren Church .....	6.25
Carleton Br. Ch. (Additional) ....	1.43
Nappanee Br. Ch. (Additional) ....	1.50
Smithville Brethren Church .....	19.53
LaVerne Brethren Church .....	16.82

Kittanning Brethren Church .....	6.00
Goshen Brethren Church .....	20.83
Washington, D. C. Church .....	9.25
Washington, D. C. S. S. ....	13.86

##### Expenditures for March

Post Office, Stamps .....	\$ 3.00
Telephone Rent .....	1.73
Dr. Mary A. Laughlin, Annuity Int. ....	5.50
Flora State Bank, on Note .....	5.00
Light Bill .....	10.56
Flora Cemetery Endowment on Lot ..	5.00
Cyrus Meyer, Salary .....	150.00
Henry Rinehart, Annuity Interest ..	40.00
Mrs. Lydia Craig, Annuity Interest ..	25.00
Tax on 9 Checks .....	.18

NOTE: Thus far only two churches have sent in pledges, Mexico and Ashland. If any pledges have been made by members of your church these should be sent to me at once. The names and churches appear in order in which the offerings have been received. Thus far the largest cash offering has been received from the Pittsburgh Brethren church, amounting to \$40.00. This will be reported in the April statement as it came too late to be included with this report. Ashland has sent in the largest Cash and Pledge offering amounting to \$56.88. This includes individual gifts, classes and church offerings.

Treasurer, L. V. KING.

#### THIS IS MY DAY

By Belle Zook

*This is my day.*

*Today I'll do my very best  
To lift, and serve, and sing, and rest;  
Nor anxious for the morrow be,  
For Christ, my Lord, is helping me.  
This is my day.*

*This is my day.*

*Sometimes in days of yesteryears,  
Rainbows were dim, with misty tears.  
But Gethsemane's gift to me,  
Is grace sufficient for today.  
This is my day.*

*This is my day.*

*A happy day in which to tell,  
Christ's blessed gospel story well  
To loved ones, who have gone astray,  
O help me Lord just for today.  
This is my day.*

*This is God's day.*

*A glorious day, the Lord may come—  
May come today, and take me home.  
Perhaps, I'll meet him in the air—  
O crowning day, Love everywhere.  
This is God's day.*

#### SIGNS OF THE TIMES

(Continued from page 2)

Long, pastor of the First Church of the Brethren. Among the substitute instructors the name of Brother M. L. Sands, pastor of our church at Altoona.

Such a plan is not only beneficial to the community but also to the churches whose pastors participate actively. We have at least two other pastors engaged in movements of this kind, Brother Kimmell in Philadelphia and Brother Mayes in Whittier. In the last place the School is conducted in the Brethren building. Perhaps there are other pastors engaged in work of this kind. If so, they are to be congratulated.



## JUST A LITTLE NEARER

By Elsie Jordan

*If I had the wings of a bird,  
I'd fly up high in the sky,  
And sit on a fleecy white cloud,  
And watch the stars go by.*

*I'd fly o'er forest and trees,  
With never a fear nor a care;  
All would be peaceful and calm,  
What a blessing, I'd breathe God's pure air.*

*I'd sail o'er rivers and stream,  
O'er valley, mountains and dell;  
And when I'd come back to earth,  
What a beautiful story I'd tell.*

*Away above storms I would be,  
I'd soar o'er ocean and foam;  
I'd fly thru endless blue sky,  
And dream of my heavenly home.*

*And e'er life's journey were ended,  
And again on the earth I trod;  
This story most beautiful I'd tell:  
I've been up nearer to God.*

## An Appreciation of

## NOAH ADAM TEETER

Noah Adam Teeter was born November 9, 1864, died April 2, 1934, aged 69 years, 5 months, 23 days. His birthplace was near Goshen, Indiana. Early in life, with his parents, he went to Kansas where he grew to manhood. Later he returned to Indiana and then to Dayton, Ohio, where he spent most of the remainder of his life.

Last fall, with his wife he moved to Ashland, Ohio, where he spent his remaining days vainly trying to regain his broken health which ended in death.

In Dayton, he met Miss Anna Rebert who became his wife, June 21, 1892, with whom he lived in most happy wedlock until his demise. To them were born six children: two sons and four daughters, all of whom survive, save one son who died in infancy. One daughter, Catherine, is a teacher in the schools of Ashland; Ruth, Lois and Elizabeth all live in Chicago and his son Paul is a traveling salesman in the West.

Soon after he came to Dayton, he fell under conviction of sin under the preaching of the late Bishop Hoover of Dayton, Ohio, and was truly born again. His conversion was so complete that he immediately gave up a number of sinful practices and has lived an exceptionally devoted Christian life ever since, dying in full confidence of a place with God and committing his family to him for security. Brother Teeter was an exceptional layman student of the Word of God and for more than 25 years was a teacher of a Men's Bible class and many people will arise to bless his memory because of his interpretations of the Sunday school lessons.

It was his good fortune to have been intimately acquainted with the late Rev. J. W. Icenbarger whose splendid Bible teachings are remembered by many who had the good pleasure to hear them and to know him. Although this Bible teacher passed to his reward more than twenty years ago, Brother Teeter still has treasured some of the outlines he made during those studies. In this he was also mightily helped by his senior brother, the late Elder Wm. C. Teeter.

About twenty years ago, Brother Teeter was elected to the deacon's office which he

accepted as a sacred trust, to which he remained faithful, discharging his duties in the fear of God and to his glory.

He was one of the Building Committee in the planning and erection of the Dayton Brethren church to which he gave much and with the writer and others helped to make this church at one time, one of the largest of the denomination and the city of Dayton.

All his life he was a traveling salesman and where many men have fallen in this field of human service, no one ever whispered that Noah Teeter was less a husband, father and gentleman for his dangerous profession full of temptation.

It was almost a prayer of a life-time that he might go quickly when the Lord called him, but it was in a great reverse of this that it did come. For two years his health was failing; eight weeks he spent in bed and for three weeks was marked for death. Withal, he was the most patient sufferer I ever attended. Never once did he complain. He was always, "just fine", or later, "pretty good", and was finally too ill to answer anything save that which must be answered; but he never failed to respond to the need of prayer and never to within three hours of the final comatose sleep did he fail to add his "amen" to mine.

Brother Teeter was of a jovial and cheerful disposition which did not fail him in his final hours. He was one of a very few men whom I believed to be a friend in the completest sense of that wonderful word. His final word to the only daughter that could be with him in his passing was that she should be able to "appear in his presence with exceeding joy". Jude 24. The devotion of his faithful wife and children was a beautiful picture.

Thus, is brought to a close an interesting and valuable life. It is but trite to say that he represented the best in all the ways and walks of life. He was a good husband; a faithful companion; a genuine Christian; a perfect gentleman; a devoted father and an honest, industrious citizen.

If earth is poorer, may we not with all confidence believe that heaven is richer. If we walk on awhile on this uneven road of life, his memory will help and cheer us and his presence with the Father in heaven will draw upon the cords of our hearts and make the journey shorter and the goal more worth while. May those most like him and those changed to God-likeness through his example and teaching ministry prove that his life was not lived in vain but multiplied to the extent of ability and opportunity.

The funeral services in Ashland were in charge of the writer with Elders Belote and Shively and in Dayton, Elder Barnard and myself with Robert Kline at the organ.

CHARLES A. BAME.

## OPINIONS OF OUR READERS

## A PUBLIC PROBLEM

"What is my child about to see, hear and feel when sent or taken to a movie? What will be the natural reaction on his nerves and on his emotions? What will be his moral concepts and viewpoint of social relationships?" These questions which should present themselves to every parent are convincingly answered in an exhaustive survey made during a period of years not by op-

ponents of the modern movie, as such, but by an authorized research committee, made up of well known sociologists, psychologists, and educators chosen from seven representative American colleges. Their findings have recently been released and are most illuminating—even distressing. A conservative statement of figures for movie attendance during the year 1929, given after careful studies by Dr. W. W. Chorters and Dr. Edgar Dale of the Ohio State University, reveals that it totaled seventy-seven millions each month. Of that vast number 36 percent were under 21 years of age, 16 percent under 14, and 2.74 percent under 7. These figures show averages for the entire United States, but the survey also reveals that in the larger cities and the more congested areas percentages for the younger groups run much higher. On the authority of Prof. F. M. Thrasher of New York University, the percentage in New York City, for those under 21 was 53 and 17 percent for children under 7 years.

Dr. Dale's report shows that the average time spent by each child in each show is two hours per week, or twice as long as his sitting under Christian instruction on Sundays. He made a study of some 1500 performances covering a period of three years. Taking one year—1930—and analyzing its 500 shows, he discovered that out of that number 137 majored crime as their theme and 70 centered around sex impulse. War and mystery were prominent in many of the others. But one, of the entire number, was written especially for children. "In 115 pictures taken at random from recent productions 406 crimes are committed; in 35 pictures are 54 murders; in 12 pictures are 17 holdups; and in 14 pictures are 21 kidnappings." Thus, Dr. Dale's Study of that one year's movie entertainment for our youth, shows a 50 percent diet of sex suggestions, crimes, or some type of violence. This is the mental food and physical excitement which awaits our practically unguarded boys and girls when sitting under the spell of the average modern movie.

The study of this urgent American problem by Dr. Fred Eastman, Professor of Religious Drama and Elocution of Chicago Theological Seminary, and from which the above statements are largely gleaned, covers the field of influence of the modern movie upon the child or young person in respect to his nervous reaction, his health, his emotions, and his resultant public actions. Many confidential letters, received in these surveys, plainly show that it was often but a step from the suggestions on the screen to the realization in actual experience. I am not decrying against the really worthwhile pictures, for there are some of that character, but altogether too few. My own experience has been that, even the best are almost invariably preceded or supplemented by short scenes which lower the character of the entire performance. When one has studied the tremendous influence the modern cinema, with all its scenic allurements and its insidious suggestions he may well wonder how so many good folks can misplace the real cause for the reputed growing delinquency among our boys and girls. Perhaps, now, since the 18th Amendment is a past menace to all that is good (according to the wise ones), the modern movie may come into its own and be accorded its share of responsibility for the moral slipping of our youth. E. R. MATHERS,  
Lincoln, Nebraska.



# THE BRETHREN EVANGELIST



*Hear thou, my son, and be wise,  
And guide thy heart in the way.  
Be not among winebibbers,  
Among gluttonous eaters of flesh:  
For the drunkard and the glutton shall come  
to poverty;  
And drunkenness shall clothe a man with  
rags.*

—Proverbs



## ON DRUNKENNESS

*Drunkenness expels reason.  
Drowns the memory.  
Distempers the body.  
Defaces beauty.  
Diminishes strength.  
Inflames the blood.  
Causes internal, external and incur-  
able wounds.  
It's a switch to the senses.*

*A devil to the soul.  
A thief to the purse.  
A beggar's companion.  
A wife's woe and children's sorrow.  
It makes man become a beast and  
self-murderer.  
He drinks to other's good health.  
And robs himself of his own.*

—National Advocate.



## Signs of the Times

by  
Alva J. McClain

### SPEAKING in "Tongues"

One of the most difficult tasks faced by any foreign missionary board is to impress its missionary volunteers with the necessity of being able to master a foreign language. I do not think that one missionary in ten really faces this matter until compelled to by the actual handicaps of trying to work effectively on the field with an inadequate linguistic preparation. Many who desire to go out as missionaries do not have the slightest conception of what it means to learn a foreign language so as to speak it fluently. As a matter of fact there are some who have never taken the trouble to learn to speak their own language fluently and accurately. Furthermore, it has been discovered that a few people, often highly intelligent, can not acquire a speaking knowledge of a foreign language, no matter how hard they try.

This latter fact, coupled with the scarcity of missionary funds, has made boards careful not to send out missionary volunteers until their language ability has been tested to some extent. Many volunteers do not seem to realize that the important question is not how quickly can I get to the field, but how much can I do after I get there? It is astonishing how many lose their enthusiasm when set to the task of learning, before going to the field, the language which must be used there. If I were a missionary volunteer, convinced of my call to foreign work, and had difficulty getting accepted by a missionary board, I would start right in this country to master the language of my chosen field.

World Dominion, in some respects the finest missionary publication in existence, has recently discussed this language problem clearly that I wish to reproduce it for the benefit of Evangelist readers. It should be studied by all interested in the missionary task. The author is T. Warren.

### ONE Secret of Paul's Success

"The Apostle Paul's knowledge of languages stood him in good stead. It was natural that he should speak Hebrew when dealing with his own people (Acts xxii: 2). When he was arrested he spoke Greek to the chief captain. The latter was much surprised, supposing him to be an Egyptian (Acts xx:37, 38). As the letter of Claudius Lysias was written, and the oration of Tertullus spoken, in Latin, it is evident also that St. Paul was familiar with that tongue.

Such familiarity with the three common languages of the Mediterranean Basin would greatly facilitate the Apostle's missionary travels and work, and such an important matter must not be overlooked when considering apostolic methods and attempting to adapt modern practice to them.

The importance of language study for the missionary can scarcely be overestimated. It is basic, fundamental; yet there is much missionary work being done today which, tested by proper linguistic standards, would be judged faulty and inefficient. This is

largely due to the fact that missionaries are in too great a hurry to get on with their preaching and teaching. They do not realize sufficiently that the efficiency of their life work depends on the first year or two being given to the acquisition of the language. Too many are satisfied with being able, as they think, to make themselves 'understood.'

A missionary linguist writes as follows: 'My experience, now of thirty-two years, goes to show that, generally speaking, habits learnt during the first two or three years remain all through the missionary career.'

### THE Danger of Interpreters

A dangerous practice, sometimes adopted by young workers who are anxious to get on with the work of evangelization is to depend on interpreters. In this connexion another experienced missionary writes, 'I am very doubtful whether it is right for a missionary who is just out and who does not know the language to take "a boy" to preach to the people. I know of a man who came home every day and told the other missionaries what a wonderful meeting he had had. He told this so often that a lady colleague went out to hear him. When she heard what this interpreter said she was so shocked, that although she had never spoken in public in that language, she felt it was necessary to get up and deny what was said and tell the true story.' The same worker quotes other and similar incidents.

In the light of such statements what can one think of work which is being done very largely through interpreters? The writer, not long ago, heard a young lady missionary, home from Africa, give a most interesting account of her work. Later it was learned that she did not know the native language, but spoke a kind of *lingua franca*, which, in its turn, was interpreted by natives into the local dialect, and more than one interpreter was sometimes necessary. Let us think this matter out. Here is a foreigner seeking to express spiritual truths in a 'trade language' with all its limitations of expression and vocabulary. This, in turn, is being interpreted by a man to whom this trade language is only a second-hand makeshift; it is again interpreted by a second man into a third language. It is needless to ask how much of the original idea gets home to the hearers. These trade languages have undoubtedly some place in missionary work, but such a method will accomplish no effective evangelization.

Another worker, not long on the field, writes as follows: 'We are opening a Bible School. . . . We do not know the language yet. We use Pidgin-English a lot.'

### OTHERS often to blame

The fault is not entirely that of the missionary. The field directors and home Boards must share in the responsibility. The field director is perhaps harassed by the urgency of the claims made upon the men and means at his disposal. The home Board is sometimes composed of men who know little or nothing of the practical problems of the field, and, having never learned to speak a foreign language, do not realize all that is involved in it. The home supporters of missions are not blameless either. They want news of work being done, of

souls being saved, of Churches established.

A mission secretary, with whom the writer was in correspondence some years ago on this language question, wrote to the effect that it was difficult to find support for missionary students; supporters want news from workers.

Much more recently a missionary appointed to a responsible post insisted on taking two months' supplementary language study to qualify him further for his new work. One of the members of his Board made the suggestion that his allowance should be stopped meanwhile!

In view of the present and long-continued financial shortage of the Boards, efficiency in missionary methods is of great and increasing importance. It is better to have a small number of capable and qualified workers than a larger number of badly equipped people attempting to build up on unsound foundations.

The home churches and home Boards must face the facts and be prepared to give more time and money for the linguistic preparation of missionary workers.

### THE Importance of Secondary Languages

By secondary languages are meant those which are the native language neither of the missionary nor of the people amongst whom he works, but those of the ruling powers, such as French, Spanish and Portuguese, to mention only the most widely used.

There is another type of secondary language which also has its place in missionary work. It is the trade language, a compound of European and native terms, which may be predominantly of native origin or largely European as in Pidgin-English.

It is the former type, however, with which this article is concerned, and its acquisition is a matter of great and growing importance. Things have changed and are changing rapidly in the missionary world. There was a time when it was enough to know the native language. Now the added knowledge of the language of the ruling power is an imperative necessity, and at the same time a serious difficulty for the missionary candidate.

France rules over one-third of Africa,  
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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## First Fruits of Prohibition Repeal

Already we are reaping the first fruits of prohibition repeal, and they are so tragic as to frighten even the most vigorous advocates of repeal. That is usually the case with such matters. The harvest of sin is always much greater than we anticipate at the sowing. Like Israel of old, we have sown the wind, and we shall reap the whirlwind. And the reaping is begun, the fruits being of various kinds.

Automobile accidents and deaths attributed to liquor are multiplying. The monthly increase in such deaths, registered steadily since the return of legalized beer, has nearly trebled since the repeal of the Eighteenth Amendment, and 1934 bids fair to boost automobile accident cost due to this item alone by more than \$100,000,000, we are told. According to the Research Department of the American Business Men's Prohibition Foundation, for eighteen consecutive months before legal beer's return in April, 1933, the records of eighty-six leading cities of the United States recorded a consistent average decrease of 77.43 deaths per month, compared with similar periods of previous years. Immediately following, during the legal-beer-only period, eight months, April to November, 1933, inclusive, the reports showed an extraordinary right-about-face, so that instead of a decline, there was an average increase in such deaths of 42.25 over the same month of the previous year. With the coming of repeal, December 5, 1933, there came another leap in motor car deaths and since that time they have averaged 110 more per month than during the same months of 1932-33. The United States government reports just released in March for the same areas previously mentioned show automobile deaths being recorded at the rate of twenty-three per 100,000 population as compared with approximately nineteen a year ago.

Consider the increased cost. The National Safety Council is the authority for estimating the cost per automobile death at \$50,000. Reckoning on that basis, the net decline of automobile fatalities during the eleven months preceding the return of legal beer in the eighty-six cities meant a financial saving of at least \$59,250,000 for that one item for the individuals and communities involved. And, as this Research Department continues, the startling advance in fatal accidents alone, with the comeback of legalized liquor is, therefore, at the rate of \$87,150,000 for the first eleven months of legal liquor. So repeal is proving an expensive experiment, and is destined to become more so as time goes on and will soon be more than canceling the entire revenue received from it.

There are many other serious results of the comeback of legal liquor, such as the return of liquor control to politics, the increase of bootlegging, the widespread increase in drunkenness and the growing Keeley cure patronage and the withdrawing of wages from legitimate trade and the spending of it for booze, thus slowing up prosperity. But by far the most tragic fruits are seen in the lives of our young people, a feature which makes the new liquor traffic overshadow the old saloon days for viciousness and seductiveness. And the city of Chicago seems to be setting the pace for the country in this regard.

The Chicago *Herald-Examiner*, which fought so hard for repeal, carried a front page story with large display headlines under date of February 26th, telling of a freshman high school girl, fifteen years of age, who is in jail charged with manslaughter and lamenting, "I'm sorry I drank ... If I ever get out of this ... no one will ever get me to go to a saloon again." She and her escort, a boy of 19, had been drinking in a saloon and on the way home were insulted by a man, when the boy got out of his machine and in a drunken rage beat the man to death. Ten days later the same Chicago paper carried another shocking story exposing the laxity of enforcement in the liquor control laws. Students to the number of 150 from the Longview high school held a party in a

dance hall that had a bar attachment, provided with ten kegs of beer for the occasion, besides bottles of whiskey possessed by individual members of the group. Boys and girls, 14 and 15 years old, some as old as 17 and 18, were drinking and dancing, staggering and falling, some lying "sprawled on the floor," some "asleep on the long tables." "A beer stein crashed against the wall. Fights broke out as one student found his girl in the arms of another. The sandwiches had been finished long before, but the beer was still flowing. Here was a party made up almost entirely of children, a revolting, drinking orgy—a spectacle which epitomized the vicious growth of juvenile delinquency furthered by greedy and unscrupulous saloonkeepers operating under a city administration which ignores the law and popular sentiment calling for regulation of liquor sales."

This is but the natural fruit of the seed the country has sown, and yet this newspaper and others like it, think it strange that such scandalous situations should develop. It is calling for enforcement of the liquor control laws, but it was one of the strong voices in the newspaper bedlam of a few months ago, "You can't enforce prohibition." And many good citizens, even many church members, joined in that chorus, and by their votes, or failure to vote, invited the return of the legalized liquor traffic. Now they are shocked at the miserable mess in which we find ourselves. Those who have memories that reach back into the old saloon days should have known better, and Christian people should have had better consciences than to have been a party to such a backsliding in morals in the nation and in communities and social groups. Be sure, we reap what we sow. And these are but the first fruits. The newspapers themselves realize this, and are sounding the warning, all too late.

The *Toledo Blade* writes editorially, under date of April 10th on the occasion of the opening of the state monopoly liquor stores and the launching of a state senate investigation into the system of dispensing the intoxicating packages, warning against the return of the saloon and admonishing the state of Ohio, its liquor control board and the investigators to "take note of what is happening in Illinois. In Chicago the old saloon has come back, so obnoxiously that five suburbs of that city have already voted dry under their local option privileges. Oak Park, for example, which voted 10,284 for repeal now bans retail liquor sales by a 13,352 to 6,607 vote. Evanston voted 8,016 for repeal to 5,092 for retention of prohibition. It now votes 7,989 majority against liquor sales. Of course," continues the *Blade*, "the suburbanites can get liquor in nearby Chicago and tote it home internally or in original packages, but their overwhelming vote to keep the home grounds dry will to a large extent restrict the market for strong-kick beverages. Both the politicians and the liquor interests should take notice and govern their conduct accordingly."

But they won't; they never do. The liquor traffic never obeys laws nor shows any concern for the interests or voice of the people. The only even close solution is the extermination of the evil. But before we shall have gotten again enough moral courage and conviction to drive out the accursed business as an outlaw, we will be compelled to reap a terrific harvest of evil and corruption and wrecked lives. God forgive us for our weakness in the past. And may he help us as Christians to fight sin institutionalized and organized and strongly entrenched, as well as in the individual heart and life.

Christianity is not a religion that promises only happiness in this life; sorrow and suffering are intermingled, but they are finally turned into joy when in Christ's presence we see him in whose strength we have endured.



## A "Brotherhood Day" but where's the Brotherhood?

The National Conference of Jews and Christians is proposing that Sunday, April 29th shall be designated as "Brotherhood Day" for national observance by Protestants, Catholics and Jews as a time for promoting "inter-group goodwill and united effort." The suggestion is credited to one "Father Hugh L. McMenamin of the Catholic Cathedral of Denver," and among the endorsers of the movement in the literature sent to this editor, there is a singular predominance of Catholics and Jews of prominence. Perhaps it was thought the unsuspecting Protestants would fall in line without much endorsement from their own group. If so, where is the Protestant prejudice that the movement is supposed to allay?

But the thing we cannot fathom is the name. Why should the time set apart for this observance be called "brotherhood day". We are unable to detect any brotherhood. If some week day had been selected and it had been called a Citizens' Fellowship Day and had been promoted through secular organizations instead of through the churches, we could have understood it better. For the announced purpose is carefully defined in these words: "The day is not to deal with doctrinal differences. It will not promote common worship. It will not suggest a watering down of anyone's religious convictions. It will deal with Americans' relations as citizens. The plans will suggest that the energies of Americans should be turned away from prejudice and toward joint constructive efforts." We would cooperate in an effort to dispel any forms of bitter and unfounded prejudice between classes. Such an aim would be worthy. It is easy to see how the maintenance of too strong and too persistent a class or group consciousness would be inimical to the highest welfare of our democracy, especially if those groups should use their solidarity to seek selfish ends. It may be, that that is a part of what is wrong with our land now—selfish groups (divided along other than religious lines) seeking their own selfish ends at the expense of the common good.

But this "day" is to be for a coming together of Protestants,  
(Continued on page 8)

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## EDITORIAL REVIEW

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"Camp Juniata", the young people's summer training camp for the east, is announced to be held at the last year's site, June 27th to July 6th.

The new treasurer of the Southeastern District Mission Board is Brother E. L. Miller, of Maurertown, Virginia, and he is calling upon the churches of that district to make payments on their district mission apportionment. Those concerned should turn to his notice in the "Announcement" department.

Brother Willis E. Ronk, pastor at Meyersdale, Pennsylvania, writes that the work at this place is moving forward in a satisfactory manner in spiritual attainment. Prof. and Mrs. M. A. Stuckey were with them for a week of ministry preceding Easter, Prof. Stuckey giving some much appreciated Bible lectures. During that period seven new members were received into the church by baptism.

Dr. K. M. Monroe gives an interesting report of the activities of the Seminary faculty and students over the Easter period, as well as other items of interest. They have all been busy going here and there telling the story of redeeming love and imparting knowledge that relates to that story. We knew at the time of the trips of some of these men, but not knowing about them all we waited for the faculty secretary to tell the whole story.

Brother Raymond E. Gingrich announces this week the coming of Dr. L. S. Bauman to Wooster, Ohio, for a week of Bible lectures, the services to be held in the High School auditorium, beginning the evening of April 29th and closing on Sunday evening of May 6th. These meetings are being sponsored by the four churches of Wayne county. The mere announcement will likely be sufficient to guarantee a large hearing.

Our correspondent from Elkhart, Indiana, tells us that Easter was a day of splendid inspiration and victory in their local work.

The large attendance at Sunday school and church services, the liberal offerings brought to clear their depression obligations and the setting apart of one of their number for foreign missionary work indicate the spiritual zeal and activity that characterize this growing congregation. Brother H. F. Stuckman, the pastor, held a consecration service for children, which called forth favorable comments. Such a service is becoming more and more widely practiced among Brethren people, as it should be. There was a time when we neglected it, much to our loss.

From Canton, Ohio, we have a report of continued progress in the Lords' work, where Dr. J. C. Beal is pastor. Twenty confessions of faith, two for re-baptism, two by letter and four reconsecrations and one life-work recruit are reported. The pastor is busy continually teaching Bible classes at his own church and at other places in the city and an increasing number of people are getting a hunger for a knowledge of the Word of God. Easter was a day crowded with special joy and blessing, fittingly brought to a close with an observance of the communion. Brother Beal has found it possible to help several other churches in their revivals along with his heavy work at Canton.

The Ashland church recently voted to assume the obligation of supporting one of its members, Mrs. Curtis Morrel, missionary-elect, on the foreign field. She and her husband, Brother Curtis Morrel, who hails from California, are to sail for Africa at a time not yet designated this year. They are both thoroughly consecrated, well equipped and capable young people and deserve the confidence of the brotherhood. Sister Morrel is a trained nurse and knows also how to tell her message effectively, which she did in her home church on Easter Sunday to the delight of all present. The Ashland Brethren will follow their own missionary with keen interest and prayer as well as with financial support.

Dr. Charles A. Bame writes of his trip and experiences with the Church of the Brethren in Dayton, where he had his first pastorate thirty-two years ago. It was the occasion of the celebration of the forty-fifth anniversary of the founding of that church. Certainly the spirit of fraternity is growing between the two groups of Brethren people when a Brethren minister is called to help celebrate a Church of the Brethren anniversary. And that is as it should be. There is abundant evidence of a rapidly growing spirit of cooperation and fellowship on the part of leaders in the bigger branch of Dunkerism, and we thank God for it. They need us and we need them; we need each other. We believe we shall eventually get together on the basis of loyalty to the Word of God. May God speed the day.

A very encouraging report comes from Hagerstown, Maryland, where Brother Frank G. Coleman is pastor. Attendance is steadily increasing from month to month and new records established. A two-weeks' revival service conducted by the pastor, assisted by a Gospel Team from our Washington church on the first Sunday, resulted in twenty-nine confessions, twenty-six of which have been baptized. Eight previously received make thirty-seven who have lined up with the forces of Christ. Easter Sunday was the time for the celebration of holy communion, and it is significant that two separate services were necessary to accommodate the communicants. The congregation is prospering financially also, which is usually the case where a deep spiritual interest is maintained. The pastor was unanimously called to remain at his post for another year.

Brother Arthur D. Cashman writes of the closing of his four year pastorate at the Second Brethren church of Los Angeles, and taking up a new work in Glendale, California. A baptismal service was held on the evening of the closing service in Los Angeles, after which the pastor and his wife were pleasantly surprised with some gifts expressive of the goodwill of the people they were leaving. Now they are entered upon a sacrificial undertaking, seeking to build a new Brethren church, without the financial backing as yet of any mission board. They are meeting in a private residence, but the growth in numbers is causing them to seek more commodious quarters. Brother and Sister Cashman are to be commended for their courage and deserve the prayers of all that the blessing of God may be upon their effort and that the spirit of God may guide and encourage. There are doubtless opportunities as well as difficulties in Glendale, and we shall hope the former greatly predominate.



# HUMAN SLAVERY

## A Baccalaureate Sermon

By Harold D. Fry

This sermon preached before the High School graduating class last year will be both opportune and inspiring at a time when such sermons are being prepared and arranged for.

It is a privilege and honor to address you, young people, on the occasion of your last week in high school; and whatever custom expects me to say to you as to your personal ideals, social and moral standards, or as to your future careers, I trust precedent will not be disappointed if I say more. One called of God today as in the first century has but one commission, "Preach the Word, be instant in season, out of season, reprove, rebuke, exhort with all longsuffering and doctrine." In the house of God, from the word of God, you expect to hear of the Lord's will for your life, and nothing less will do you any good.

A university professor once talked with a group of students. He called on them to play the game of life and be men. "But how are we going to play the game of life," one student questioned, "when we don't know where the goal-posts are?" That is exactly the trouble with the whole world, as well as with many of you. How are you going to make a great life success, when you have no assurance that life has any meaning or purpose? If there are no goal-posts, there can be no game. Unless you start in the right direction, you better not go. Unless God give you spiritual life to control mind and body, the end will be but folly and remorse. Christ said, "Seek ye first the kingdom of God and his righteousness, and all these things will be added unto you."

But this is our text. Will you note it? Cor. 7:23—"Ye are bought with a price; be ye not the servants (or bondslaves) of men." As another says, "This does not mean that we are not to work for men, or that we are not to minister to them. In certain circumstances we are to obey their lawful commands. Anarchy finds no support in the oracles of God. What it does mean is that we are to recognize and remember that we have but one Master and that Master is Jesus Christ. "Ye are bought with a price, THEREFORE, be ye not the slaves of men." If the bidding of a human employer conflicts with that of our Divine Lord, then loyalty to him "Whose we are, and whom we serve" demands obedience at any cost. It should be enough for us that we are bought and approved by Christ. We are not our own, and we have no right to place ourselves at the disposal of another to Christ's (and our) disadvantage."

Therefore I would point you to the goal-posts. Need I tell you that they are eternal? Heaven and hell lie beyond this so-called game of life! And it will be tragic for any of you, forgetful of God's directions, to make a goal for the enemy. Moreover, every player MUST cross one of the goals. To hold a contrary idea places the holder's mentality in a realm reached neither by the revelation of God, nor by the reason of those truly great.

The Lord Jesus Christ, being God in the flesh, divided men by their chosen destinies, when he said, "Narrow is the gate, and strait the way that leadeth unto life, and few there be that find it; **because** wide is the gate and broad the way that leadeth to destruction, and many there be that go in thereat." What is your purpose in life? your destiny, your goal? Sin, or righteousness? Death, or life? Hell, or heaven? Slavery, or service? Satan, or Christ? Whom do you serve? Well, who bought you for his own?

### I. Jesus Christ is Redeemer and Lord

God has no other salvation; no other Master for the children of men. Quote 1 Cor. 6:19, 20. Peter reminds us (1 Peter 1:18, 19) His blood which was shed for many forever makes accepted and blameless the one receiving it. "In whom we have redemption through his blood."

Young people, your Savior, who bought you for his own, conquering sin, death, Satan for you, waits to make you more than conquerors. Subject to a complex and increasing force of awful temptations, youth today needs to be saved and strengthened by the Lord Jesus Christ. If you are his, and he yours, "the Lord knows how to deliver the godly out of temptation."

Tonight, he is seated at the right hand of God, living for his own—praying for his blood-bought family. He is the only Mediator between God and man, our High Priest, until he shall return for us. As Prophet, he preached, and died; as Priest, he lives to pray; as King, he shall return with his own to reign. Yes, there is ONE Lord and Master. Do you know him? What a price, he paid for you!

The Jewish version of Isaiah 9:6 describes him, "Wonderful in counsel is God the Mighty." Do you and I not need one "wonderful in counsel, even God"? Nations are in perplexity—with no way out. They need to know and serve the one who changes not.

Yesterday,

From realms of bliss, to a world of woe,  
Divine compassion and love to show;  
We saw him, not as a King enthroned,  
He was, alas! by the world disowned;  
We saw a manger, a workman's shed,  
A cross, and Victim, with thorn-crowned head,  
And he was Lord of all!

Today,

In risen grandeur, from death released,  
An Advocate and a Great High Priest,  
With wounds which tell by the blood once spilt,  
The tragic story of human guilt;  
He waits above in the Heavenly Land,  
To clasp the penitent's upstretched hand;  
And he was Lord of all!

Forever,

All earth's fair systems must pass away,  
Its mighty potentates cease their sway,  
But God's great kingdom shall with it bring  
Eternal newness in Christ its King;  
Glory and majesty mark his reign,  
And he unchanging will remain,  
Forever Lord of all!

(W. Sarfas).

One of Aesop's fables describes a cock who uncovers a costly pearl while he is scratching for worms. With a nasty look at the glittering thing, he knocks it away and goes on scratching for something good to eat. One cannot blame the rooster for his foolish mistake in casting away such a costly thing, for he knows no better. But there are many human beings who do what is infinitely more foolish. They know about "the Pearl of great price" and yet cast it from them and content themselves with the things of the world which are as nothing in comparison. They miss what would make them rich not only for this life, but for eternity. Many young people are led to think that they are doing something smart in scorning and spurning Christ and the church, whereas they are



doing the same thing as did the foolish rooster.  
And thus we may speak of

## II. The Slavery of Man

"Be ye not bond-servants, slaves, of men." It is not politically that I care to speak of nobility and serfs, nor economically of rich and poor; but rather of the spiritual and moral slavery to men that is contrary to God, which we are to avoid. Degrading, false associations, destructive habits, pleasures of iniquity, will master you; and have manacled and chained many. Sin will bring you into bondage, and pay its slave-wages,—death! Through deceit and misrepresentation many have known the prison walls of sin and misery, broken homes, crushed hearts.

### Types of Human Slavery

First, let a story of booze illustrate: An ugly looking fellow was seated on a bench in the public park, and seemed to be reading some writing on a sheet of paper which he held in his hand. "You seem to be much interested in your writing," I said.

"Yes, I've been figuring my account with Old Alcohol, to see how we stand." "And he comes out ahead, I suppose."

"Every time, and he has lied like sixty." "How did you come to have dealings with him in the first place?"

"That's what I've been writing. You see he promised to make a man of me, but he made me a beast. Then he said he would brace me up, but he has made me go staggering round and then threw me into the gutter. He said I must drink to be sociable. Then he made me quarrel with my best friends, and to be the laughing stock of my enemies. He gave me a black eye and a broken nose. Then I drank for the good of my health. He ruined the little I had, and left me sick as a dog." "Of course."

"He said he would warm me up; and I was soon nearly frozen to death. He said he would steady my nerves; but instead he gave me delirium tremens. He said he would give me great strength; and he made me helpless." "To be sure".

"He promised me courage." "Then what followed?"

"Then he made me a coward, for I beat my sick wife, and kicked my little child. He said he would brighten my wits; but instead he made me act like a fool, and talk like an idiot. He promised to make a gentleman of me; but he made me a tramp."

The lying, insidious propaganda of rich tobacco interests that commercialize on the weakness of men and women; that pile up their millions of blood-money per year from slaves that **cannot** break their chains—beware of such slavery, that not only hurts every vital organ of the body, but slowly, subtly breaks down moral stamina and spiritual sensitiveness. Be not slaves!

The greatest university in the world is that of criminality, having its headquarters in Hollywood. Living and teaching through the eye-gate, every form of vice and violence, is it any wonder that violence and wickedness fast covers this earth as in the days of Noah?

The goddess of fashion conquers, rules over many with this false philosophy—"Whatever is, is right." Believe it not! With a corrupt heart in every person, whatever is, is more likely to be wrong! And the popularity of a world satisfied to lie in the Wicked One, obeying Satan, **cannot** be right! The poet Lowell left us, "They are slaves who dare not be in the right with two or three."

Follow not the crowd, young people! Hear the Savior speak, "To what shall I liken the men of this generation, and whereto shall I liken them? They are like unto children sitting in the marketplace, and calling one

to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you and ye have not wept." Be not slaves!

Peter exhorts, "That ye (she) no longer should live the rest of the time in the flesh to the lusts of men, but to the will of God. Wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you." Oh, young people, I appeal to you, that although your teachers, although your parents may be slaves of men, **YOU** give your lives and services to the service of God! And many of you have resisted, and left the slavery of men.

(Continued on page 15)

## What will the SECOND COMING OF CHRIST Mean to Israel?

By Herman Hoyt

*Published in four parts, Part IV*

**Finally the Second Coming of Christ will bring exaltation to Israel.**

Then Israel will come into her own for she will be exalted as a nation. The great lawgiver of Israel in the closing discourse of his life discussed the blessings which would come to Israel as a result of her obedience to the law. Since she disobeyed, those blessings were deferred. But here is one of those blessings—(Deut. 28:13) "And the Lord shall make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath." Zephaniah strengthens this prophecy with these words: (3:19) "I will get them praise and fame in every land where they have been put to shame." Be the glory of Israel what it may in the past, her future glory will surpass all the imaginations of men. Her genius will flourish in the serene and sinless light of a golden civilization. Every faculty will be sharpened. Every talent will be invested with new wealth. Every silent chord will be set in tune. Her scientists will fill the halls of fame. Her statesmen will rule the tribes of the earth. Her educators will explore the vast resources of undiscovered knowledge. Her musicians will turn sobs into song. Her economists will solve the the problem of financial distress. Her wisemen will be wise and her judges will be just. In every land and every tongue the Israelite will be the honored among men, the loved by the needy, and the wonder among the wise. His light and his life will be a flame of holiness and a shaft of light from above. In this respect the miracle nation of history will have received the blessings promised to her ancient father Abraham: (Gen. 12:2) "I will make of thee a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing."

Furthermore, Israel will be exalted through her king. It was the original purpose of God to make Israel the head of nations, place them in the geographical center of the earth, and give them the Incarnate Son of God for their king. It was his intention that out of Zion might go forth the law and the testimony, that thus this world might be made the happiest spot in all the wide universe. But Israel rejected her monarch, the pivot and center of this great earthly scheme. After that, the Lord transferred world rulership from the Jews to the Gentiles. Since then, this old world has endured 2500 years of Gen-

(Continued on page 7)



# The Church of Christ

By J. S. C. Spickerman

**Not an organization but an organism  
Making for purity and righteousness**

**The Church provides public worship,  
instruction, fellowship and leads  
to united service.**

Jesus said of his church, "The gates of hades shall not prevail against it" (Matthew 16:18). His command to Peter, as proof of his love, was, "Feed my lambs;" "Tend my sheep;" "Feed my sheep." The sheep and the lambs were the men, women and children who would constitute his church. The high regard in which he held the church is shown by the following words of the Apostle Paul.

Take heed therefore unto yourselves, and to all the flock, in which the Holy Spirit hath made you bishops, to feed the church of the Lord, which he purchased with his own blood (Acts 20:28).

Christ also loved the church, and gave himself up for it (Ephesians 5:25).

Now I rejoice in my sufferings for your sake, and fill up on my part that which is lacking of the afflictions of Christ in my flesh for his body's sake, which is the church (Colossians 1:24).

Yet some who profess devotion to Jesus Christ speak slightly, sometimes even contemptuously, of the church.

It has been well said that the church is not an organization, but an organism. That is, no amount of rules, creeds, officers, rites, etc., can make a church; but it is made up of those who trust Jesus and have been born again. It is not his will that those who have become new creatures through faith in him should live as isolated individuals, but should be united in a body—his body.

It is true that the organization called the church has not always stood for his ideals. It has connived at the sins of its members, especially those who have wealth and social position. It has been the ally of tyrannical rulers and greedy extortioners. But the organism which is the real church, the persons who believe in Jesus, and believing have life in his name, have stood for personal purity and righteousness; they have had a good influence on those around them; and their influence and efforts have been a source of moral progress and reform. They have been, and are, far from perfect, but they have a high, divinely inspired ideal, and divine help in approaching that ideal.

But why should God's people be united in churches, instead of worshiping and practicing the Christian virtues, each by himself?

The church provides for public worship. We can, and should, pray and praise God in secret, but there is an added inspiration in united worship; there is power in united prayer. The Psalmist must have often prayed and worshiped God in the solitude of his work as a shepherd; but he found an added blessing in worshiping with the congregation. Psalm 26:12; 65:4; 84:2; 100:4.

Along with public worship comes instruction. God has put in the church pastors and teachers, for the perfecting of the saints, unto the work of ministering, unto the building up of the body of Christ; till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a fullgrown man, unto the measure of the stature of the fulness of Christ. Ephesians 5:11-13. Why should any child of God who is able to attend church forego this blessing?

We naturally desire fellowship. No normal human be-

ing is satisfied to live a hermit life. It is for this, more than anything else, that men join clubs and lodges. But the church provides a fellowship higher than that of any lodge or club. It is based, not on an oath or the payment of dues, but on the fact that we are begotten by the same divine Father, saved by the same sacrifice, have the same ideals, and the same glorious destiny. When we become partakers of the divine nature, it causes us to love one another. Those who do not lack an essential evidence of their conversion. John 13:35; Romans 8:9; 1 John 3:10, 11, 14. This fellowship is not limited to those able to pay dues, or those physically fit to be "good risks." Even the vicious and depraved, if they will yield themselves to Christ, can become fit to share this fellowship, and be a blessing, instead of a curse, to society.

Another important function of the church is service. Jesus came, not to be served, but to serve. He expects us to follow him. The world is sadly in need of help, physically, socially, mentally, morally, and spiritually. We are his agents to serve a needy world. This we can do better by united action than as separate individuals.

The greatest service that we can render to the world is preaching the gospel; winning lost sinners to the Savior. This, above all else, is the work which Jesus has commissioned his disciples to do. The professing Christian who is not helping to win others is an unfruitful branch. John 15:2. It is through the church that this work is done.

Maryville, Missouri.

## What Will the Second Coming of Christ Mean to Israel?

(Continued from page 6. From page 8 turn to page 16)

tile rule. This rule has revealed the brilliance, the genius and the God-given powers of men. At the same time, it has revealed the iniquity, the mad-ambition, the inordinate greed, and the Satanic schemes of men. One word has been deeply engraved into the crumbling civilizations and the furrowed fields of battle, which characterize the dominion of men. That one word is—Failure. This old world still yearns for a king whose justice and judgment will restore the earth to its Edenic Wonder. In spite of the fact that death was in the atmosphere of Calvary's tragedy, and despair in the hearts of a few expectant disciples, the scathing irony of the epitaph written on the cross-bars of doom,—"JESUS OF NAZARETH, THE KING OF THE JEWS,"—in spite of all this, that epitaph shall yet be turned into the blossom of reality. Then indeed, shall Isaiah's prophetic strain become the melody of exalted Israel: "For unto us a child is born, unto us a Son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order, and to establish it with judgment and with justice from henceforth even forever. The zeal of the Lord of Hosts will perform this." (Isa.



11:2-9) "And the Spirit of the Lord shall rest upon him, the spirit of wisdom, and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed: their young ones shall lie down together: and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. They shall not hurt nor destroy in all my Holy mountain." This will be the majesty of Israel's King.

Finally, Israel will be exalted through her position as the priests and ministers of righteousness. God had a three-fold purpose for Israel. She was to be the conservator of the oracles of God. She was to be the channel through which Christ should come. She was to be witnesses for God among the nations. The first two she has fulfilled.

## SIGNIFICANT NEWS AND VIEWS

### ATHEISM IN RAILROADING

The logical and predicted harvest of godlessness is being reaped in Russia in many particulars. One noteworthy instance is the increase of train wrecks. In one month there have been four disastrous crashes. When guilty culpability is proven, those responsible have to pay the penalty with their death. Atheism takes away from man his sense of responsibility to God. He goes about his business without those deep conceptions of trust and fidelity. To compensate for this loss of character within, the godless government without, tries to frighten him into efficiency by setting a death penalty for negligence. Imagine that, in America, killing a trainman in the electric chair because of a train accident! So we see the utter inconsistency, the folly, the hopelessness of a system which tries to push God out of the picture and rig up a lot of man-made devices to compel men to do their work carefully. Yet this travesty is parading about the world, talking about peace, and the welfare of mankind, and insinuating itself into every department of our American life.—The Presbyterian.

### BARTH STILL TEACHES AT BONN

Karl Barth is still teaching at Bonn. Orders for his dismissal were signed and released to the press. But they represented the element in national socialism which seeks to solve the church conflict by the method of clubbing. Hitler, ably supported by the Minister of Interior Frick, has stood for allowing the church freedom to order its own affairs. In spite of the fact that Barth's salary is paid by the nazi government he is still there. The fact that Barth has a Swiss passport as well as German citizenship is important, but not decisive. The most decisive factor is that the nazis were brought into power by the votes of Protestant Germans, including surely more than half of the 16,000 evangelical pastors. A member of Hitler's cabinet calls Pastor Niemoller his spiritual confessor. A number of the most powerful nazis have the highest personal loyalty to Karl Barth. He has never condemned Hitler or national socialism. He has fearlessly bared pagan implications of certain nazi thinkers. He has daringly led the defensive against enthusiasts who have sought to nationalize Christianity. But he has deftly used quotations from Hitler as his tool. Newspaper men keep us aware of the radical nazi elements. Such acts as this retention of Barth remind us of the moderating majority.—Christian Century.

### SOME CALVIN COOLIDGE PHILOSOPHY

The following is a bit of business philosophy that the **Cleveland Plain Dealer** recently resurrected from the pen of Calvin Coolidge. It is extremely timely just now and is deserving of serious thought:

The problem of the wage earner would be simplified by remembering he works not for money but for goods and services. Wages come out of production. The employer cannot get them permanently out of any other source. Wages are raised or lowered with production.

Suppose all of us worked to build and maintain our own house and each room represented one day's work each week. A six-day week supplies a six-room house and five days supply five rooms.

If everybody immediately went on a five-day week with no decrease in the weekly money wage, everybody would soon find the pay for a week would give only five rooms. The cost of the goods and services necessary to produce the rooms would increase as much as the work of the week decreased.

A national five-day week without reduction of pay would leave everybody practically with five rooms instead of six. If we are not content with the six-room standard we cannot get more by decreasing hours but by working more or by using machinery that increases production.

The five-day week for everyone is ultimately a question of living on a five or six-room standard.

### THE COST OF GOVERNMENT CONTROL TO CANADIAN DRINKERS

In July, 1932, our newspapers carried stories under display heads showing the amount of revenue collected by the various provinces of Canada under government control. But the figures were not complete. The wets' publicity agents failed to report the amount of money expended by the drinkers to yield this revenue.

Since government control seems to be the most likely system of license to be advocated as a substitute for prohibition in the United States and revenue seems to be the primary purpose of repeal—these figures from the Canadian provinces are of interest:

To collect \$35,274,390 liquor revenue in ten years	
drinkers of British Columbia spent .....	\$139,725,788
To collect \$14,872,131 liquor revenue in seven years	
there was expended in Alberta .....	85,315,108
To collect \$13,555,683 liquor revenue in six years there	
was expended in Saskatchewan .....	64,445,139
To collect \$12,260,251 liquor revenue in eight years	
there was expended in Manitoba .....	54,487,087
To collect \$43,796,458 liquor revenue in four years, five	
months here was expended in Ontario .....	235,575,320
To collect \$68,032,472 liquor revenue in ten years there	
was expended in Quebec .....	589,944,914
To collect \$5,329,788 liquor revenue in four years there	
was expended in New Brunswick .....	16,666,844
To collect \$774,358 liquor revenue in a little over one	
year there was expended in Nova Scotia .....	5,602,823

There has been expended in Canada under government sale a total of \$1,194,762,613. It has been estimated that the indirect cost of liquor is equal to the direct cost. If this is true the cost of liquor in Canada under government sale up to July, 1932, totalled more than the total national debt, which is over two and a quarter billion dollars apart from the debt arising from the Canadian National Railway. The population of the Dominion is 10,000,000. What will government control cost this nation of 120,000,000 people?—American Issue.

## A Brotherhood Day, but Where's the Brotherhood?

(Continued from page 4)

Catholics and Jews,—those are religious groups. And they are urged to "rise above old suspicions and prejudices," not merely to "look for ways of effectively working together in this crisis as citizens of American democracy," but to "maintain and safeguard the American ideal of religious freedom and brotherhood." That puts it on a religious basis; it points the purpose with religious aim; it sets before us "religious freedom and brotherhood." Of course the lament for religious freedom is a mere bugaboo, a straw man raised up to display the courage of those who knock him down. Religious freedom is already a prized possession wherever Protestantism holds sway.

But we are frankly puzzled about the "brotherhood" ideal. It



is meant to have a religious and not a mere civic connotation, for it is tied up with "religious freedom." But a religious brotherhood in a Christian sense involves a mutual fellowship in Christ, who is the revelation of the Father, and in such fellowship Jews do not share. How can they then join with Christians in a religious brotherhood without themselves becoming Christians? But it is not intended that they should do that, nor that Protestants should even encourage them to do it. That would indicate prejudice on the part of Protestants and make them guilty of proselytism—an unpardonable sin in the eyes of the proponents of wholesale religious union.

But "all churches are being urged to give special attention to Brotherhood Day, and wherever possible to observe it in every department." Besides it is suggested that "special sermons" shall be preached dealing with the problem, but still it is disclaimed that there is to be any "watering down of anyone's convictions." Here is a strange proposition—the churches to give their services to the promotion of an ideal, urging it in sermon, discussion and readings, yet with no weakening of anyone's convictions! How can any Christian with convictions preach about the brotherhood of religious groups without pointing to Christ as the only basis of such a fellowship? And how can Protestants enter into a "brotherhood" with members of a church whose supreme pontiff frankly considers them prodigals and apostates? It is quite possible and entirely proper and right to encourage Protestants to be truly Christian in their attitude toward Catholics and Jews, to treat them with the love and consideration that should characterize the followers of Christ, but to enter into a religious brotherhood with them is altogether another matter. It is an impossibility, for a brother is a fellow-follower of Christ. "Brotherhood Day" is therefore without a brotherhood.

## OUR BIBLE STUDY DEPARTMENT

### The Fulness of Time

Being a Bible Lecture Delivered at the 1933 General Conference

By Willis E. Ronk

Part III

We come to a consideration of the third of these major contributions to the preparation for Christianity,—the Jewish contributions. On first thought, it would seem logical to speak first of the Jewish contributions; for Jewish National life antedates the life of Greece and Rome. When according to authentic history the Jewish National life was coming to an end, through the various deportations, Greece and Rome were only in their mythological beginnings. Therefore on the grounds of prior existence, the first place would naturally be given to Jewish contributions. The speaker gives them last consideration here, not because of a lesser importance, but for the three reasons which follow: First, the Jewish life not only antedates Grecian and Roman civilizations, but it also parallels them. It was both before them and with them. Grecian influences antedates and parallels the Roman civilization, while the Jewish antedates and parallels both of the other two. Furthermore, Graeco-Roman contributions may be discussed at some length, without consideration of the Jews, but such a separate discussion of the Jewish contributions without the former is impossible. Lastly, Christianity is more akin to Judaism than to the others, as it is the direct outgrowth of Judaism.

#### The Dispersion

The greatest single contribution to the general preparation for Christianity (in the natural sense), was the dispersion of the Jews among the nations. The early training and moulding of the Jewish people in seclusion was just as necessary for them, as was the seclusion of the nations for their consolidation of national types. If they are to give their culture or ideals to the world, they must have a relatively fixed nationalism. Later, that which to all appearances was a calamity, i. e., the carrying away of the people into captivity, was just as necessary to complete their training,

and was indispensable, if theirs was to be a world mission. The various deportations, which we call the captivity, were the beginnings of the dispersion. By this means the Jews were scattered throughout the east.

The dispersion of the west, was mostly of a voluntary nature. During the Greek period, owing largely to the blending of the nations, the intermixture of populations, the rebuilding of political units, and the favor of the rulers, the dispersion greatly spread. Through the disintegrating of the power of Hellenism, and the continued favor of friendly governments and privileges of trade, under Rome the dispersion continued to spread. It is said that under the Roman empire there were eight millions of Jews and that they were to be found everywhere. That the Jews had considerable power is evidenced by the fact that their religion was recognized as legal, and that certain laws were made to satisfy their needs. This power was not due alone to their numbers, but also to their financial ability (they were even then Bankers) and their splendid organization. Wherever the Jew went he sought out his brethren and formed a community, and wherever ten adult males were found in a town a synagogue was formed.

#### The Synagogue

The synagogue became the focus of Judaism, and has remained such; it made Israel a spiritual power in the world. The captivity had torn the Jews away from the externals of their religion, the temple and the sacrifices; but they were brought nearer to God. The synagogue built them up spiritually, it counteracted the strong disintegrating forces and became the meeting place of the people with their religious teachers. To the nations the synagogue became a school of morals and religion, and many of them became Jewish proselytes and great numbers of God-fearing Gentiles. Now when we remember that Christianity began among the Jews and as it spread, it was among the dispersion of the Jews first, then to this class of "Godfearing men" and then on into Hellenistic circles, we can see how great a factor was the dispersion in the general preparation. The dispersion leaves the Jew in every nation and every city; but it is the synagogue which holds them true and in a larger way prepares for the coming of Christianity.

#### The Spiritual Life of the Jew

It has already been suggested that part of the outgrowth of the synagogue was the spiritual life of the Jews and certain of the Gentiles. Greece contributed in a large way to the world's fund of knowledge, to that which made man a complete man according to their own standards. The Romans contributed the art of government, but the Jew contributed in a very large way to the spiritual uplift of man. Through the synagogue Israel carried on a preaching activity, enlarging her own life and elevating the life of those with whom she came in contact. She gave to the world the highest conception of God known up to that time. To them, God was a personal and self-revealing God, a God of strict justice, a Father who cared for his people, and one willing to pardon the repentant. Life and conduct were connected by means of law, men were taught to pray, and new hope was instilled into the tired heart of humanity by the Jew. She prepared the way for a higher spiritual religion, Christianity. Into her hands she gave the inspired scriptures of the Old Testament, she taught them to pray, she gave to them a steadfastness of character as related to a spiritual life, she gave them missionary zeal, ideas for a strong ecclesiastical organization, means of access to the entire empire, and for a time the protection afforded to Judaism as a legal religion.

#### Weaknesses of Judaism

We are not to infer by what has been said, that Judaism had reached perfection. This we know from our New Testament is not the case, but time here would permit only a brief statement of the case. With all of her contributions to the preparation for Christianity (and we have named only a few) failure in many respects must be written across the pages of Judaism. Paul strongly states the case in the letter to the Romans stating the impossibility of man living completely in accordance with the law, though a man wills to live by the law, being carnal he fails to do as he knows. As a matter of fact the leaders of Judaism had fallen into formalism and forgotten the spirit of the law. Though the code of ethics was good, the power to live thereby was lacking.

(To be continued)



W. I. DUKER,

President  
Goshen, Indiana

E. L. MILLER

Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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## Prayer's Daily Reminders

"Men ought ALWAYS to Pray, and NOT to Faint."—(Luke 18:1).

## 1. Prayer's Trembling Adversary.

"Satan dreads nothing but prayer .... The Church that lost its Christ was full of good works. Activities are multiplied that meditation may be ousted, and organizations are increased that prayer may have no chance. Souls may be lost in good works, as surely as in evil ways. The one concern of the devil is, to keep the saints from praying. He fears nothing from prayerless studies, prayerless work, prayerless religion. He laughs at our toil, mocks at our wisdom, BUT TREMBLES WHEN WE PRAY." (S. Chadwick.)

## 2. Prayer's Omnipotent God.

Says A. E. McAdam of London: "No praying man or woman accomplishes SO MUCH with SO LITTLE expenditure of time as when he or she is praying. If there should arise, it has been said—and the words are surely true to the thought of our Lord Jesus Christ in all his teaching on prayer,—if there should arise ONE UTTERLY BELIEVING MAN, the history of the world might be changed. Will YOU not be that one in the providence and guidance of God our Father?"

(However, remember this: That it is not prayer that is omnipotent, but God operating omnipotently through impotent man in answer to prayer. The glory is ALL his.)

## 3. Prayer's Prevailing Conditions.

"Nothing lies beyond the reach of prayer except that which lies outside the will of God." But even within the limits of God's will there are certain "conditions" which must be met if our prayers are to be answered. Seven of the principal of these are the following: A right heart and motive (Psa. 66:18; Mark 11:25; James 4:3, 8; 1 John 3:21, 22); According to God's will (1 John 5:14, 15); In the name of Christ (John 14:13, 14; 16:23, 24); In faith (Mark 11:22-24; Heb. 11:6); Without anxiety, but rather with thanksgiving (Phil. 1:6); With perseverance (Luke 18:1-7); In the Holy Ghost (Eph. 6:18; Jude 20). With these conditions met, God must answer. He cannot deny himself. (See 2 Cor. 1:20; 2 Tim. 2:13, 19; Heb. 6:17-19; 10:23, 35, 36.)

## 4. Prayer's Commanded Accompaniment.

"With thanksgiving" (Phil. 4:6). Rev. Henry W. Frost, director for North America of the China Inland Mission, wrote some time ago: "Nothing so pleases God in connection with our prayer as our praise, ... and nothing so blesses the man who prays as the praise which he offers. I got a great blessing once in China in this connection. I had received bad and sad news from home, and deep shadows had covered my soul. I prayed, but the darkness did not vanish. I summoned myself to endure, but the darkness only deepened. Just then I went to an inland station and saw on the wall of the mission home these words: 'Try Thanksgiving.'

I did, and in a moment every shadow was gone, not to return. Yes, the Psalmist was right, 'It is a good thing to give thanks unto the Lord.'"

## 5. Prayer's "Five Reasons."

The following is George Muller's statement telling why he believed his prayers for the unsaved must be answered.

"First, I have had no shadow of doubt in praying for their salvation, knowing as I do that it is the Lord's will they should be saved, for he would 'have all men to be saved, and to come unto the knowledge of the truth' (1 Tim. 2:4), 'And this is the confidence that we have in him, that if we ask anything according to his will he heareth us' (1 John 5:14).

"The second reason is, I have never pleaded for their salvation in my own name, but in the all-worthy name of my precious Lord Jesus (John 14:14), that is, on the ground of his merit and worthiness, and on that alone.

"The third reason is, I have always believed in the ability and willingness of God to answer my prayers. (Mark 11:24.)

"The fourth reason is, that I have not allowed myself in known sin, for 'if I regard iniquity in my heart, the Lord will not hear me.' (Psalm 66:18.)

"The fifth reason is, that I have continued in believing prayer for over fifty-two years, and shall so continue until the answer is given. Luke 18:7: 'Shall not God avenge his own elect, which cry day and night unto him?'"

Whenever the Lord showed George Muller that it was his will he should pray, he continued in prayer until the answer came.

## 6. Prayer's Holy Ghost Effectualness.

(By J. Hudson Taylor)

A young man had been called to the foreign field. He had not been in the habit of preaching, but he knew one thing how to prevail with God; and going one day to a friend he said: "I don't see how God can use me on the field. I have no special talent." His friend said: "My brother, God wants men on the field who can pray. There are too many preachers now and too few pray-ers." He went. In his own room in the early dawn a voice was heard weeping and pleading for souls. All through the day, the shut door and the hush that prevailed made you feel like walking softly, for a soul was wrestling with God.

To this home, hungry souls would flock, drawn by some irresistible power. In the morning hours some would call and say: "I have gone by your home so many times and have longed to come in. Will you tell me how I can be saved?" Or from some distant place another would call saying: "I heard you would tell us here how we might find heart-rest."

Ah, the mystery was unlocked. In the secret chamber lost souls were pleaded for

and claimed. The Holy Ghost knew just where they were and sent them along. Mark this: If all who read these lines would thus lay hold on God, with the holy violence and unconquerable persistence of faith-filled prayer, a good many things would give way, against which we have been beating with our puny human wisdom and power in vain. The prayer power has never been tried to its full capacity in any church. If we want to see mighty wonders of Divine grace and power wrought in the place of weakness, failure and disappointment, let the whole Church answer God's standing challenge: "Call unto me, and I will answer thee, and show thee great and mighty things, which thou knowest not" (Jer. 33:3).

## 7. Prayer's World-wide Supreme Objective.

(Extracts from "Earth's Last Pentecost", by Rev. D. M. Panton, Norwich, England.)

"Pentecost was a partial, but not an exhaustive, nor even the main, fulfillment of Joel. The downpour has come, yet it is still to come. ... It is certain that we are rapidly approaching this world-wide downpour of the Spirit; for the very judgments which we see around warn us of the revival dated to arrive before the final scenes, and seem to intimate that we are in the immediate neighborhood of this immense movement of God the Holy Ghost. So, in linking up ourselves with myriads of Christians throughout the globe in praying for world-revival, world-evangelism and the world-return of our blessed Lord, we are praying for solid coming facts, and therefore know that we are praying according to the will of God. ... We are praying for the world the biggest blessing it will ever have on this side of the Great White Throne. It is before the dwindling institutions of a dying church, with all watchfulness gone, a church living on a past reputation and a burnt-out flame, that our Lord presents himself as 'He that hath the seven Spirits of God' (Rev. 3:1), the mighty floodtide of the Godhead's power, the seven Spirits yet to be 'sent forth into all the earth' (Rev. 5:6) ...

"Two downpours occur in Palestine, at either end of the harvest. 'He giveth you the former rain moderately' ... for a mightier Pentecost is still to come ..... The 'former' or autumnal rain falls in October, and softens the soil for the seed, the 'latter' rain falls in April, and swells the ear in the corn. If either shower fails, the harvest is lost. How vital and glorious this last downpour will be is obvious when we recollect that whole nations (Matt. 25:34) and all Israel (Rom. 11:26) are to be saved. A WORK OF THE HOLY GHOST IS BEFORE US ABSOLUTELY UNPARALLELED IN THE HISTORY OF THE HUMAN RACE."

Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick

## CHRIST'S STANDARD OF GREATNESS

(Lesson for April 29, 1934)

Lesson Text: Matt. 20:17-28; Golden Text: Matt. 20:28

## MONDAY

Christ's Standard of Greatness. Mt. 20:17-26. How far, many of us who profess to



the Jesus' followers, have missed his appreciation of values. He told us about the cross along his pathway to glory—at the very moment the disciples were thinking and disputing about crowns and thrones right here and now! How Satan tries to obscure the Cross, not only from the unbeliever that he may be lost—but also from believers, that we may lose much of the reward for unselfish service! "But he that is greatest among you shall be your servant . . . and all ye are Brethren!" (Mt. 23:12). Jesus was executed by blind religious zealots whose life of self-exaltation Jesus had publicly, acridly, and repeatedly condemned. "He that exalteth himself shall be abased . . . Many are called (unto salvation) but few are chosen (i. e., choice disciples)!"

## TUESDAY

**The Greatest in the Kingdom.** Mark 9:33-37. Ambition is the motivating force that impels one to press forward, and to be dissatisfied with present achievements. While ambition has created great fortunes and built empires, yet it has also sown the world with industrial and social injustice, even caused most of the wars of history. But, when selfish ambition pushes its ugly presence into the circles of disciples—into the Church—it is tragic, yes, fatal indeed. Nowhere else has ambition been more insinuating and urgent and even monstrous than in the Church. It has turned the Church into an arena for ostentatious display and bitter strife, and has even drenched it in blood. It is the Lord's glory, and the advancement of his Cause—not our own—to which we are committed.

## WEDNESDAY

**The Greatest Gift.** Mark 12:41-44. Jesus sat over against the desk of the financial secretary and observed "how" the religiously inclined contributed their (?) money. He saw not only the actual amount given, but he saw also the ratio the gift bore to that which was kept back for self. He measured the greatness of the gift, not by itself, but in its relation to the ability and resources of the giver. I have just listened to Howard Cadle, of the Indianapolis Gospel Tabernacle make the statement over the radio that: 'Christian people are suffering their financial reverses during these years because they have been robbing God. I have earned of only one tither who has lost his for her position!' The widow gave "all her living"—not what was left after she had deducted and provided for her living!

## THURSDAY

**The Greatest Service.** Luke 10:25-37. Jesus teaches in this "Parable" that the greatest service is unselfish service. The injured victim in the highway was no doubt a Jew, who both hated and was hated by the Samaritans. The thing Jesus commended was his spirit of unselfishness and neighborliness. He was not "too busy", "too sick", too "holier than thou", too race-conscious, too religiously intolerant, nor too cowardly to "come where he was" instead of "passing by on the other side". Jesus here classified humanity into five groups, according to their reactions and status: 1. The victim of social injustice; 2. The robbers—predatory factors in social life; 3. The indifferent religionists; 4. The Samaritan, willing to help; and 5. The innkeeper—willing to help only insofar as he was paid for it. To which class do you belong?

## FRIDAY

**The Greatest Value.** 1 Cor. 13:9-13. In this great "Love Chapter", the Holy Spirit, through the pen of St. Paul, points out that the greatest values of life are those which are unseen, ideal, and eternal. The "stuff" one can measure, weigh, count, stack up, label and handle, is not the real "riches". The heroes of faith today are of the same type as those of Hebrews eleventh chapter: "By faith, Moses forsook Egypt, not fearing the wrath of the king—for he endured as seeing Him Who is Invisible!" At the time of the Exodus, while Moses was on the mountain top communing with God, the Children of Israel fashioned themselves a "god" out of their gold—that they might worship something tangible, material, "real"! The "things" which abide are: "Faith, Hope, and Love!"

## SATURDAY

**The Greatest Ambition.** Phil. 4:4-9. St. Paul here sets forth two standards or norms to which Christian "Brethren" may well take heed: 1. "These things"—principles of conduct; and, 2. "Those things"—facts of revelation. He first catalogues the virtues worthy of emulation, as: "Finally, Brethren, whatever is true, wins respect, is just, is pure, is lovable, is of good repute!" (Weymouth). Then the Apostle sets forth "those things which ye have learned and received"—what you have heard and seen in me—these do!" St. Paul here points the way to the "Peace of God", which only the consistent follower can know. No compromising with sin, no detours into worldliness, contribute to soul peace—they rather detract from it! "These things . . . do, and the God of peace shall be with you!"

## SUNDAY

**The Mind of Christ.** Phil. 2:1-11. Jesus not only commanded and taught humility—the sacrifice of self—but he exemplified it in his Incarnation. "Being in the form of God. . . He made himself of no reputation!" "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich!" (2 Cor. 8:9). Jesus' life on earth was a continuous demonstration of self-emptying, of self-abnegation, of self-effacement. He was willing to be "numbered with the transgressors," not only in his crucifixion, but also in his baptism, even though he himself "knew no sin". He was willing and did lay down his life for his enemies, even praying for his tormentors. May his challenge ever ring in our ears: "I have given you an example . . .!"

## SIGNS OF THE TIMES

(Continued from page 2)

while adjoining French territory is the vast Belgian Congo, with its forty Protestant missions and over one thousand missionaries. Therefore French is a tremendously important secondary language.

There are three ways, linguistically, of doing evangelistic work in these countries, and all three are being employed. I.—By means of the native language. II.—By means of a *lingua franca*. III.—By means of the French language. None of these can be set aside as useless. The native language is the best to reach home and heart. The trade language widens the scope of the individual worker, bringing within his reach,

but in a more superficial manner, men of differing dialects who are territorial neighbors. In the no distant future French will inevitably be the intellectual medium for reaching the educated.

## WHY Speak French?

Let us look at the various reasons why every missionary candidate proceeding to French territory should learn French:

1. Common politeness requires that if a man goes to live in a foreign country he should learn to speak the language of its rulers.

2. It is also required for dealing with officials. How can a missionary expect to get consideration if he cannot present his case in a suitable manner? A case in point will illustrate this. It was told by a French administrator. A missionary went to him to ask for a concession. His first question was, 'Do you speak English?' The official refused to speak English which he could have done, and he refused the concession, judging that if the applicant could not ask for it in the official language he was not worthy of having it.

3. Business dealings of all kinds with French-speaking people require it. Not to speak the language of the business community well lays one open to exploitation by the unscrupulous and to misunderstanding.

4. Apart from the above utilitarian reasons for speaking French there is also the important point of being able to present adequately the Gospel to that section of the community whose influence is so great and whose goodwill towards the missionary and his work is so very important.

5. The fifth important reason for learning to speak French well is the fact that an increasing number of natives are receiving their whole education in that language. They are becoming omnivorous readers, and the missionaries have an important part to play in providing at least some of these readers with suitable literature. How can they even know what exists without a good knowledge of French? Let us quote from another missionary letter. 'There is another matter on which we would appreciate having your advice. We would like to build up (as we may be financially able) a small library of French books, as these school boys have an insatiable appetite for anything in French literature. . . . French books seem to be a drawing card for the boys outside of the class, and the provision of them gives us the chance to become acquainted with such lads.'

## THE Humiliation of Ignorance

It is humiliating, to say the least of it, not to be able to speak the intermediate language as well as does the native whom one desires to evangelize. For many natives today French is the language of their religious vocabulary, and it will be the language of their spiritual and intellectual life in the future. Through French a field of evangelical literature will be open to them which will never be possible in the native language.

Allied to this is the increasingly difficult problem where the native dialect is spoken by a comparatively small number of people. Increased cost of printing and decreased means at the disposal of the missionary will make it necessary to use, as



widely as possible, the common medium of the French language as the way of reaching people of many dialects.

The spread of education, always in the French language; facilities of travel leading to the displacement of large bodies of the male population; new groupings in big centres of industry and commerce, all these are added and important reasons for an adequate knowledge of the language common to this vast part of the world.

6. Still further we may add the great possibility, and even a probability in no distant future, that the French language may, in some parts of the world at least, become obligatory as the means of religious instruction and propaganda. It is well to be prepared for such an eventuality.

7. Another argument in support of the missionary possessing an adequate knowledge of French is the fact that the linguistic text books of many native languages are written in French. There also exists in that language a vast library of information on the countries and peoples of the mission field. How many of these books remain closed to the missionaries who, not knowing much of the language in which they are written, ignore their very existence!

## HOW Learn French?

Having stated the reasons for learning French, let us consider the means of doing so. The usual method—or lack of method—has been to leave it to the initiative of the individual. Text books have been chosen at random; insufficient time has been given to its study; no adequate provision has been made for the expenses involved. In many cases the missionary student has only found out when it was too late how important the matter was. The mission secretaries and Boards have not realized the rapid changes in linguistic policy which time has brought about. Even now some are opposed to what they suppose to be a waste of time and money on a matter of little importance. But neither time nor money is wasted that is spent on adequate preparation for efficient service.

Candidates need, therefore, to be forewarned concerning the linguistic studies which must be carried on, perhaps half-way between home and the field, and home constituencies must equally be prepared to face the new situation of maintaining the candidate in training for a longer period.

As far as possible the elementary study of the French language should be begun before leaving the homeland. Such study would be partly an eliminating test, for some people cannot learn a foreign language. Few realize what a test is imposed by learning a language, and incidentally how important is an adequate grasp of one's own native grammar when the acquisition of a foreign language presupposes. Granting that the candidate has passed an elementary test, what is the next step? Considerable experience has been gained on these points, and the following recommendations are therefore made.

## FINISHING in Paris

Paris is undoubtedly the best centre for learning French. The *Alliance Francaise* is an institution for teaching French to foreigners with the object of preparing them to teach that language in their own countries. It has fully qualified and experienced

professors. Its students number over five hundred every year. Its work is graded to suit all comers, and to gain its diplomas the most serious application to study is required.

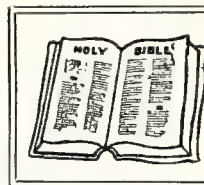
Missionary students already coming to Paris average about twenty-five per year, but as there are about fifty missionary societies at work in the French-speaking world it is evident that many of these societies are not sending their students to Paris.

Until the year 1928 no attempt was made to group these students, and it was only chance encounters that brought them together. But in that year two of the students started a weekly prayer meeting in the Chapel of the Paris Missionary Society. In the same year the North Africa Mission opened its new premises for work among the North Africans of the Paris area. The presence of a group of permanently resident missionary workers soon made the mission house a missionary centre. At the request of some English-speaking students an English service was started on Sunday

mornings, this was supplemented later by French service on Sunday evenings; these meetings have gone on ever since and have proved an inspiration to many.

It soon became evident that there were numerous services that could be rendered by the Paris missionaries to missionary students. There are formalities to which residents in France have to conform; information is required regarding residence, studies, books and so on. The North Africa Mission, having a book-selling department has been able to supply books at reduced terms to missionary students and to missionaries on the field. A news bulletin has been circulated among former students in Paris, thus maintaining interest and prayer.

These various activities led to the formation in the summer of 1932, of the *Paris Missionary Fellowship*. Its aim is to help missionary students during their stay in Paris and to keep in touch with them afterwards. It has met with an encouraging reception, but to become really effective the Fellowship requires to be properly organized.



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a Great Correspondent*



### SEMINARY NOTES

Seminary and pre-Seminary men were very active over the Easter season. Brothers Pine, Hoyt and Dowdy held services in the churches at Oak Hill, West Virginia, Terra Alta, West Virginia, and Buena Vista, Virginia, respectively. Men's Gospel Teams went out as follows: Two to Kentucky, which held services at Krypton and Lost Creek; another went to Osceola, Indiana; and a fourth went to Berne, Indiana. K. Ashman and A. Flory held a week of evangelistic meetings at Lanark, Illinois. All the men returned with enthusiastic reports of services and entertainment.

Dr. Miller visited Columbus lately and attended the Association of Ohio Colleges, and visited in particular the section of Philosophy teachers of the Colleges and Universities.

Professor McClain answered an invitation to be the Monthly Prophetic Bible Conference lecturer at Altoona, Pennsylvania, in March. He gave four addresses.

Professor Stuckey spent the pre-Easter week at Meyersdale, Pennsylvania, delivering messages in Brother W. E. Ronk's church.

Monday evening, March 26th, Brother McClain addressed forty members of the Gospel Teams in a joint meeting, at which he gave practical lessons on personal work from the Biblical story of Philip and the Eunuch.

The writer of these notes delivered a Bible Study, a message on Archaeology, and the Easter morning sermon in our South Bend church of Indiana. The week of April 9th was spent giving Bible lectures on Ephesians in our Muncie, Indiana, church, as well as addressing the Muncie Ministerial on the subject of Archaeology.

The Homiletical Seminar has been most interesting this semester. The Middlers have been reading critical papers dealing with difficult Biblical passages, the interpretation of which is in dispute.

The Seminary library recently purchased a portion of Dr. A. D. Gnagey's library. Our accession number is now 3,740.

Recently the Seminary classes organized and elected the following men as officers: President of the Senior Class, Orville Lorenz; President of the Middler Class, Everett Niswonger; President of the Junior Class, Curtis Morrill. The student body of the Graduate School was organized, at which time, Donald Carter was elected President, and Tom Hammers elected Secretary.

The Seminary commencement will be held on the week of April 29th to May 4th. The program of these activities will be printed in the near future.

K. M. MONROE.

### ELKHART, INDIANA

Easter day was a glad day for our people—a day of spiritual joy because of blessings that came to us.

The day began with a sunrise service in charge of the young people—the Brethren League. These services are always sources of inspiration.

The Sunday school reached capacity limit and the auditorium was filled for morning worship. Brother Stuckman gave a missionary address, "Here am I, send me." One of our Sunday school girls, who is in high school, answered the call to service and was consecrated to missionary service by the laying on of hands by her pastor and Sister Bickel. May God keep her for his work and may the church support her in her efforts.

Parents gave their children to the Lord in a prayer of consecration—this is a beautiful service when parents recognize their responsibility and pray for guidance that their children may be brought up in service to him.

Easter time has long been recognized by this church as the season for bringing new material gifts. Their efforts were richly



lessed materially, thus enabling our financial workers to clear away all arrears of current expenses that had accrued from the years of depression.

The day closed with an Easter Pageant rendered by the choir and it was one of their best efforts. This organization continues to serve the church in a most wonderful way. The pastor can always depend on their loyalty.

Our work in general is encouraging—every organization is working and carrying into effect both their spiritual and financial program. Encouraging reports were given at a recent business meeting. Practically no changes have been made in the personnel of the Sunday school officers for the coming year.

Sunday evening, April 8. Brother and Sister Hathaway and Sister Bickel were with us. Brother Hathaway gave a most inspiring address. After listening to his talk we really wondered if any could honestly doubt the power of God unto salvation in dark Africa.

EDNA NICHOLAS.

### HAGERSTOWN, MARYLAND

(Where the North Meets the South)

We are glad to report progress at Hagerstown. Every department is alive and moving forward in a very satisfactory manner. During the year many gratifying results have been obtained and old records broken and new ones established. The attendance at all services is steadily increasing until every month is, "The Banner Month." March was the best March in our history, and the two Sundays of April have set it well on the safe road to be our best April.

Easter Sunday was indeed a "Red Letter Day" in our work. It brought to a close two weeks' Pre-Easter evangelistic meeting resulting in twenty-nine confessions of Christ. Twenty-six have been baptized thus far. Eight were received previously, making a total of thirty-seven. This meeting opened March 18th, with the Washington Church Gospel Team assisting with both services. Our pastor organized this team in November when at the Washington church in revival work. The team was composed of the following young men: "Dick" Saunders, Leader; Floyd W. Hartman, song director; Willis Wood brought the morning message; Preston Campbell brought the evening message. These boys were used in the Sunday school and in the Christian Endeavors. They rendered very fine service and we are indebted to them and to their good pastor for loaning them to us.

We started Easter with a Sunrise Prayer Service, after which breakfast was served. At eight thirty the young people gathered in the auditorium for a very helpful program lasting until the Sunday school hour. We had a record breaking attendance for Sunday school and another for the Easter morning sermon. The pastor spoke on, "The Evidences of the Resurrection of Jesus Christ." This year it was necessary to hold two Communion services to accommodate our increasing attendance. The first service was held at 3:00 P. M. and the second at 6:00 P. M. Again a new record was set in attendance.

The "Depression" is not over but as a church we are well out of the red with all our funds. A special offering was given recently for the replacement of a boiler for our heating plant and some other needed repairs. We are praising God for his wonder-

ful blessings and looking to the near future for further accomplishments in his service. At our April business meeting the congregation extended a unanimous call to Brother Frank G. Coleman to continue with the church as pastor for another year starting October 1st.

This is our anniversary year. The church was organized in 1894 and the present building was erected in 1914. We are planning to observe these dates some time in June. The church has been served during those 40 years by seven pastors, the present pastor being the eighth. Only three of the former pastors remain alive at the present time, they are: Revs. Drs. Snyder, Cover and Carpenter.

THEO W. FAHRNEY,  
Church Clerk.

### MEYERSDALE, PENNSYLVANIA

The work at this place continues to move along in a very satisfactory manner, in spite of the depression and general moral letdown. We believe that we are making commendable progress in attainment of our spiritual ideals.

It was our privilege to have Professor and Mrs. Stuckey with us during the week preceding Easter. Professor Stuckey brought us a series of Bible Lectures which were highly appreciated, and contributed much to our spiritual uplift. As a result of the meetings seven were received into the church by baptism. We greatly enjoyed the fellowship of these two people of God, as well as their ministry in our midst.

We wish to express our appreciation to the College and Seminary for making possible this visit of the Stuckeys in our midst. Again thanks!

WILLIS E. RONK, Pastor.

### LOS ANGELES SECOND TO GLENDALE, CALIFORNIA

Dear Evangelist Readers:

In the Second Brethren church of Los Angeles calendar dated February 18, 1934, there appeared the following item: "At the request of the pastor, the church voted to release him from further service after the 4th of March. Th farewell services will fall exactly four years after the beginning of our ministry at this place." One week later, in the calendar dated February 25th, there was read the following: "The pastor will graduate from a four year course in the school of real pastoral experience at this place next Sunday when he will deliver his farewell messages to the church and the community." Accordingly, the writer closed his ministry with the good people there on March 4th. We were delighted with the large audiences both morning and evening, especially since no effort was put forth to increase the attendance. After baptismal services following the last sermon, without previous knowledge of what was to happen, Mrs. Cashman and the writer were invited to the lower auditorium where a largely attended and interesting farewell program was given in their honor. Before dainty refreshments were served and many kind expressions of good wishes in their new venture were extended, Mr. Joseph Leffingwell, the Moderator of the church, presented the outgoing pastor with a fine patented leather key container and a bill-fold to match, containing an appreciated sum of the familiar predominantly green paper cut in uniform lengths to initiate it into the service which

it was meant to render. Mrs. Cashman had previously received a lovely coffee table and cover as a parting gift.

Many have been our happy experiences in the service of the Lord at the Second church with the splendid Brethren people who worship there. These experiences greatly overshadow the usual seasons of grief and discouragements that come in the good fight of faith. We are glad for the many victories that were won in these four years of service and rejoice in the assurance that all our failures and mistakes are under the precious blood of our blessed Lord and Savior Jesus Christ.

While returning home from the district conference last July, the writer and his faithful wife expressed themselves to each other as desiring to be used of the Lord in starting a new work somewhere and each vowed they were willing to undergo any necessary sacrifice involved in such a project. Not until early this year did a door open to make our ambitions a reality. Through the encouragement of Mr. J. R. Dunn, the maker of the famous Dunn's jams and jellies here on the coast, and his devoted wife and companion, Mrs. Dunn, we are now located in the growing city of Glendale, 14 miles from the nearest Brethren church. Brother and Sister Dunn who have often longed for a Brethren church here, opened the doors of their beautiful home to the Brethren, where one preaching service each Sunday has been conducted, besides various other meetings since March 25th.

The first Sunday morning service found 21 interested souls present, practically all of whom were grown-ups. The next Sunday, 27 were present. Last Sunday, there were 30 people present, filling every provided seat with Brethren people and friends who desire to be regular worshippers with us. Next week, we hope to tax all the available room filled with additional borrowed chairs, making it necessary to move into a store building that is being sought for all regular services. One is available in an ideal location, and is exceptionally arranged so that a fine Sunday school plant and a good-sized auditorium may be realized. We have an efficient corps of workers and teachers already enlisted under the supervision of Miss Grace Allshouse, a graduate of the Bible Institute of Los Angeles in religious education.

As to finances, the total amount of money contributed so far during the three weeks reaches the sum of \$90.00, more than half of which amount was given for Foreign Missions.

While the national home and district mission boards have given us considerable verbal encouragement and have expressed a willingness to help us in establishing this work, so far they have been unable to render any help so we are naturally experiencing the sacrifice contemplated as far as financial remuneration is concerned. However, our needs are being met and we know that they will continue to be met, for we are engaged in the Lord's work and he has promised not to fail us. We have never worked with such optimism and enthusiasm as we have here the past month, and all who are associated with us in this work render the same testimony. How we thank God that he saw fit to lead us into such glorious work.

We earnestly invite all praying Brethren to put Glendale on their prayer lists. Pray, also, that God will constrain others to en-



ter into a work of this kind, for it must be done if we expand as we should. Much has been said about the golden opportunities of the Brethren Church with her pure gospel in these last days. It is high time that we take advantage of them if we are ever going to, for the time is short. To be sure, there is a sacrifice to be made, but this is not worthy to be compared with the joy that the Lord gives in return, and isn't this true in every phase of Christian service?

A. D. CASHMAN,  
840 Patterson Ave., Glendale, Calif.

### CANTON, OHIO

It has been some time since there was a report from the First Brethren church of Canton, Ohio, but this does not mean inactivity on the part of the church. Our work continues to go forward and confessions are quite common. Since the last report there have been twenty confessions, four reconsecrations, one life work recruit, two were received from the largest church in Canton, and two were received by letter from the Ashland, Ohio church. On October 22nd, the largest Lovefeast and Communion service in the history of our work was held.

Our pastor has been in four special services outside our own work during the past six months. He led in a meeting at Homerville in October, at Danville, just a little while before Christmas, and in January he was with the church at Ellet. Besides these special evangelistic meetings he led in a seven day Bible conference at Oakville, Indiana. While our pastor was away the work was well taken care of by Rev. Eikenberry, one of our own elders, and The Young Men's Gospel Team from Ashland College. It is a real joy to see young men who have dedicated their lives to the Lord's work and are willing to give their time and energy to make known the Gospel message and thus make possible folks entering into the new life in Christ Jesus. This message of life is the need of the world today and this message can be effectively given only on the basis of a knowledge of the word of God.

We have an interdenominational Bible class which meets each Tuesday evening at the church. This class is being taught by Dr. Beal. We have been studying the Church Epistles. Our pastor also teaches a Thursday afternoon class at the church. This class has been studying Genesis. These classes have been a real blessing to the people and a help in our work. We know Paul's message in 2 Tim. 2:15, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" is a message to us and we are endeavoring to learn how to "divide the Word of truth." After the Thursday afternoon meeting a prayer group has been meeting. This has proven a blessing. Thursday evening is the time for our regular mid-week service. For the past months this meeting has been led by different members of the congregation. This has proven a real help to those who led.

Thanksgiving week was observed as a "week of prayer" with different leaders in charge each evening. The burden of the hearts of our people was our Home Missions work and the Thanksgiving offering. God heard and answered. Our offering for Home Missions was the largest in our history as a church.

On Christmas eve a fine program was given. This was in charge of Miss Inez

Summers and her work was finely done. The large crowd which filled the auditorium was definitely moved and were helped by what was given. The White Gift Offering was made and an opportunity was given for definite surrender of lives. Several people responded to this appeal.

For some time there has been a desire on the part of some who have found it difficult to come to our church building for Bible study for an opportunity to learn to know the Bible in a better way. To meet this desire an interdenominational Bible class was started in the W. C. T. U. rooms in the month of February. These rooms are located in the heart of the city. The interest has been very fine. There are some young people who drive ten or twelve miles to be in the meeting. These are the rooms which were occupied by our own people in their regular services for a period of about three years twenty-five years ago before we had a building of our own in which to worship. This class is being taught by our pastor. People are learning to know the message of the Book and this class should be a help to our local work. There are about a dozen different churches represented in this class.

Easter Sunday was a great day in our work. We began with a sunrise meeting at 5:45. This was attended by a large number of people. A number came from both Middlebranch and Louisville. Rev. Uphouse, pastor of the Middlebranch church, brought the Easter message. Our Bible school and morning service were well attended. Our offering for Foreign Missions was the "best yet". The day was brought to a close in a fitting way by the observance of the Lovefeast and Communion. This was a most helpful meeting.

The work at Canton is not easy. These results have come through prayer and definite effort. Pray for both pastor and people that they may "carry on" to the glory of the Lord Jesus Christ.

VINA SNYDER,  
Church Correspondent.

### A TRAVEL FLASH

#### Dayton

I have just finished another trip to Dayton. It was hurried all the way around. Less than a week before it was to happen, I was invited to return to my first pastorate in Dayton with the Church of the Brethren to help them in the celebration of the 45th anniversary of their church—the one that supplied our church with the nucleus of 100 people who helped to inspire that aggressive movement that made our Dayton church one of the most aggressive in our group.

Almost to the day, 32 years before, I had come to them as a young pastor, countrified and inexperienced. For six times, they had almost or altogether unanimously elected me to be their pastor, despite the fact that they had become divided and knew well my progressive convictions with regard to things that have become common to us both now.

Taking my wife, my traveling companion in many journeys with me, we were entertained in the home where we began our housekeeping experiences with Prof. G. W. Brumbaugh, lifelong friend and faithful man of God whose housekeeper being absent gave Mrs. Bame the privilege of preparing the breakfast where we had eaten

for the first year of our partnership together in the work of the kingdom.

I was privileged to be at the First Brethren church for ten minutes as the member of our large Sunday school there, were pouring in through the rain and saw a good many of the people whom I had served in the Church of the Brethren going to church which, had they been eye to eye with me as they seemed to be yesterday, would perhaps never have been.

Yet, I was privileged to tell these people that my congregation was not separated nor divided among ourselves about their pastor. They would perhaps, never had "kicked me out. It was the "ruling powers" that wrecked this church for a time but they did not kill it. They did pay and are paying a terrible price for their action in that church and they now know it.

We had a wonderful service. I have not received a heartier welcome any place nor a more whole-hearted commendation for my message than they gave me in my old pastorate yesterday. My theme was "Stick to the Old-time Religion." It was a great inspiration and—I dare not say, vindication even if it were that.

Their present pastor is J. Perry Prather who spent several years in a pastorate at Ashland and who in the few months he has been there has received 45 new members and has the universal backing of his people. He will doubtless do a wonderful work there. He has a good training and knows that it is only the message of Jesus Christ that wins.

Next Sunday, Brother Barnard, our pastor, and Brother Prather will exchange pulpits; and their comity relations seem to be most congenial despite the terrible experiences of 25 years ago.

As the days come and go, the laity of the two churches will see to it that peoples stay near alike and with a common heritage socially, spiritually and historically shall not remain apart. Mighty gains might at one be made in cutting the overhead of the two groups if better relations could be cultivated, and I want to do my full share to find a common basis of advance among us. May the Brethren do their full share bringing us to the answer of the prayer of our Lord, "That they may all be one; as thou, Father art in me and I in thee, that they may be one in us: THAT THE WORLD MAY BELIEVE THAT THOU HAS SENT ME" (John 17:21).

CHARLES A. BAME.

### THE USE OF SLANG

It is strange how careful some people are of their dress—how sure that it is an asset to them in the business world; and yet how careless they are of their speech which is the dress of the mind. Much of their speech consists of loose slangy expressions.

There are several reasons why one should avoid the use of slang. First, slang is unstable and given to changing both in word and meaning. Words that have a certain street meaning today, tomorrow will have a different meaning. We can not afford to clothe the thoughts of a strong mind in weak changing garments of no particular shade or hue. Again, the use of slang starves the mind of the discriminated use of synonyms. Everything is "charming" or "just awful," we lose the delicate shades of meaning which convey such a variety of truth to the intellect. Correct speech is the



index of ability. A man of large mental ability acquires an expressive vocabulary sufficient for his need without the use of slang.

Slang is the lazy man's vocabulary. Says one, "Slang saves the trouble of thinking." In place of meditative selection of proper wording the street expressions are used, or those words "good or bad" that first come into the mind. Holy thoughts are often dressed in such cheap phrases as to suggest the low and ludicrous rather than the high and holy.

The use of slang is vulgar, and is a sign of low breeding, or affected rowdiness. Attention to speech is the means of growth. Language molds the thought, either exalting or degrading it. Those who live in a cultured educational environment, take delight in making their speech graceful as well as pleasant to the ear and mind. An automobile in which the president of the United States rides would not be pleasing to the public eye, nor in harmony with the dignity of the office if it were decorated in the cheapest tinsel of the street; neither are noble thoughts becomingly dressed when clothed with slang.

Language is the lasting contribution of the ancients to the present, and it, either in garments of glory or in the tattered rags of slang, is our contribution to future ages. Shall we give to the coming generation a language pure, simple, forcible, and adequate or shall we contribute a bunch of slang? Dr. Samuel Johnson said of Oliver Goldsmith: "He left nothing that he did not touch, and he touched nothing that he did not adorn." Some who touch the things eternal leave them degraded because of the loose, slangy way in which they are handled. Says one who speaks of the downward course of the wicked, "they have gone the primrose way to the everlasting bon-fire," and everyone smiles as they recall the porter at the gate of Macbeth's castle. Slang eats out the very vitals of sacredness in spiritual life and makes the soul feel rather akin to the world than to heaven. Christ, the great master teacher, found the language of his day a sufficient robe in which to dress eternal truths for the minds of his hearers. Slang in a sermon is "a fly in the ointment." The use of slang is largely a habit, and as previously mentioned is resorted to because the mind is too lazy to seek out a better expression. Slang is cheap and cheap minds make the most use of it. Says someone, "the use of slang catches the people," perhaps so, but what happens to them after they are "caught?" Does that bring them to Christ; does it lift them to higher planes of thinking? Today we have long lists of slang which are in constant use by the masses. "Good-night, beat it, cut it out, step on it, nifty, swell, blowout, canned, pinched, sit on, stuck, and fierce," all good words if rightly used but the use of them by many is a corruption, marring both mind and spirit; and this is the list that is fast finding its way into sermons.

As Christians, our speech should be as becometh the doctrine of holiness—chaste and clean, forceful and beautiful, dynamic and lofty, simple and lasting. It is said that so powerful was the language of Demosthenes in his famous Phillipic that the mass cried out, "Let us go up and fight Philip." Of Jesus it was said, "He spake as never man spake." "Words fitly spoken are like apples of gold in pictures of silver."—Herald of Holiness.

## Human Slavery

(Continued from page 6)

### Never Say "No" to Christ

When men can understand all the physical laws and forces God permits them to use and enjoy; when man can create life and live forever; when nations and individuals apart from Jesus Christ no longer grow corrupt and go down into oblivion; when man rids the universe of the many destructive forces and degenerating influences; when man and woman, every one, is able to regenerate a heart that is deceitful above all things and desperately wicked, and does; THEN, and not till then, has any human creature a right to say NO to Jesus Christ, and YES to men. What matters the pressure of the material, or appeal of the social? or the degraded pleasures, or deceitful interests of a lost world?

(What Then?)

When the great plants of our cities

Have turned out their last finished work;

When our merchants have sold their last yard of silk

And dismissed the last tired clerk;

When our banks have raked in their last dollar

And paid the last dividend;

When the Judge of the earth says, "Close of the night",

And asks for a balance—WHAT THEN?

When the choir has sung its last anthem,

And the preacher has made his last prayer;

When the people have heard their last sermon

And the sound has died out on the air;

When the Bible lies closed on the altar

And the pews are all empty of men

And each one stands facing his record—

And the great Book is opened—WHAT THEN?

When the actors have played their last drama,

And the mimic has made his last fun.

When the film has flashed its last picture,

And the billboard displayed its last run;

When the crowds seeking pleasure have vanished

And gone out in the darkness again—

When the trumpet of ages is sounded,

And we stand up before him—WHAT THEN?

When the bugle's call sinks into silence

And the long marching columns stand still,

When the captain repeats his last orders,

And they've captured the last fort and hill,

And the flag has been hauled from the mast head,

And the wounded afield checked in,

And a world that rejected its Savior

Is asked for a reason—WHAT THEN?

### Slavery of Unbelief

Young people, unbelief would enslave you! Your age is characterized by apostasy in the church and atheism in the world. Yes, atheism, in the forms and styles of evolution, modernism, humanism, and other purported culture-pretended intellect, has so degenerated the higher educational institutions of our land, that many do not know that "the fear of the Lord is the beginning of wisdom, and good understanding have all

they that do his commandments." Hear some who are truly great:

Daniel Webster—"If we abide by the principles taught in the Bible our country will go on prospering and to prosper; but if we and our posterity neglect its instructions and authority, no man can tell how sudden a catastrophe may overwhelm us, and bury our glory in profound obscurity."

George Washington—"It is impossible to govern the world without God. He must be worse than an infidel that lacks faith, and more than wicked that has not gratitude enough to acknowledge his obligation."

"I have taken much pains," says the learned Selden, "to know everything that was esteemed worth knowing amongst men; but with all my disquisitions and reading, nothing now remains with me to comfort me, at the close of life, but this passage of St. Paul, 'It is a faithful saying and worthy of all acceptance, that Jesus Christ came into the world to save sinners.' To this I cleave, and herein I find rest."

A pompous, young, would-be scientist once asked Lord Kelvin, "Which of all your great discoveries in the realm of science do you account the greatest, most valuable?" The unexpected answer of Lord Kelvin was, "The greatest discovery of my life was when I found Jesus Christ to be my Savior."

The late Robert Dick Wilson, who studied for 45 years, in languages, history, archeology and the Bible; who was conversant in 26 Bible languages, beside the old dialects, declared, "I have come now to the conviction that no man knows enough to assail the truthfulness of the Old Testament."

### III. Service of God the Goal

Thus human depravity, temporal and eternal necessity, and the instinctive cry of every normal human soul, together, lift the SERVICE OF GOD as the only goal for you young people.

I have heard men say that youth wants things easy; some may. I have heard men say the coming generation is not dependable; some may not be. But I call you to the hardest task in the world, to the highest plane for the human race—to the life which Christ has marked out for you.

Dr. Poling, loved leader of Christian Endeavor, gave this charge to a great convention of choice young people, "Believe. believe in your cause! Believe, until it prompts you to put into it every drop of blood, every pulse of your heart. Believe—and then TRUST. I will trust and not be afraid. Things are dark in the world today; Believe and trust. The eternal fact of Jesus Christ remains. Trust him, and be not afraid."

So, graduating class of 1933, other young people, men and women, as you each face your individual future, your personal choice and responsibility, let your whole-hearted answer be:

"Be thou supreme, O Jesus Christ,  
Nor creed, nor form, nor word,  
Nor holy church, nor human love,  
Compare with thee, my Lord.

"Be thou supreme, O Jesus Christ,  
Thy love has conquered me;  
Beneath thy cross I die to self,  
And live alone for thee.

"Be thou supreme, O Jesus Christ,  
My soul exults in thee;  
To be thy slave, to do thy will  
Is my felicity."  
Sunnyside, Washington.



## What Will the Second Coming of Christ Mean to Israel?

(Continued from page 8)

But concerning the last, she has never borne a faithful and true witness among the nations. Nevertheless, when Christ shall have put away ungodliness from Jacob, the words of Isaiah will be history, (43:21) "This people have I formed for myself; they shall show forth my praise." (Isa. 27:6) Then indeed, "Israel shall blossom and bud and fill the face of the world with fruit." (Isa. 61:4-6) Then indeed, "Strangers shall stand and feed your flocks, and the sons of the alien shall be your ploughmen and your vine dressers. But ye shall be named the priests of the Lord: men shall call you the ministers of our God." O what preachers this God-formed nation shall be. Their patience and perseverance, their enthusiasm and ardor, their constitution and capacity, their intellect and integrity, their purpose and persuasion will be magnified a thousand times. Then,—then shall the prophecy of Isaiah be true as never before in the history of the world, (11:9) "the earth shall be full of the knowledge of the Lord, as the waters cover the sea." Then shall the words of Zechariah come true (8:23) "Thus saith the Lord of Hosts: In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you: for we have heard that God is with you." Then shall the antiphonal melodies of the Psalms be re-enacted in the drama of millennial life. The men out of the nations will enquire of a Jew (Ps. 24:8-10) "Who is this king of glory?" And the answer will come back—"The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors and the king of glory shall come in." Again the question will be heard,—"Who is this king of glory?" And with all the strength of a Jewish heart the answer will come back, "The Lord of Hosts, he is the king of glory." In the language of another, to the question, Who is this king of glory?—the Jew will answer back, "He is the One who went out into the garden of God and picked a bouquet of the most beautiful flowers and threw them down on this planet. He is the One who walked up to an angel artist's easel, seized the brush, and with one sweep of his mighty hand, circled the storm clouds with a rainbow, as if he were running a many colored ribbon through the garments of the storm. He is the One who pushed open the gates of morning and let the king of Day with his royal retinue of light come in. He is the one who took the notes of seraphs and filled the forests with a chorus of ten thousand singers." He is the One who laid aside the robe of his glory, donned the garments of death, and purchased a ruined race of men with his own precious blood. He is the One, Yes—He is the One who is the king of kings and the Lord of Lords.

The Golden Age of Jewish Civilization lies in the future as prophecy indicates. With the Coming of the Jewish messiah the golden promises to Israel will crystallize in actualities. It isn't surprising then, in view of all which awaits Israel, that the longing of every Jewish heart is for the coming of the Messiah. James H. McConkey tells a pathetic story of an aged Jewish peddler.

One summer afternoon the venerable old man, bowing under the burden of an enormous pack, came trudging into his home. Dropping his burden upon the floor, he sank into a chair in utter weariness, mopping the beads of perspiration from his heated brow. After Mr. McConkey's sisters had ministered to his needs in simple refreshments, they fell into earnest conversation. Since the peddler was a German-Jew, and the knowledge of each concerning the native tongue of the other was limited, the fellowship was somewhat broken and halting. Mr. McConkey talked to him of Christ but the most that the old man would admit, was that Christ was a good man and nothing more. Then he began to press upon his guest the great truth that Jesus was the Messiah of the Jew as well as the Christ of the Gentile; that Jesus fulfilled all the prophecies concerning the anointed one of God, and that he was to be the king of the Jewish people. Then it was that the aged man turned with tears in his eyes, lips quivering with emotion, and pathos indescribable in his rich voice, to falteringly form the words in broken English: "Messiah shall yet come." That poor broken hearted man! Life with all its weariness and suffering for him was near its end, yet in his heart still burned the cherished hope of his people. With the lamp of an age-old hope still flickering in the autumn of life, he was confident that in the distance he could hear the coming of his feet. How every Jewish heart must long for his coming. Surely the words of the poet express that deep yearning:

In the crimson of the morning,  
In the whiteness of the noon,  
In the amber glory of the day's retreat,  
In the midnight robed in darkness,  
Or the gleaming of the moon,  
I listen for the coming of his feet.

Down the minster aisles of splendor  
From betwixt the cherubim,  
Through the wondering throng  
With movements strong and sweet,  
Sounds his victor-tread approaching  
With a movement far and dim—  
The music of the coming of his feet.

Sandalled not with sheen of silver,  
Girdled not with woven gold,  
Weighted not with shimmering  
Gems and odors sweet—  
But white-winged and shod with glory,  
In the Tabor light of old—  
The glory of the coming of his feet.

He is coming, O my spirit!  
With his everlasting peace,  
With his blessedness, immortal and complete  
He is coming, O my Spirit!  
And his coming brings release.  
I am panting for the coming of his feet.

Since prayer is a time exposure of the soul in the presence of God, there ought to be many beautiful scenes in the gallery of memory.

## ANNOUNCEMENTS

### ASHLAND, OHIO

The Ashland Brethren church will observe communion on Sunday evening, April 22, the service beginning at 7 o'clock. All neighboring Brethren are invited to share the blessing of this service with us.

DYOLL BELOTE, Pastor.

### CAMP JUNIATA

This is to announce that Camp Juniata, the young people's training camp of the east, will be held June 27th to July 6th. The location of the camp will be the same as last year.

Announcements will soon be made relative to the place and date of the young people's Rallies. At these Rallies complete information will be given relative to the Camp.

WILLIS E. RONK, Secretary-Treasurer

### NOTICE TO THE CHURCHES OF THE SOUTHEASTERN DISTRICT

Our district conference meets early in June and as yet very few of the churches have paid up their district mission dues. After the death of Brother Geo. A. Copp, treasurer of the Board for many years, the president of the Board appointed the undersigned treasurer pro tem. I have accepted the additional work and now make an appeal to the churches to make it possible for me to pay the monthly allowances to our mission pastors, and also to bring in a good report to the conference. The conference two years ago set the apportionment per member at thirty cents and if possible the churches should make that goal. But do your best whatever your financial condition, for part of your apportionment is far better than none.

Respectfully yours,

E. L. MILLER,

Treasurer Southeastern District,  
Maurertown, Virginia.

### DR. BAUMAN TO BE AT WOOSTER

Both the state of Ohio and our National Conference recommended that every district in the Brethren church conduct special services in at least ten localities during this year. In keeping with this recommendation it is with pleasure that the four churches of Wayne County, Ohio, namely Smithville, Rittman, Sterling and Fair Haven, announce a week of services in Wooster. The Lord has blessed this proposed meeting, preparing the way in a marvelous manner. We had secured the city opera house at a cost of \$90.00. Later it seemed advisable to find a place elsewhere. We were led to seek the high school auditorium, seating about a thousand people, the largest in the city. Surely the Lord was there ahead of us, for we were immediately told we could have it at a cost of \$45.00.

Beginning April 29, in the evening, Dr. L. S. Bauman will bring a series of prophetic messages. We were very fortunate in securing his services then. He is to be here at that time for the trustees' meeting at Ashland. This will be a week of real treat and one in which we shall have a great spiritual feast.

The Brethren of surrounding churches are invited to come to Wooster and worship with us during this week. May Wooster have a great spiritual awakening. May our beloved church become better known in that city. May souls be added to the church and enjoy what we have been enjoying through these years in fellowship with Christ. If, in years to come, it is the Lord's will to have a Brethren church in Wooster, we will be no stranger in that city. These are our greatest desires in respect to the coming week of services. Support us with your prayers and interest. May his will be done.

R. E. GINGRICH.



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# THE BRETHREN EVANGELIST



—Sir David Wilkie  
*Cut used by courtesy of the Christian-Evangelist.*

**John Knox, the Fiery-Tongued, preaching before the Lords of the Congregation of St. Andrews**



# The Ashland Theological Seminary Report

By Alva J. McClain, Associate Dean

Four years ago, when the Seminary at Ashland was made a graduate school, the ministerial training course was automatically lengthened from four years to seven years. Obviously this action delayed the entrance into the full time ministry in the case of every student who was at that time engaged in preparation. Under the former plan, had it been continued, every student now in the Seminary would have been by this time a year or more in the pastorate. However, although the graduate plan has decreased the number who finally qualify, we believe that the added training will more than compensate for any temporary decrease in numbers. During the past four years, the Seminary has graduated only four men, or one for each year. Therefore, it is with thankfulness and satisfaction we announce that this year the graduating class numbers seven men. It will doubtless be several years before the Seminary graduates a class with this number of Brethren students.

## THEIR Church and College

The names of the graduates are Paul R. Bauman, Donald F. Carter, J. Ray Klingensmith, Orville A. Lorenz, Ernest F. Pine, Conard Keller Sandy, and Floyd W. Shiery.

All these men except one received their Bachelor of Arts degree from Ashland College. Brother Bauman took three years at Ashland College, then finished his undergraduate work at the University of Southern California and also spent a year there in graduate study.

Brother Shiery came originally from the Brethren church at Dallas Center, Iowa; Brother Sandy from the church at Hagerstown, Maryland; and the others are from the First church at Long Beach, California.

## FIELD of Practical Service

One of the encouraging things about the Seminary work has been the fact that in nearly every case God has opened a door of service for our students during their preparation. This has not only been a financial help but has provided a field of practical pastoral experience.

Brother Shiery has been pastor of our churches at Homerville and Danville for four years. Brother Sandy has been pastor of the churches at Williamstown and Gretna for about four years. Brother Klingensmith has been pastor at Ankenytown for three years, and also pastor of a Mission church in Ashland for seven years. Brother Bauman was assistant to his father in the First Long Beach church while studying in Southern California, and for nearly two years has been pastor of our church at Sterling, Ohio. Since the Brethren churches around Ashland are insufficient in number to use all the students, some have accepted supply work from other denominations. Brother Lorenz has acted as pastor for a Congregational church nearby for 5 years; Brother Carter for a Presbyterian church for 4 years; and Brother Pine for a Methodist church for 4 years. And it should be added that in their ministry to outside churches, the testimony of the Word has been borne so effectively that the people

are loath to release the men, and numbers of converts have requested baptism by Trine Immersion.

Recently Brother Klingensmith has accepted a call from our church at Oakville, Indiana; Brother Lorenz will become the pastor of our church at Clayton Ohio, and also act as assistant to Brother Barnard in the Dayton church.

## OUR Glory and Joy"

The long and difficult period of preparation involved would be worth precisely nothing, judged from the spiritual standpoint, if it did not bear fruit in an abiding Christian faith and character. And we do rejoice that we have seen such fruit in the lives of our graduating class, but especially for their unwavering conviction as to the inspiration of the Word of God and its great fundamental truths. The Faculty also takes this opportunity to commend their purpose which has kept them steadfast against the temptation to turn aside to something easier and more immediately lucrative. And we are thankful for their loyalty to the Brethren Church and its distinctive teachings in the face of modern tendencies about us which would sacrifice all truth in the interest of an external and spurious unity.

It has been my privilege to teach the course in Christian Theology and Doctrine during the past four years. It is an extensive course, covering three hours a week for three years. No restraint whatever is laid upon discussion or the raising of questions. And naturally differences of opinion arise. But not once during these years has any student raised any question as to the reliability and authority of the Word of God, nor as to any of its great historic facts and truths.

## ANOTHER Source of Brethren Literature

To secure the Seminary degree, in addition to the three years of residence study, the student is required to choose a field for special investigation and present a thesis within this field. These theses are upon subjects of interest and are bound for filing in the Seminary Library. They will be available to future students and also to any ministers of the church who may desire to do reading in the particular fields covered. Those submitted this year are from 40,000 to 60,000 words in length. We believe that this work will constitute an important source of future Brethren literature. The subjects are as follows:

**Paul R. Bauman:** A Critical and Doctrinal Study of the Creation Account in Genesis 1:1-24, compared with Traditional Accounts and Modern Scientific Implications.

**Donald F. Carter:** The Preeminent Theanthropic Christ—The Central Theme and Argument of Saint Paul's Epistle to the Colossians, with a Critical Investigation of the Colossion Heresy.

**J. Ray Klingensmith:** The Evangelism of the New Testament, its General Trends in History, and an Application of its Principles to Present Day Efforts.

**Orville A. Lorenz:** The Faith of the "Great Cloud of Witnesses"—The Theological and Historical Basis of Judgment underlying the

Selection of the Old Testament Example of Faith in the Eleventh Chapter of Hebrews.

**Ernest F. Pine:** The Mosaic Tabernacle—A Critical Examination of the Hebrew Term, the Details of its Construction, with an Exposition of its Typical Significance to Christian Faith.

**Conard Keller Sandy:** Fellowship in Light, Love, and Life—An Exposition of the Practical and Devotional Theme of the First Epistle of Saint John.

**Floyd W. Shiery:** The Argument and Outline of the Epistle of Saint Paul to the Galatians, with a Critical Study of the Introductory Material.

## THE Academic Honors

Each year the Seminary will confer at least two honors: "magna cum laude" to the student who maintains the highest average grade of scholarship for the entire three-year graduate course; and "cum laude" to the student who has the second highest. In this year's class Brother Floyd W. Shiery wins the first honors; and Brother Conard Sandy the second honors.

It was very gratifying to find that all members of the class averaged above a grade of B, in spite of the fact that all have been carrying regular schedules of pastoral duties.

## THE Commencement Program

The Class Service, inaugurated this year will be held on Sunday, April 29, 10:30 A. M. The service will be conducted wholly by the members of the graduating class. Brother J. Ray Klingensmith will deliver the Class Sermon, having been chosen to this honor by the class.

The Baccalaureate Service will be held at 3:00 P. M. on the same day. The sermon will be delivered by Dr. Louis S. Bauman, whose right to this distinction will not be disputed, since five members of the class are from his church, one being his own son.

The Graduation Service will be held on Friday, May 4th, at 9:30 A. M. The address will be by Brother J. Ray Klingensmith.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## The Movies and the Children

One of the greatest forces of influence on the life of your children, if they are fairly regular in attendance at the commercialized movie, is that movie itself. This is a conviction held by many educators and observers of childhood today. Some go so far as to insist that the movie exercises the greatest influence on the moral life of the child of all the agents that affect him. A few weeks ago we quoted a Crozer Theological Seminary professor as saying, "Probably from the standpoint of morality, the greatest influence upon child life in America today is not the church, the school or the home, but the movie." And the character of that influence is not to be questioned from the fact that the movie program usually centers about "the terrible trinity of sex, lust and crime, with their accompanying vulgarity and false values." Now comes another educator bearing a similar witness. Dr. Willard W. Beatty, superintendent of schools in Bronxville, New York, president of the Progressive Education Association, spoke before the American Physical Education Association convention in Atlantic City on April 6, and condemned the detrimental effect of motion pictures on children, saying in part:

"More than 19,000,000 children (a very conservative number compared with Prof. Cole's estimate of 28,000,000 to 30,000,000) attend motion pictures every week, and the attitude toward social and moral matters, which they see in the films, conflicts with the evolved standards of the nation."—Some of us may question whether the moral standards have really "evolved", or whether they may have devolved. Or, maybe the so-called standards are so variable that there is nothing standard about them, at any rate, not over any wide territory. But, back to this educator's findings.—He continues, "Out of 115 films studied in Ohio, 80 per cent dealt with crime, love or irregular sex relations. The producers claim that every crime film shows a punishment. In the vast majority of cases this is not true. Even if it were, tests of retention show that the young people remember exciting episodes and often completely lose the moral which is supposed to be associated with them. It has been found that young folks remember 100 per cent more of what they see on the screen than what they read, and that their recollection of the film six weeks later is more vivid and complete than even on the second day."

Investigators vary as to the details of their findings, but they all agree both as to the far-reaching importance and the vicious character of the influence of the commercialized movie, particularly upon children and young people. That being the case, every right thinking person must be concerned about the problem presented thereby. What is to be done about it? We cannot sit idly by and merely look on and lament while it does its worst. We have been doing that too long. For years lawlessness has been growing more and more rampant in our land. Gangsters, racketeers, kidnappers, and murderers have terrorized our metropolitan communities and are invading the rural communities, and vice and immorality and home wreckage are spreading everywhere. All this is the fruitage of the unworthy ideals planted in the hearts of youth. We are reaping what we have sown? Shall we allow the sowing to continue without the raising of a voice or a hand against it? "No" is the answer, of course. But what can we do?

### Vital and Aggressive Evangelism

This situation challenges the church to a more vital life and more aggressive and thoroughgoing evangelism. The church school, and every other means of planting the good seed of the Word in the hearts of children and youth must be made to extend their reach. The good life and godliness must be presented to ever increasing numbers and in the most attractive and effective manner possible. There must be built up a relish for the wholesome and spiritual things of life and a distaste for that which is shoddy and base.

And to extend that influence into hosts of the yet untouched lives of youth. This is perhaps the most fundamental thing that can be done. But it cannot, and will never, be done by the sluggish, blase spirit that the church at large manifests at present.

### The Christian's Example

There is also the matter of example, and no Christian can afford to be unmindful of the influence of his example with regard to movie attendance. No matter what a man may think of the effect of a picture show on his own life; he may even consider himself to have brought his thoughts and emotions so completely under control as not to be evilly effected by the vicious elements; or he may so carefully select his shows that he avoids the unwholesome features. Yet, if there are children who know and respect him, he owes it to them to be careful that his example shall not lead them, lacking his self-control or discrimination, into evil situations. Parents, teachers and Christian leaders should be especially thoughtful of this responsibility. It is a serious thing to become a cause of stumbling to one of God's little ones. And the Christian attitude is distinctly one of deference to the attitude of the weak, lest in the exercise of one's liberty, he cause another to be offended.

### Organized Boycott of Evil

But there is another thing that Christians can cooperate in doing that promises quicker and more wholesale results, and that is united class or community effort against unwholesome and vicious films. That means more than the signing of remonstrances and the offering of verbal protests. The most effective thing that can be done en masse is to stay away from the shows until the clean-up. A declaration to refuse to patronize the movies that portray indecent and criminal life and strictly adhered to by large groups in multitudes of communities throughout the land would cause the movie producers to come to time sooner than any kind of government censorship that could be devised. The Catholics are setting an example along this line by the organization of what they call the "League of Decency," now being launched, whose members subscribe to a pledge to remain away from "all motion pictures except those which do not offend decency and Christian morality." They promise also to seek to arouse public opinion "against the portrayal of vice as a normal condition . . . and against depicting criminals of any class as heroes and heroines, presenting their filthy philosophy of life as something acceptable to decent men and women." The pledge extends to condemnation of "suggestive

(Continued on page 8)

## A Parable of Pulpit and Pew

Once upon a time Pulpit and Pew had a serious fall-out. A jealousy sprang up between them and each began to think of himself as more important than the other. Their friendship ceased and they treated one another with coldness and indifference. They seldom spoke one to the other except in harshness and complaint.

Pulpit, when he began to preach, was filled with simplicity and earnestness, and spoke the message of God with power. The church was filled with eager listeners, so much so that there was left no room for more, not even at the door. But by and by Pulpit began to consider within himself the high position he held, seeing that he spoke the word of the great God of heaven, and thinking more highly of himself than he ought to think, he began to look down upon Pew. Moreover, he said to himself, These crowds come because of me; see how great a preacher I am, how eloquent and righteous! His pride increased until he was filled with vanity and haughtiness. It was plain to all that he was proud, and that his words were becoming more and more professional and meaning-



less. The crowds no longer came; indeed, the church was oftentimes nearly empty. Pulpit was grieved and offended. He began to complain and to criticise and to blame Pew for conspiring against him. But that helped matters not a bit, for the more impatient and critical he became, the less would people have patience to listen to him. And his soul was miserable the while he was seeking to preach the Gospel of peace to others.

Pew also became puffed up and self-opinionated, though at the first he had been most humble and teachable and gave good heed to the words of grace that Pulpit preached. But Pew prospered and got himself houses and lands and silver and gold, and then he surrounded himself with every convenience and luxury that money could buy. He got himself everything his soul desired; he lacked nothing. He became self-dependent and self-satisfied and proud. His name was on the front page of the newspapers; his advice was constantly sought; he was the leader in every circle where he moved. He no longer needed God as he once did, much less the counsel of Pulpit. So he seldom was in his place in the church and listened with impatience when he was there. More and more widely they grew apart—Pulpit and Pew; more and more complaining they became one of another, until they seemed to have little in common and they were in danger of being lost to one another completely.

Then, one day there was a revival, a stirring of new life by the Spirit of God, and a renewing of interest in spiritual things. Their eyes were opened and they began to see that they both belonged to Christ, both were a part of his body,—the church. They were therefore each a part of the same thing and essential to each other. It was then, and henceforth, evident that they could no more be separated than could mouth and ears, nor one be counted the greater. As the voice is essential to the ears and the ears to the voice, and both are vital to each other, so Pulpit needs Pew to receive its message and Pew needs Pulpit to proclaim it. And now appreciating each other's importance and place, and at the same time their essential unity, they are the better able henceforth to get on well together.

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## EDITORIAL REVIEW

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Three important boards of our church are in session this week at Ashland, Ohio, one the board of Trustees of Ashland College, one the Foreign Mission Board, and the other National Conference Committee on Interchurch Cooperation, which is meeting with a like committee from the Church of the Brethren.

The Ashland, Ohio, church of which Brother Dyoll Belote is pastor, is showing advance in its Sunday school work, which is under the superintendence of Dr. R. R. Haun. An inter-class contest is now under way and interest is growing. The last Sunday's record (this is being written April 21) was 228 in attendance.

Brother R. I. Humbert has a word to say about preaching on "Modern Amusements", which question was recently raised by communication to the "Opinions of our Readers" department. We are glad to give place to this expression, and will welcome others, if there be those disposed to write.

According to announcement in this issue by the pastor of the entertaining church, Brother J. L. Bowman of Linwood, Maryland, the Southeastern District Conference will be held June 12 to 14 inclusive. We are assured the program will soon be forthcoming and the pastor insists that Linwood is a fine place to meet and that the people are eager to welcome a large delegation, and Brother Bowman is used to speaking the truth.

The church at Portis, Kansas, where Brother James S. Cook is pastor, has recently enjoyed an evangelistic meeting under the leadership of Brother A. R. Staley of Dallas Center, Iowa. The meetings resulted in six being added to the church by baptism and a number of reconsecrations. Another had previously been received, making seven additions in all. These two brethren found their work together in the Lord a mutual joy and a blessing to the people.

Waynesboro, Pennsylvania, where Brother W. C. Benshoff is the pastor, recently closed a successful campaign under the leadership of Brother A. V. Kimmell of Philadelphia First church. It was the return engagement of an exchange of meetings and God blessed

it with sixty-one decisions for Christ, twenty-one of which have been baptized, others awaiting baptism and seventeen being reconsecrations. The pastor was the song director and had the cooperation of his people in a large way. Afternoon Bible studies as well as evening evangelistic services were well attended.

Dr. Florence N. Gribble describes the departure of the furloughed missionaries. The Gospel candles on their field are considerably depleted in number, so far as American missionaries are concerned, but they are shining exceedingly bright. It is encouraging to note the strength and number of the native missionaries. The growth along this line speaks well for the future of the African work. Another point worthy of mention is the favor that God has enabled our American missionaries to obtain in the eyes of the French officials. This speaks volumes for the consecration and tact of our workers, since most of these officials are either Catholics or unbelievers.

A report from the church at LaVerne, California, where Brother A. L. Lynn is pastor, shows the church is going forward with continued vital interest in the work of the Lord. The Sunday school has reached an average attendance of 230 for the past quarter, the largest in its history. At the Easter season eight persons accepted Christ as their Savior and the offering for foreign missions, which is not yet complete, will eventually reach \$1,200, it is estimated. There were eleven added to the church during the quarter, giving a net gain of seven, taking into account the four lost by letter. A goal of "100% tithers" is a most worthy one, and we wish them success. The health conditions of Mrs. Lynn necessitates a trip on the part of the pastor and his wife to the Mayo Brothers Clinic; may we not ask our prayer circles to remember her to the end that she may be restored to health. We are sure Brother and Sister Lynn will appreciate your prayers.

Last week we mentioned the reaction to the returning liquor traffic being shown in the suburbs of Chicago, but did not give details. Some one wants to know them, and here they are, so far as we have them: Five leading suburbs of Chicago voted on April 3 against the proposals to sell liquor in their districts. Evanston, headquarters of the W. C. T. U. and home of Northwestern University, voted three to one against opening saloons. Other suburbs gave even stronger votes against liquor sales within their borders. Oak Park, called sometimes "the largest village in the world," voted dry four to one; Winnetka, ten to one; River Forest, fifteen to one; and Glencoe, a fashionable residence section, went dry by a three to one vote. All these districts "voted for repeal", but when it comes to having the liquor traffic operating in their own precincts, it seems that they are not sold on the idea. Manifestly, there were other influences that operated to make the vote for repeal than a desire for the legalization of liquor sales. Besides the re-enactment of the old ravages of the liquor traffic has likely caused them to have a change of heart. Many other communities will before long have cause to see the error of their way—when they see their young people in the grip of this hell-creating industry.

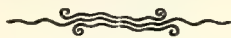
The Ashland Seminary Commencement program has come to our desk, and we note the activities continue from April 29th to May fourth. One the morning of the 29th there is "the Class Service" with Brother J. Ray Klingensmith, one of the graduates, preaching the sermon entitled "The Glory and Power of the Word," and in the afternoon at 3 o'clock, Dr. Louis S. Bauman will preach the Baccalaureate sermon. May 3rd, at 7:30 P. M., the Seminary Communion service will be held. The graduation service will be held on May 4th at 9:30 A. M., when Prof. M. A. Stuckey will give the address. Prof. McClain will present the candidates for graduation and President Jacobs will confer the degrees. At the same service, Dr. Bauman, assisted by Dean Miller and Prof. McClain, will ordain five of the graduates, namely, Paul R. Bauman, J. Ray Klingensmith, Donald F. Carter, Orville A. Lorenz, and Ernest F. Pine. The other two of the seven graduates are Floyd W. Shiery (Magna Cum Laude) and Conard Keller Sandy (Cum Laude). We congratulate these splendid young men upon the achievement of this high degree of training for the ministry. They have had several years of experience, most of them already being engaged in actual preaching while pursuing their school work and now hold pastorates. May God be with them and crown their labors in his name with success.



## What I Like My Congregation to Hear

By A Preacher

# PREACHING



## What I Like My Preacher to Preach

By a Layman

Foremost of all I like my congregation to hear the Gospel of Christ as the power of God unto salvation. A steady, strong evangelistic note keeps the hearers spiritually alert and insures a continuous stream of new converts into the membership.

Nothing else will keep a church as spiritually awake as a continuous ingathering of born-again souls, and nothing but the faithful preaching of the Gospel of Christ will produce these results. No amount of special attractions, special programs and the like will ever take the place of preaching the Gospel. Entertainments always have their great following but when the entertainment leaves the crowds usually do the same. These other means may help to present the Gospel in different lights but God has only ordained the preaching of his Word as the power of God unto Salvation. I like my congregation to hear the Gospel of Christ for it produces results.

It brings men face to face with their sins which stands as an unsurmountable barrier between themselves and a loving, merciful, but righteous God. It brings men face to face with the utter weakness of their own strength and the powerfulness of an ever-living Christ who is able to save them. It brings to men the assurance that Jesus Christ can not only save men from themselves but keep them saved. What unsaved men need is not to be saved by their character but from it. That congregation which is growing all the year both spiritually and numerically is one that hears a faithful presentation of the Gospel of Christ as the power of God unto salvation. The Gospel of Christ includes a lot of territory, and what a variety of subjects!

I like my congregation to hear expository sermons. There is no better method of presenting the Word of God so as to lead my congregation to study and read the Bible for themselves than this type of preaching. It presents truths in such a light as could not be imagined otherwise—and with what great power! It takes more preparation on the part of the preacher to present an expository sermon than a textual or topical sermon, that is, a good one, and oh, how it makes the preacher better acquainted with God's Word! That is why I like my congregation to hear expository sermons. As their preacher it helps me to become better acquainted with God's Word.

Then too, I like my congregation to hear what God's Word has to say about Christian living. I want them to hear occasionally the standards of Christian conduct or what God expects of them today in the light of the Scriptures. With a decaying morality all about us, the average Christian does not stand high enough over the debasing and demoralizing influences in this world. Sometimes this type of sermon cuts deep and hurts but if presented with a loving-heart the desired results are most often obtained.

On the other hand I occasionally like my congregation to hear the Word of God unto edification. Those members who are faithful and trying to live a clean cut Christian life ought to have occasional seasons of encouragement. Most certainly the world is not giving the men and women who stand out for God and his righteousness any encouragement. The front pages of our daily newspapers tell that story.

And, I like my congregation to hear the great doctrines

(Continued on Page 6, Col. 1)

"Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine."—2 Timothy 4:2. This verse would seem to contain sufficient instruction to preachers, and to make advice from the laymen unnecessary. It may be urged by some, however, that Paul's admonition to Timothy is not strictly intended for ministers of today; hence, perhaps, the excuse for this article. And perhaps not. Most of us, both preachers and laymen, will agree that the above verse may well be heeded in present day preaching. Yet the layman may be privileged to have certain preferences as regarding the style, and to some extent the subject matter, of the messages; granted of course that they should be based upon or inspired by the divine Word. Our ideal sermons must necessarily be based on the Bible. There may be exceptional occasions when other messages can be delivered from the pulpits with propriety; but they are not sermons, and do not come within the scope of this discussion.

A good minister once made the statement that he did not care to preach the sermons which his congregation liked. He always looked to the Lord for his inspiration, rather than to man, and in this he was right. It may be said to his credit that he preached, therefore, what his parishioners needed rather than what they wanted. We laymen should be honest enough to express an admiration for the preacher who will speak fearlessly according to God's direction, rather than cater to the whims and fancies of the people. On the other hand, we have known personal boldness to be mistaken for God-given fearlessness, the messenger substituting his own injunctions for the admonition of the Lord. Now, we submit that it is usually possible to please God with a sermon that will be enjoyed by the congregation, just as well as with one contrary to the likes of the audience. It is with this thought in mind that the suggestions are made which follow.

We turn to God's word for spiritual food, and are never disappointed. We may get it in our own homes, but not enough of it, so we need to go to church regularly to be filled. Except in cases of illness, when God's beneficence may be bestowed in a special way, we owe it to ourselves not to neglect the services of the church. Spiritual food is wanted; therefore satisfaction should come with a message from the Bible. The writer especially enjoys expository sermons. Most of us know all too little about the Bible, anyway, and a definite, systematic study of the Word from the pulpit is always of great value to the congregation. It is usually interesting to have a series of sermons on a certain book of the Bible, or a series dealing with one particular subject, or again, a series devoted to the study of one character. Such studies can be made extremely helpful.

It is sometimes argued that expository sermons become monotonous. So does dry bread become monotonous if one has nothing else to eat. But bread need not be eaten dry when there is plenty of spread; and expositions need not be delivered in dry form in order to be true and genuine. Moreover, spiritual food can be had in just as much variety as can food for our physical bodies. The Bible offers a wealth of material for use as subject matter for sermons. Let us then have a reasonable amount of diver-

(Continued on Page 6, Col. 1)



## What I Like My Congregation to Hear

(Continued from page 4)

of the Bible. A careful presentation of the doctrine of the Trinity, of man, of salvation, of the Church, of Satan and of the Lord's return give my congregation a composite picture of the scriptures and weld them together as an inseparable whole. Without a frequent presentation of that great and marvelous doctrine of the personal, imminent and pre-millennial return of the Lord Jesus Christ my congregation would be in a quandary. I like my congregation to hear this doctrine often because it has such a large place in the scriptures and because it gives a blessed hope, inspires holier living and encourages stewardship.

The Brethren Church possesses a rich heritage. I like my congregation to keep refreshed in it. We need not apologize for what we believe; we ought to proclaim the blessed truths, not only at our seasons of communion but more frequently. I like my congregation to hear of the disrobing of the glory of the Son of God to become the servant of man. I like my congregation to keep in remembrance the great cost of their redemption from the guilt and penalty of sin. I like my congregation to hear of that great family-gathering God has planned for his Blessed Son and all the Saints in glory.

These are but a few of the things I like my congregation to hear, not forgetting to mention the wealth of instruction, encouragement, example and precepts found in the Old Testament. God has revealed great and marvelous truths throughout the pages of the Old Testament, but time and space forbid further ramifications.

Finally, in summary, since we proclaim as our motto, "The Bible, the Whole Bible, and Nothing but the Bible" I like my congregation to hear God's great messages from his Word. There is no substitute to save men from an eternal death and translate them into the family of God. A faithful preaching of the Word of God produces results—that's why I like my congregation to hear it!

## What I Like My Preacher to Preach

(Continued from page 4)

sity even in expositions in order to insure continued interest on the part of the congregation.

While speaking in appreciation of good expository sermons, of which the writer has enjoyed many from various pastors, he is not appealing for an undue percentage of this type of message. On the contrary, the others may be made just as valuable. Textual or topical sermons, especially on Sunday evenings, with a definite evangelistic appeal, are usually well received. We certainly should not believe that these sermons are of any less value or importance than expositions. The preacher of topical sermons should feel bound to be just as faithful to the Word as is the preacher of expository sermons. If he does exercise this faithfulness, the Spirit will speak through the message. It is a mistaken idea that the same minister can not preach more than one type of sermon, and do so effectively. Some of our best Bible scholars are eminently successful in proclaiming the so-called more practical messages. Most Christians not only like, but actually need, a well balanced diet in their spiritual food. So give us as great a variety as is possible, for the strengthening of our spiritual life and help in our Christian living. Let us have plenty of good, sound theology, but not too much of mere theory.

I would like to have a preacher set forth his views on

a matter just as clearly as possible without too much of an argumentative display. He need not be profuse in making an exaggerated allowance in each case for the views of those who disagree with him. On the other hand he should not be too dogmatic, except when the fundamentals of the Christian faith are at stake. Especially when speaking on denominational doctrines one should be careful not to offend true believers of other denominations. We have no more right to ridicule the doctrines and ordinances of other churches, than they have to ridicule ours. But I do not like to hear a Brethren apologize for our peculiar beliefs. I like to have them explained from the pulpit; but always in a courteous manner. Moreover, that is generally the most effective way. We did not intend to offer advice on **how** to preach; but after all, the foregoing remarks are apropos of the subject, "What I Like my Preacher to Preach," because the method has a bearing on the material.

What part should evangelistic themes have in the regular sermons by the pastor? Should a layman express his likes and dislikes on this subject? What true Christian could really have a dislike for evangelism? We dare not take any position except that of being zealous for the salvation of other souls. It would seem to me that some preachers neglect evangelism all too much; admitting, however, that the laymen fall down on the job a great deal worse, because none of us are without responsibility for the unsaved. Some pastors inject an evangelistic appeal into every sermon, and this practice should hardly receive any adverse criticism, since our first duty as Christians is to lead others to Christ. It is the custom of some to give Bible studies on Sunday mornings and evangelistic sermons on Sunday nights, this especially when the evening audiences are composed of a large percentage of people not already affiliated with the church. Most any church service will lend itself to an evangelistic appeal, if properly ordered, and this layman is perfectly content to leave the question entirely up to the ministers, for they are specially trained for this work. Our only insistence is that the matter of evangelism shall not be too lightly considered. Obviously, the entire question of just what to include in each individual sermon from time to time is the subject of much prayerful consideration on the part of every conscientious pastor. The remarks contained in this article are necessarily in a large measure a reflection of the writers' personal opinions. However, an effort has been made to express the views of the average layman insofar as such views may be ascertained.

Now let us briefly set forth some of the things which we feel should be quite generally included in sermons, for the edification of the congregation and for the advancement of the Kingdom. Paul's injunction was, "Preach the word." Let Christ have all the pre-eminence. Teach us to know his will as revealed in the sacred pages of the Book. May we be taught to study it diligently. Give us a knowledge of its history, its literature, its prophecies, its doctrines, its promises, and its warnings. Let the sermon be filled with admonition to all, that we give heed to God's pleadings. Give us counsel and advice for our conduct as Christians; encouragement and help for our every day life. Lead us into higher thinking, that our thoughts may be centered on heavenly things and the future life, but cause us not to be unmindful of our duties here on earth. May we receive through the sermons of our pastors that divine reproof and rebuke for wrong doing which is always displeasing to God. Let the message contain an appeal to sinners, that they forsake the way of the world and enter into newness of life in Christ Jesus.

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# Military Training Unchristian

By Harrie C. Funderberg

**Opposition to Military Training  
a Christian and Dunker Ideal  
No one has right to compel men  
to commit sin.**

Not long ago we were informed through the press and the radio of a number of students of Ohio State University refusing to take military training because they were conscientiously opposed to it. They should have received the support of Christian people and of churches generally, for they were right. Military training is unethical and unchristian and cannot be supported by New Testament teaching. "Twice born" people, as we are taught in the Book of Books, are to have no part in the ungodly things of the world. They are to be separated from the world, and yet are to live in the world. Jesus said in his prayer for his disciples, "I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil that is in the world" (John 17:15-16). In Romans 13:9 we find a quotation from the Ten Commandments, "Thou shalt not kill"; thus the New Testament sanctions the Old Testament commandment. We teach these commandments unto our children, and it is right that we should, for though they are not found in a body in the New Testament, they are used in parts here and there and thus their truths are included in the "dispensation of grace."

How does it appeal to you to teach a child that it is wrong to kill his fellowmen and then to compel him to train for war and for killing? That is contrary to the Christian way. In Matthew 5:44 we have these words: "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you." Paul in Romans 12:19 says, "Vengeance is mine, I will repay, saith the Lord." Again we read: "Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews: but now is my kingdom not from hence" (John 18:36). Those who are twice-born are Christ's and belong to his heavenly kingdom. In Matthew 3:2 we find John the Baptist preaching, "Repent ye; for the kingdom of heaven is at hand." Through repentance we receive the heavenly kingdom within us (Luke 17:21), for Christ tells us that "the kingdom of God is within you".

We have been taught that we could worship the Lord according to the dictates of our own conscience. But when men, trustees or the head of a great institution set up their judgment and force it upon others, it is violating the freedom of worship we are supposed to have. Many of these men are church members, too, and are no doubt jealous of their own rights, but they come to young men who believe it is wrong to fight or to train for fighting and demand that they shall waive their religious rights and convictions. That is inconsistent. The Christian element of this country ought to raise its voice in protest against such unholy rulings. We who are tax payers of the State of Ohio, have a right to voice our sentiments in this regard and to demand a modification of this ruling. Instead of filling their students' minds with thoughts of war and the things that engender strife and things that tend to banish religious ideals and attitudes, these educators ought to lead the young people into studies and thoughts that make for peace. But they are poisoning the minds of the youth by military training.

This opposition against military training is decidedly a Dunker ideal. The so-called "Dunkard" church, for two and a quarter centuries,—from the time of the church's birth in Schwartzenu, Germany, in 1708 with eight members—down to the present moment has stood for non-resistance and to this very day, all three branches of Dunkerism hold this teaching prominent. It has spread to other denominations, but for many years none of the big denominations took this stand. The Dunker stood alone, except for a few other small church groups with similar ideals. It is only since the late war that convictions against war have become popular and the ideal of non-resistance has been sanctioned by some of the large denominations. It is now no time for us to grow weak in our convictions, but to encourage others and to support them as they turn to the Christian way.

It is the spirit of dictatorship that is being employed by these military leaders. They set up their system and command others to conform and to obey in matters of conscience. I find nowhere in the Gospel of Grace where any man is deputized to be a dictator over another in matters of religion and of conscience. Compulsory military drill is forcing people to surrender their convictions and to adopt the standards of another. They are violating the "Golden Rule". Christ taught "All things whatsoever ye would that men should do unto you, do ye even so unto them." But these men are doing to others what they would not stand for others doing unto them. They would not submit to being forced to adopt non-resistant principles, but they would force others to accept their combatant principles. But it is a poor rule that will not work both ways. They ought to be brought to face this fact.

The Christian church has no business meddling in the strictly worldly affairs, but the church has a right to insist on the exercise of its convictions in religious matters. This is very important because such things pertain to the spiritual nature or the kingdom of heaven. The trustees of these institutions are forcing military training on those who are opposed to it for religious reasons, need to be reminded of the "Golden Rule." And the church has a right to insist that its members shall not be compelled to surrender their religious principles and convictions. Let those who insist on forcing their military ideals on these young people consider the words of Jesus: "But who shall offend one of these little ones which believe on me, it were better for him that a millstone were hanged about his neck and that he were drowned in the depths of the sea" (Matt. 18:6).

One of the young men dismissed from Ohio State University was told that he could not find a single Methodist minister (for the student was a Methodist) in the state of Ohio who would back him in his stand against military training. But the Methodist Conference that fall and the visit of a large and very prominent delegation of Methodist officials to the University proved that did have Methodist officials to the University proved that he did have backing, and as a result he secured exemption. May God bless the Methodists for their stand. May they stand firm. Jesus said, Fear not them that kill the body, but are not able to kill the soul, but rather fear him which



is able to destroy both soul and body in hell. I find that the wicked shall be turned into hell, and the nations that forget God.

Who has a right to compel men to commit sin or to prepare for the doing of such sin. That is what military training does. The nation as well as the individual that commits sin shall be punished. We have already reminded ourselves that the nation that forgets God, he will turn it into hell. What could be more like hell than the sight of men set against their fellowmen, mowing one another down like wheat! The individual has no right to kill, nor should be forced to kill. Paul says, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8:2). If I go out on the street and get into an altercation and kill a man, the law steps in and brings me to justice, and very likely it will sentence me to death because I took life. But men go out on the battle field and kill their fellowmen, and the one who kills the most is the greatest hero. I say, How is it that the one man is punished for killing, while the other is lauded? You say, the Government is back of him and he is defending and obeying it. But I say the divine law says thou shalt not kill. It does not make exceptions. Killing is wrong. Where did the government get the authority to commend you to kill your fellowmen? In both instances life is sacrificed, something we can never restore. In both instances the killers stand condemned in the eyes of God, and the nations as well as the individuals.

New Carlisle, Ohio.

## What I Like My Preacher to Preach

(Continued from page 6)

Show forth the love of God and teach us our duty and our privilege to exemplify that love in our lives. Inculcate in all, if possible, a desire to "let our light so shine before men, that they may see our good works, and glorify our Father which is in heaven."

A glorious privilege it is indeed to stand before the congregation and let God speak the message to the people. That privilege demands high qualifications. Let those who have qualified be shown the honor and respect which is due the office. May God be praised for the large number of his faithful servants who have been able to offer us in him that joy, and peace and contentment which can be only experienced in the Christian faith; and that blessed hope of the future wherein we know that we shall receive the rewards of our labors here on earth. "Preach the Word; be instant in season, out of season". Whether we wish to acknowledge it or not, there is nothing so important and so lasting in its effect on the life of a layman as the message which God can bring through his chosen servants.

## The Movies and the Children

(Continued from page 3)

advertisements on bill boards, at theater entrances and in newspapers, and the favorable reviews often given to immoral motion pictures in the daily press."

### Promise of Effectiveness

There is the promise of effectiveness in a movie like that. Wide recognition is being taken of it. The **Reformed Church Messenger** informs us that the motion picture editor of the **Philadelphia Public Ledger** recently discussed the attack on the "moral content" of the movies and the new reform sentiment which is being created. "He is not sure," we are told, "that the scientific study on the results of motion pictures will accomplish very much, but he is

in no doubt about the ability of Christian people to change conditions if they really mean business, and he warns the movie men against the boycott threatened by Roman Catholics, whose 'solidarity of spirit must be recognized in Hollywood as elsewhere. 'Suddenly within the last few months,' he says, 'public sentiment has swung strongly to the point of view that movies should be cleaned up.' " People everywhere are coming to realize that "tremendous amount of juvenile crime can be laid at the door of the Hollywood movies." This Philadelphia paper admonishes the producers to take note of this dissatisfaction, if they would save themselves, recognize "the objections of the church and educational bodies," and no longer "exploit blatancy and vulgarity."

While cooperation in such effort against vicious movies will not enable the Christian to discharge his whole duty with regard to this menace, yet it is good and worth his while if he can thereby help to do away with a considerable portion of this sowing of the seed of vice and criminality. At the same time, let him not forget that devotion to his Lord and Master, consideration for his own highest spiritual efficiency and regard for the welfare of children and youth, call for a high personal stand on the question. To the one who would have purity and spiritual power calls the challenge. Come ye out from among them, and be ye separate and touch not the unclean thing.

## SIGNIFICANT NEWS AND VIEWS

### GAMBLING AT NEW PEAK IN FLORIDA

Gambling in Florida this season has been on a scale as to constitute a debacle. One horse track on the east coast is said to have taken in \$250,000 a day during the racing season. Numerous horse and dog tracks have run to the tune of immense profits. The moral effect on the state has been wholly bad.—Selected.

### PACIFISM GROWING IN UNITED STATES COLLEGES

The National Council for the Prevention of War, a pacifist organization which is waging a bitter fight against compulsory military training in state universities, states that there is a rapid growth in pacifism in American colleges. Recently 229 students at Harvard declared they would refuse to bear arms in any war in which the United States may become involved. Five hundred and fifteen others stated that they would fight only in case of an attempted invasion by a foreign power, while 326 affirmed they were willing to bear arms at any time at the call of congress. Further figures as collected by this organization show that out of a total of 21,725 students voting, 8,415 took a definite and uncompromising stand against war and the conduct of arms; 7,221 asserted they would fight only in case of invasion, while 6,889 were ready to go to war whenever this country called for their services. In this nationwide pool, which included sixty-five institutions and twenty-seven states, it was revealed for the first time that more college students were unwilling to fight than were ready to bear arms.—The Evangelical-Messenger.

## OUR BIBLE STUDY DEPARTMENT

### The Fulness of Time

Being a Bible Lecture Delivered at the 1933 General Conference

By Willis E. Ronk

Part IV

### TWO EXTREME VIEWS

#### The Evolutionary Idea

According to the scriptures, (Gal. 4:5) "When the fulness of time was come, God sent forth his Son . . .," and we have seen how in a marvelous way, a positive preparation had been made for his coming through the Grecian-Roman-Jewish world. But here we must take notice of two extreme schools of thought. The one represents the world as producing Christianity merely through evolu-



tion and human progress. There was a blending of the nations under Rome and the culmination of all the best in thought, in ideals and in the life of the world. Jesus was the natural result of all the best, and he and those who followed after him—(Peter, Paul and others) simply borrowed the best ideals of the time and gave the world Christianity. According to this view then, Christianity is a blend of the ideals of the Jew, the Greek, and the Roman. Beneath this erroneous theory, there is an underlying truth. The Gospel did have its antecedents, and it could not have succeeded (humanely speaking) if men's hearts had not been prepared for it. **THE GOD OF THE CHRISTIAN ERA, HAD BEEN WORKING IN HUMAN HISTORY, REVEALING HIMSELF AS MEN WERE ABLE AND WILLING TO RECEIVE HIM AND ABLE TO COMPREHEND HIM.**

The evolutionary view or the developmental idea fails to take into consideration all the facts. A careful comparison of the ideals and teachings of Christianity with the best ideals of the world at the coming of Jesus, will reveal the fact that the world ideals **WILL IN NO WISE COMPARE WITH THOSE OF CHRISTIANITY. ANY FAIR-MINDED THOROUGH STUDY WILL DISPROVE THE DEVELOPMENTAL IDEA.** Furthermore, we are not to suppose that conditions at the beginning of Christianity were ideal: for in many ways, we see signs of a universal failure.

#### The Exclusive View

The exclusive view insists that Christianity is entirely new. The ancient world and altogether and **IN EVERY RESPECT** failed:—its only contribution to the preparation for the Gospel was a **GREAT NEED.** The people up to this time had been given over to their own sinful ways. This school would see only the vices and immoralities of the worst class of men, as compared with the best of the Christian Era. This school does us a real service in correcting the evolutionary view, by calling our attention to the dark side of the life of that period. And there was a darker side, as may be seen from such extant writings of such Romans as Tacitus, Ovid, and Juvenal. As a result of the intermittent wars, the fall of city states with their restraints, the enslavement of large numbers of people, the moral and social conditions became so terrible as to defy description. No worse picture need be contemplated than that given by St. Paul in his letter to the Romans (1:21ff).

#### The True View

What we must note is, that the religions of the nations were impotent in the face of social and moral decay. With all of the culture and learning of the day, there was the decay of the higher life. But the eyes must not remain fixed on the lower life, so as to obscure our vision of the good, for there was a better side to life. There were still the good and true, who advocated the higher and purer moral ideas. The proper course is to recognize, on the one hand the good wherever found as the revelation of God, (see Romans 1:19ff) and a part of the plan of preparation; on the other hand not to be blind to the evil which confesses that the former religions have failed and that this too is a part of the general preparation.

#### The Fulness of Time

Professor Kurts in his Church History (44-56) says, "When the fulness of time had come, the dawn of a new era appeared on the mountains of Judea."—"Judaism was to prepare salvation for mankind, and heathenism, mankind for salvation." The task was now complete. The nations of the world, Jew and Gentile alike, have made their contribution to the world's progress; but both alike stand helpless in the face of the world's crises. The Gentiles have failed to live up to the revelation which they had, while the Jew had too often forgotten the real spirit of his religion, and it has degenerated in many instances into cold formalism, which failed to move the world. But Jew and Gentile alike had a deep felt sense of need. There was a general presentiment that a great era of history was at hand. The Gentile looked for the return of the Golden Age, while the Jew looked for the promised consolation, some even hoping to live to see that event.

Then it was that, "O'er the hills of Judea" the angel hosts chanted their "Glory to God in the highest, and on earth peace and good will among men." God had been at work through the ages,—working among the nations, ruling and over-ruling in his Providence,—that his Will should be done. And now at the con-

summation of the Ages, he has intervened in the affairs of men, in a different manner, and has sent his Son, with the angel hosts to proclaim the event.

#### God at Work

Yes, God has been at work and in "the fulness of time" his plan and purpose appeared, and were consummated according to his Purpose and Will, for the time. It is a mistake to imagine that God was either idle or indifferent during the centuries, until it was necessary to intervene. "He has always been at work, "My Father worketh hitherto, and I work" said Jesus. And God is still at work,—over-ruling the plans and schemes of men and nations, and again in "the fulness of time" he will appear in glory.

We have been saying that God was at work, when he prepared the warm sunny slopes of Greece, for the development of a people, a culture and a language. God was at work when he prepared sunny Italy, and watched while a people was developing for his purpose. God was at work, when he prepared the land of the Book, just as truly as when he called Abram from Urr. It is not irreverent to say, that God was none the less at work, in bringing about the Revival of Learning in Europe, and the inevitable discovery of the New World. God was at work when Columbus discovered the New World, even as he has been at work in preparing the New World.

God was at work in the physical world, when he caused this continent to be formed, he was at work when people of every continent came to this land, when there was a co-mingling of the peoples of the earth, until a new people had been formed. Again, we begin to see the ideal of Alexander the Great coming to the fore in the talk of internationalism,—the ideal of universality. The way has been prepared for the rule of one man over the peoples of the earth. No doubt most Americans would have laughed at this idea, even four years ago, but now no one is so certain.

#### Fear and Hope

I believe that God was at work, in the revival of learning, in the increase of knowledge, especially of the natural world, such as the world has never seen. The inventions and discoveries have been so rapid and astounding, that even some scientists are fearful of the results. The discoveries are being converted into engines of destruction and warfare, that with the lack of a moral dynamic the world faces grave danger.

Not so many years ago, we were fighting a war, so we said, to make the world safe for democracy. And now democracy has all but been driven from the earth. We had almost worshipped Democracy and human rights, and now alas, a thinker questions if even the shreds of Democracy will remain in America. Though it is hard to see, doubtless even this is the plan of God, a great fear begins to fill the hearts of men. If men quietly submit to the taking of their powers away in our land, it is only because they fear the consequences, if the present government fails. I am not here to stir up fear! I only ask that we open our eyes to events about us, and then that we look up! God has been at work! Even now he works! His purpose is being accomplished in the world. As in the fulness of time of which Paul speaks, "God sent forth his Son—" and there was a chant o'er the hills of Judea and the Light of a New Day appeared,—even so in the night of the world's sin, the Son shall come with healing in his wings. Therefore, Look up! Hope! Trust! Wait for the glorious appearing! Even so come Lord Jesus!

Meyersdale, Pennsylvania.

#### GOD'S DAYS

How different life would be if we said softly to ourselves as each morning dawns, "This is the day which the Lord hath made"! How changed would seem its duties and privileges, its opportunities and gifts, its possibilities and demands! Home and business, work and pleasure, would all be bright with the glory of his presence.—J. Stuart Holden.

The Savior has to pass our highest comprehension in order to meet our deep need. "He telleth the number of the stars. . . He healeth the broken in heart." Do not be afraid to put these two facts and so mysterious and ineffable a gospel to a suffering world. For it is to just such a gospel that the human heart will respond.—Percy C. Ainsworth.



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## The Bible Satisfies the Demand of the Heart

By Dr. W. P. White

(Note: The following articles were taken from *The Ambassador*, the church calendar of the Whittier Brethren Church, Whittier, California.—M. A. S.)

There is a longing in every heart to know the answer to some important questions that cannot be answered without divine revelation.

I want to know who God is. If there is no divine revelation on the subject; I have no means of knowing. I see no reason why I should blame the pagan for worshipping idols. It is an innocent pastime! If "the Bible is simply and only the history of man's search for God," why cannot he search for a god among his idols, since there is no prospect of him finding a satisfactory god? "Can a man by searching find out God?"

If there is a God, he must be just, and justice forbids the condoning of sin in any form. Socrates once said to Plato: "It may be that the gods can forgive sin, but how I cannot tell." Neither can any other human being solve the problem!

If God has not spoken concerning the hereafter, Robert G. Ingersol has said the last thing, and the best thing, that can be said at the graves of our dear ones. Standing over his brother's casket, with tears streaming down his face, he said: "Life is but a barren vale between the cold and ice-clad peaks of two eternities. We strive in vain to look beyond the heights. We lift our trembling voices in the silence of the night, only to hear the echo of their cry!"

The Bible satisfies! I want to know who made all things. The Book tells me: "In the beginning God created the heaven and the earth." That is reasonable! That does not ask me to believe something I cannot believe. The little child, and the old philosopher have both accepted that statement. Something must have existed from all eternity. If not, whatever exists now must have created itself. That is unbelievable.

If matter alone exists through all eternity, intelligence must have been added, and it must have existed before it was added, or, you are forced to admit that matter is infinitely wise, and infinitely powerful. That is unbelievable, for there is no willpower, or purpose in matter.

What am I worth? Is there no other way to determine my worth? When I look into the pages of this Bible and ask the question, the answer comes to me with sweet satisfaction: "You are worth dying for"! The Bible tells us that Jesus Christ shall "see the travail of his soul and be satisfied." He will be satisfied in us! He did not die for nothing. There was no waste in our redemption. He saw some thing in a redeemed soul far beyond the value placed upon man in the marts of the world. Because of this ideal of the worth of man, the best and bravest men and women in all the earth, during nineteen centuries have gone

out to lay down their lives as stepping stones in the brook of time, that upon them the Son of God might walk in his triumphant progress around the world! A man is worth the Son of God dying for! that satisfies.

Where am I going? What is beyond? Ingersol said: "we lift our voices in the silence of the night, only to hear the echo of their cry." "That is fidelity at its best! What more can be said, by anyone, if God has not spoken? If there is no revelation from God on the subject, then the thing to do at every grave, is to deliver Ingersol's oration, have the choir sing: "Beautiful Isle of Somewhere," fill up the grave, and turn away with a heavy heart!

I challenge the Modernist to produce a ray of hope for life after death, if the Bible is "simply and only the history of man's search after God!"

But the Bible gives a ground of hope! I have seen the dear old mother die. She said: "Children, I am dying, and I want you to help me sing the twenty-third Psalm, as I pass into the glory." And if you had heard her sing on the brink of eternity, you could not have believed that her life had been "but a barren vale between the cold, and ice-clad peaks of two eternities." You would not have believed that she was striving "in vain to look beyond the heights," or that she was lifting her voice "in the silence of the night, only to hear the echo of her cry"! No, No! It seemed that even death paused for a moment to listen to the song of the saint:

"The Lord's my Shepherd, I'll not want.

He maketh me down to lie

In pastures green. He leadeth me

The quiet waters by.

My soul he doth restore again,

And me to walk doth make

Within the paths of righteousness

Ev'n for his own name's sake.

"Yea though I walk through death's dark vale,

Yet will I fear no ill,

For thou art with me and thy rod

And staff, me comfort still.

"Goodness and mercy all my life,

Shall surely follow me.

And in God's house forevermore,

My dwelling place shall be."

You cannot find that any place but in the Bible. It satisfies!

A few years ago, I stopped off between trains to see my old family physician. I had heard that he was dying. I went into the sick room. He said: "Doctor, you know you and I have never seen alike concerning the Bible and Jesus Christ. But I am dying, and I am in the dark. Can't you help me"? I asked him how it happened that he had wandered so far away from the teaching of his childhood. He said: "When I started to College, my mother gave me a Bible. I read it some, for a few months,

but one of my professors taught that the Bible was a myth—that the whole book was a fraud. I came to my room one night, after hearing a minister appeal to a body of students to believe in Jesus Christ. I was much impressed. I got out the Bible my mother gave me. It lay open on my table, and I said: "It cannot be true." I knew my mother believed it, but my mother never went to College, and she accepted it just on faith. The professor has, or is supposed to have, weighed all the evidence on the subject, and he says the Bible is a fraud. He must be right. I will accept the evolutionary hypothesis, and give up the Bible. "But" said he. "I am dying, and I am not satisfied. Can't you help me"?

I said: "Doctor, let us go back to those College days. You are in your room. You have come from the church where you heard the minister plead. Will you not open your little Bible again? Now say with me, if you will, "Perhaps it is true after all, and God helping me, I will take the Bible with its story of the Cross—I will take the Christ of the Bible as a working hypothesis!"

He raised up in his bed and with all the earnestness of his soul, cried out: "You have got me, Sir! I will!" No man ever accepted the story of the Bible as a working hypothesis, who had a doubt for a dying pillow!

The Bible fits! Try it!

## Who Is Jesus Christ?

In Phil. 2:5-8, we have one of the greatest series of statements in the Bible concerning Christ. Seven things are said of him.

1. We are told here in the first place of Christ, that "He, being in the form of God. There is no need made plain that Christ existed in the form of God. There is need to ask where Christ came from. His existence never had a beginning for in the eternity past he existed in the form of God.

2. Christ "thought it not robbery to be equal with God." The idea of the original language of Scripture is here difficult to express. The point is that Christ did not regard the being on an equality with God a thing to which to cling."

3. As a result of this willingness to leave his old position, we are told that he "Made himself of no reputation. This is rendered in the Revised Version, "He emptied himself."

4. Next we discover that the Bible tells us that he took upon himself the form of a servant. He who is the God of the ages, worthy of the worship of angels, because of his love for a lost world took upon himself the form of a servant.

5. This servant appeared in the likeness of man. The one who was God from all eternity left that glory and entered humanity by the spotless channel of the Virgin Birth. He grew from childhood to manhood, taught as never man taught, spake as never man spake and lived as never man lived—a servant.

6. Being in the form of a servant, was not all for the passage continues by telling us that he again "Humbled himself." This time his willing humiliation took him to the place of a despised and rejected servant condemned unjustly for they could find no fault in him. He himself issued the challenge, "Which of you convicteth me of sin?"

7. In this lowly position, "he became obedient unto death, even the death of the



cross. This was the lowest, degrading and humiliating experience of all. He died the death of the Cross.

The Bible continues, "Wherefore God also hath highly exalted him, giving him a name that is above every name; that at the name of Jesus every knee should bow, of things in heaven and things in the earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord to the glory of God the Father."

But some one may ask, Why this humiliation? The answer is "He was made"

(Continued on page 15)

**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick**

**JESUS ACCLAIMED AS KING**

(Lesson for May 6, 1934)

Lesson Text: Matt. 21:1-14; Golden Text: Phil. 2:9

**MONDAY**

**Jesus Acclaimed as King. Mt. 21:1-14.** After the feeding of the 5000, Jesus refused to be acclaimed as king, because "his time had not yet come"! Here he openly and ostensibly offers himself to his race as their long-looked-for King. The disciples eagerly acknowledged him, the children seem to have sensed the majesty of his life, and the heterogeneous throng, already arriving for what was to be the most momentous Pass-over ever celebrated, joined in the popular demonstration. Jesus not only accepted kingly homage, he exercised kingly authority in cleansing the temple, in healing the "blind and lame that were in the temple" and in criticizing the religious leaders, and he also asserted humanity's accountability to him in the parable of the Wicked Husbandmen, which he uttered on this occasion.

**TUESDAY**

**The King's Coming Foretold. Zech. 9:9-17.** Only verse 9 of this chapter deals with the First Advent; the remainder of the chapter and of the book has in view the Kingdom consummation. But, note how accurately seemingly insignificant details of his offer of himself were announced some 500 years before the event took place. May we not believe the details associated in this prophecy with the Second Advent will be just as accurately accomplished, even though the prophet lived some 2500 years before their consummation. It is no more difficult for the divinely illuminated prophet to describe events 2500 years away than 500 years away. Who in our day can tell "what a day will bring forth"? James, the presiding officer at the Jerusalem Council declared: "Known unto God are all his works from the beginning of the world (ages)." (Acts 15:18). But, when Jesus comes to set up his Kingdom he will not be riding upon a lowly ass, but upon a white steed, leading the armies of heaven! (Rev. 19:11-16).

**WEDNESDAY**

**The King Acclaimed and Rejected. Lk. 19:36-48.** What a medley of sounds! "Multitudes of disciples began to rejoice and praise God ... saying, 'Blessed be the King'

... Some of the Pharisees said: 'Master, rebuke thy disciples' ... Jesus beheld the city and wept over it!" Add to this the bedlam of the flapping of the wings of the liberated pigeons, the bellowing of oxen, the bleating of sheep, the jingle of coins on the stone pavement, the curses of the outraged money changers, and the remonstrances of the temple officers, and one has a picture of Palm Sunday with its wild acclaim and disclaim. Little wonder Jesus "beheld the city and wept over it". Men with spiritual vision like Jesus and St. Paul, who saw Athens "wholly given to idolatry" (Acts 17:16) would possibly see little in our modern cities but modern idolatry.

**THURSDAY**

**The Reign of the King. Ps. 2:1-12.** This is the first of a number of Messianic Psalms, and it depicts the order of the establishment of the Kingdom, from the rejection of the King at his First Advent, through the centuries of Gentile arrogance and insolence, and Jewish unbelief, until the final stroke falls, and the King of Kings "breaks them with a rod of iron, and dashes them to pieces as a potter's vessel". Would that the nations would learn, and that without chastisement, to "Serve the Lord with fear, and to rejoice with trembling!" How the unregenerate human will resists and resents moral and religious restraints. The multitudes "fool themselves" by denying God and repudiating moral responsibilities. Little wonder that "he that sitteth in the heavens shall laugh, and the Lord shall have them in derision!"

**FRIDAY**

**"Not of this World". John 18:33-40.** "My kingdom is not from hence ...!" Jesus said. And we praise the Lord for that. His Kingdom is from heaven, and it is to be set up by God's Son from heaven—it will never be the consummation of human legislation, education, and effort. As we look out upon the debacle of human unrest and ruin, and see back of it the futility of human diplomacy and administration, we await all the more eagerly the advent of that reign of

health, happiness and prosperity which God's Son shall inaugurate. In the same vein, Jesus prayed (John 17:15): "I pray not that thou shouldest take them out of the world—but that thou shouldest keep them from the Evil One!" Truly, the believer is a "stranger and a pilgrim here, and 'has no abiding city.'" Let us, like Moses, "endure, as seeing him who is Invisible".

**SATURDAY**

**The Heavenly Triumph. Rev. 5:6-14.** While the King was rejected by the motley mob, and although the mass of humanity is defying him, and seeking today to "break his bands asunder", his acclaim in heaven is here predicted, when he shall return at his Second Advent, to "put down all rule and all authority and power" (1 Cor. 15:24). Infinitely more than a hundred million angels ("ten thousand times ten thousand") shall acclaim with loud voice, saying: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom and strength, and honor, and glory and blessing ... Blessing and honor and glory and power be unto him that sitteth upon the throne, and unto the Lamb for ever and ever!" Reader, let us be confident that we shall be numbered in that host!

**SUNDAY**

**Christ's Everlasting Kingdom. Heb. 1:8-12.** In the opening verses of this great chapter, the writer magnifies the humanity and deity of the Lord Jesus Christ, and asserts his superiority over the angels. In verses 8-12, quoting, as he does from Psalms 45:6, 7 and 102:25-27, he points to the coming majesty and royalty of the Christ when he establishes his Millennial Dominion. Even the foundations of the earth and the Heavens, which are his handiwork, "shall wax old as doth a garment". But, of the King, he writes, or quotes: "But thou remainest! ... Thou art the same, and thy years shall not fail!" And his Kingdom shall partake of the eternal and changeless character of the King. Well sang the children and the triumphant marchers: "Hosanna to the Son of David, Hosanna in the highest!"

<p><b>E. M. RIDDLE,</b> President Waterloo, Iowa</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p><b>BRETHREN BRINGING CHRISTIAN ENDEAVOR EXTENSION UNCONSECRATED EVANGELISM</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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## Romany Day for May

### A Gypsy Party

Arranged by Ethel Marie Straw, Recreation Superintendent of the Ohio Christian Endeavor Union, and previously published in the "C. E. World".

#### Invitations

O come, you gypsies gay and hearty  
In your bright raiment; join the party.  
Meet us early; pray don't be late;  
We're out for fun, and we may not wait

Time ..... Place .....

For success this party will need preparation. Make it an outdoor party and hike to some lovely spot of nature. Bonfires will aid the moonlight; even then a lantern or

two may be needed. If the weather is unfavorable for an outdoor party, then decorate your hall with leaves, etc.

Various persons should be scattered through the crowd to lead in singing songs, such as "We're Forty-nine Miles from Home," "In the Evening," etc., while going to and from the party.

**King and Queen.** The best-dressed gypsy boy and girl should be honored as king and queen of the tribe, decision being by judges appointed.

**Bringing Home the Bacon.** Divide the tribe into four convenient groups, such as the Tooleys, Mulanzys, Sukes, and Furnhees, and appoint a chief for each. All members are stationed at intervals of fifteen to twenty



ty feet in a great circle surrounding the king and queen. Two or three scouts from each group are provided with a large square package to represent "bacon," and are sent outside the circle. The object is for the scouts to creep past the guards and bring the "bacon" to the king and queen at the centre. Any player capturing a scout with the "bacon" wins 100 points for his group; or if the scout succeeds in reaching the king and queen, 100 points go to his group.

**Nature Treasure-Hunt.** This can be played indoors or outdoors. Designate a definite playing-space. Players are to go out by couples and bring back the treasure named by the leader. For example, "Get me a grasshopper," "a lightning-bug," or "a round stone." The first couple to return with the proper treasure is credited with 50 points; the second, 30 points; the third, 10 points. When the first three couples have returned, blow the whistle which is the signal for all players to return. They exchange partners, and receive a second charge. An ingenious leader can send a group for a number of things. A list of five or six furnishes enough for a game.

**Partners for Rondo.** Have the gypsy fortune teller foretell the future of the members of the party by telling with whom each will spend her or his future. The broken ends of sticks must be matched together. One-half of each stick is given to a boy and the other half to a girl.

**Wind the May Pole.** If out-of-doors, fasten the ribbons of red and white cheesecloth or crepe paper to a heavy cloth, which may be fastened to a tree. If indoors, an improvised May pole may be easily provided. Some one might furnish music with a harmonica. Before winding practise by having partners face in opposite directions and revolve around the pole, shaking alternate hands as they go. Use a skipping step to the music.

**Mind-Reading.** (To rest a body.) With the group seated around the fire the prophet will read numbers through intense thought. He goes out of the circle while the group selects a number, preferably of three figures, like 342. The prophet is recalled, and asks for volunteers to experiment on his broadcasting qualities. The prophet places his finger on the volunteer's forehead and temples. The accomplice will push his teeth together firmly three times for 3, four for 4, etc. The muscles will move each time, which the prophet may count. It can be done several times without being detected. The numbers chosen should not contain a cipher, or the accomplice may yawn to indicate a cipher.

**"I Say, 'Poots.'"** The players form a circle, with one player in the centre. When "it" says, "I say, 'Poots'" (gypsy for "stoop"), all must stoop; and when "it" says, "I say 'nats,'" all must stand. The group will do what "it" says and not what she does. The object is to confuse players by saying the opposite of what "it" does. He who cannot obey is out of the game. The last one standing is the winner.

**Gypsy Jazz.** This playlet, found in "The Kit" Nos. 20 and 21, might be appropriately dramatized at this time.

**King and Queen.** The tribe sits in two rows facing each other, the boys with the king and the girls with the queen. The king gives the boys even numbers, and the queen gives the girls odd numbers. The king calls out a number. If he calls No. 2,

that person must run around the group, pursued by the girl whose number the queen has called. If she catches him before he gets to the king, he pays a forfeit or else goes to the opposite side. It is then the queen's turn to call, and the gentleman pur-

sues the lady. If he catches her, she must pay a forfeit or be transferred.

**The Thief.** Close the games with the folk game "The Thief," found in "Handy 11." The refreshments may be roast marshmallows and wieners around the fire.

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## MISSIONS

# African Missionaries Well, but Extremely Busy

Yaloke, par Boali, par Bangui,  
Afrique Equatoriale Francaise

February 25, 1934.

Dear Readers:

My last brief letter was mailed to you from Bangui on January 12th, more than six weeks ago. Now on the eve of another departure for Bangui I will try to give you some brief account of our doings during that time. The four or five days following our return and preceding Miss Patterson's departure were busy ones indeed. My car was transformed into an ambulance, a medicine kit was prepared for Miss Tyson's use enroute, the last arranging of and packing of Miss Patterson's belongings—together with the care of our dear patient occupied many busy hours.

Then came the moment of departure—as Miss Patterson, on the bed in the car, Mr. Foster, driving and Miss Myers, as nurse, left Yaloke early on the morning of January 18th. Here they were joined by Miss Tyson from Bellevue, Mr. Sheldon driving her over in the truck which was to accompany the ambulance to the coast. Miss Myers remained at Bassai. Mr. Sheldon returned by push, itinerating and preaching in the "bush" villages, i. e., those away from the automobile road.

On Monday, January 22nd, the departure was made from Bassai, Mr. Jobson driving the truck; Mr. Foster the ambulance. Miss Byron, whose furlough is also due at this time was a member of the outgoing party. Miss Tyson accompanying the invalid as nurse. God's blessing was marvelously upon them enroute, sustaining Miss Patterson on the long journey. They arrived at Yaounde Saturday night, spent Sunday there, proceeded to Elat the following day, and after a day or so of rest, on to Kribi, just in time for the West Kebar, sailing February 1st! Truly the hand of our God was upon them for good!

Mr. Jobson was delayed enroute only to await some printing at Elat. Mr. Foster waited ten days at Yaounde for car repairs. Thus it came to pass that Mr. Jobson arrived at Bassai on February 11th, after an absence of twenty days from Bassai. Mr. Foster arrived at Yaloke on February 20th, after an absence of thirty-three days. From January 22nd when he sent Mrs. Foster a note from Carnot by return of a runner which met them there traveling across country, we had had no news whatever. "Be careful for nothing, but in everything by prayer and supplication with thanksgiving, let your requests be made known unto God."

How often on an isolated station away from the traveled route to the Coast, far from Post office and telegraph lines, we have had need at Yaloke to obey this injunction! God is always faithful. The delay is always from other causes than we would have thought. but always his hand has been upon our absent ones.

Here upon the Station we were wonderfully sustained and kept during the five weeks. Miss Emmert spent the last two weeks of her school vacation upon an itinerating trip in the various villages on the Garamon road—so that Mrs. Foster and I were alone for this time. We took our suppers and spent our evenings together, otherwise our work kept us from seeing very much of each other. We welcomed Miss Emmert's return on Friday, February second. School was re-opened the following Monday, not only the secular school, but the Bible school as well. On February 19th the Bible school classes were increased in number or enlarged in enrollment to admit thirty-one evangelists and teachers from the various chapels of the Yaloke district. So it came to pass that on Mr. Foster's return he found the station a beehive—everybody teaching the Bible in addition to other duties. Fortunately but two days of the "big" week had elapsed before his return. It is good to again have him in his place, caring for pastoral and station duties. Saturday an all-day church meeting was held in preparation for the love feast to-day, just before the departure of evangelists and teachers for their posts.

This morning in the combined church and Sunday school services the visiting teachers formed the choir. One of their songs was beautifully rendered in French under Mrs. Foster's capable direction. The teachers and evangelists then sang in unison. There was not room for the entire number in the small space allotted to the choir on the platform, so they occupied the open space in front of the pulpit.

Today is Mr. Gribble's birthday anniversary—the 51st. It is also the Sunday following the tenth anniversary of Yaloke Station. It was fitting indeed that we could celebrate these two events, although unintentionally as far as dates are concerned, by this special gathering for praise and worship. There has been at times defections among our professing Christians, and perhaps many now with us fall short of that perfect victory which we all desire, but notwithstanding our sorrows and disappointments as missionaries, we have in these evangelists and teachers who multiply our



efforts and our fruit, true "overweights of joy."

The hospital staff has been reinforced by the return of Elie Boy who accompanied Miss Patterson to the Coast as an aid to Miss Tyson. He had hoped to remain there for further training, but since the way did not open, he has accepted it as the will of God to continue in hospital service at Yaloke, meanwhile assisting in the work of translation.

French visitors have been rather numerous in the weeks just past. Two gentlemen called one Monday morning, and were interested in church, hospital and buildings. School was not in session, as Miss Emmert was away.

A number of administrators convened at Yaloke post, including those of Boali, Bozoum, Bossongoa—our own three postes,—as well as those of Carnot, Boda and Bouar. Several of them took tea with us one evening and visited the various points of interest on the station. Monsieur Romeuf, a merchant and old friend of the Mission has visited us twice. A gentleman of French-Portuguese descent is staying at the Rest House near here, taking treatment with us for tuberculosis. And so from time to time we have the privilege of touching the lives of the white people in the colony. Some are Catholic, some agnostic. Few, if any, are true Christians. But we believe that in

abiding we shall bear fruit among them also, and have the joy of meeting in heaven some to whom we have thus ministered incidentally.

Recent news from other stations is encouraging. The missionaries are in good health, though many of them weary. At Bellevue the staff consisting of Mr. and Mrs. Sheldon and Miss Crawford (after Miss Tyson's departure) has been augmented by Mrs. Kennedy who will undertake to care for the medical work under our distant supervision. It will be necessary for Miss Myers to live alone at Bassai, and the staff now consists only of Mr. Gribble's original helpers there—Mr. and Mrs. Jobson and Miss Myers, all of whom are now in their 13th year of service at this station.

The children at Bellevue were well at last writing.

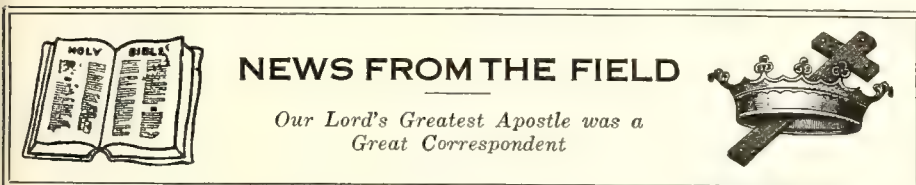
Pray for us as a mission, for our helpers, for our converts, for our donors, for our intercessors for our volunteers.

Pray for the backsliders. Pray for those who have never heard. Pray for those who, having heard of Christ, have not yet accepted him. Pray that we may be found occupying when he comes for whom we hope, occupying the last frontiers that we need not be ashamed before him at his coming.

Faithfully yours,  
FOLRENCE N. GRIBBLE.

entertained. It is enough to say that he was taxed far beyond capacity every day. He was placed with Brother and Sister Frank Miller and it was a real home. The guest was given the privilege of doing just as he pleased and what more could a fellow ask? Also the bed was plenty long and the covers were not narrow. How was that for solid comfort? And then there was Lee with all his apparatus for experiments, so that one who likes to investigate into the why of things could always find something of interest. When not otherwise engaged the home of Dr. and Mrs. Hoover was always open. Here also the young people did their part. The main difficulty of this place was to keep the Doctor,—chiropractic—from getting us on the operating table. At all the other homes there was an equal welcome. Tables loaded with good things to eat such as can be supplied in a community which grows its own provisions. It would never do to tell how many chickens entered the ministry in the three weeks, but it is past understanding how a man so short as the pastor can stand up so well under the duty of escorting the evangelist into the homes of the members. The gift of appreciation was beyond measure and for the many notes and expressions of helpfulness we can only say, Thank You. We will continue to pray that the blessing of the Lord may rest upon this pastor and people in a very marked way.

A. V. KIMMELL.



### THE WAYNESBORO REVIVAL

The exchange of meetings between the Waynesboro Brethren church and the First Brethren church of Philadelphia now has been accomplished. Rev. W. C. Benshoff was with the Philadelphia church in January and the writer was at Waynesboro in March. The additional three weeks with Brother Benshoff were sessions of continued fellowship and blessing. The association with the pastor and his family was greatly enjoyed, especially the contest with the son, St. Clair, as we visited from day to day. The pastor and the evangelist have about the same notion as to how a revival meeting should be conducted, so there was harmony, understanding and liberty in the Spirit all through the series. The Prayer Band had prepared the way before the meeting began and continued faithful until the last service was over. The singing was quite successfully directed by the pastor. He had a splendid adult chorus and also a lively bunch of Juniors on the platform for the evening song service. The congregation did its part also, responding quickly to the directions of the leader. The pastor so adjusted the opening program that the speaker had time to get the message before the people without rushing and without having to cut important material. We can sum it all up by saying that Brother Benshoff is a mighty fine fellow to work with in his own church. The members of the church as well as many not members seem to appreciate the type of man they have in their pastor and are cooperating in a work that is prospering under his leadership.

How those people love the Word of God!

The members and a host of friends as well. They were ready and waiting for just the particular kind of a meeting the evangelist enjoys holding; Bible Study accompanied with soul-winning. The number of Young People in the audience night after night was remarkable and many of these gave their hearts to the Lord in open confession at the time the invitation was given. The afternoon studies created an interest which brought the people back at night and at no time could one complain of the crowd being small, although there were a few bad nights. Most of the time the weather was good and then the church was full. The interest was not directed to the speaker, it was centered in the Word of God.

Waynesboro is a beautiful city. There are many churches and some well educated ministers, but like so many other places, there is almost a famine of the Word of God. The big churches are so busy with their programs and so much concerned with the social problems of making the world better that they have little or no time to tell men that they are lost and need a personal Savior. They have no time to present the Lord Jesus as the Coming One, who alone is able to care for the ills of the world. When the people want to hear a message on God's plan for this age or the consummation of the ages, for the most part, they must come to our little church on the corner. Brother Benshoff fully appreciates the responsibility before him and is making the church a gathering place for all Bible loving people.

There is no use trying to write of the wonderful way in which the evangelist was

### WAYNESBORO, PENNSYLVANIA

Our revival and evangelistic campaign began March 4 and continued for three weeks. This special effort had been long anticipated and was entered into only after extensive preparation through definite seasons of prayer, visitation, advertising and personal work. Efforts in this direction continued and increased as the meeting progressed. God's people labored faithfully, manifesting a keen interest in those who were lost, and in the renewing of those who had fallen away. The singing was a feature which contributed largely to success. Two large choruses faithful and efficient, led in the singing of hymns of praise and gospel songs. There were special numbers from time to time. Attendance throughout was most excellent. The membership attended well, the people of the city came in large numbers for spiritual blessing and were not disappointed. The Men's Federation attended one service in a body to the number of 135. Brother J. L. Bowman, and a number of his people from Linwood, Maryland, was present one service. Brother F. G. Coleman of Hagerstown came one evening with a delegation of about sixty. They furnished us special music.

We were fortunate in having as our leader in this campaign, Brother A. V. Kimmell of the First church, Philadelphia. This meeting was in return for one which the writer held in the Philadelphia church early in the year. Whether as pastor or evangelist, Brother Kimmell is a workman who "needeth not to be ashamed." He is an evangelist of exceptional ability, preaching and teaching the Word of Truth to saint and sinner alike, and always in the spirit of Christ. In addition to the services generally held in such a campaign, Brother Kimmell gave us a series of afternoon Bible studies from the book of Revelation. Having afternoon services was an experiment with us, but it proved to be one of the out-



standing measures. Many from other churches availed themselves of this opportunity to get the prophetic word. The sojourn of Brother Kimmell among us will long be remembered; many were the expressions of spiritual blessings received. He made many friends for himself, and will always be welcome in our church and city. Four of the young people of the Philadelphia church were with us on the second Sunday evening. They favored us with two special musical numbers. Sister Kimmell and son Orland were with us over the last Sunday of the campaign.

The results of this special effort were in keeping with the fine Christian spirit which was so evident at the beginning and which prevailed throughout. It was truly a season of refreshing from the Lord. The church was much revived. Many friends were made for the Brethren church in this community. Sixty-one came forward in response to the invitation. Of these, seventeen were reconsecrations, one was a life work recruit, twenty-one have been baptized; others await baptism and some have gone to other churches. New members always mean additional responsibility. May the blessed Lord who has given to us these new children of faith impart unto us wisdom in the proper care of the same.

Easter Sunday was a beautiful day with us here, the sun shining brightly throughout. But better still, the sunshine of his love and grace shone upon us. It was for our people a time of great rejoicing for victories recently won; it was a day of sweet Christian fellowship. The day closed with the observance of Holy Communion. In spite of much sickness and many other hindering causes, the church enjoyed its largest communion, there being just two hundred who participated in this blessed service. For unmerited blessings received, for prayers answered, for victories won, we thank and praise our Heavenly Father.

W. C. BENSHOFF.

#### LA VERNE, CALIFORNIA

The past quarter's work of the La Verne church has been on the upgrade.

Dr. Arthur I. Brown, noted Bible teacher, held an eleven-day Bible conference at our Brethren church in March, and members were led to stand on the Bible as the Word of God, with stronger conviction than ever before, as a result of the fearless teaching of Dr. Brown. We feel certain that the foundation was laid for many later decisions.

There was the largest average attendance for the quarter in the Sunday school in the history of the school, the 230 mark having been reached. Active lists of Sunday school scholars have been increased, officers and teachers have been faithful, with members cooperating. Several reconsecrations and decisions have been made by members of the Sunday school. Organization of a Junior Department is now under way; and plans for providing more class rooms are being made.

A good Easter program in the morning and an uplifting Easter cantata in the evening each were enjoyed by over 300 members and friends of the church, during which time 8 accepted Christ as Savior and many felt led to lay their lives on the altar to be used more in his service. An Easter Sunrise Service at Camp Bethel was held by the Young People. One young man found Jesus as his Savior at this meeting. Use of the missionary barrels for the Easter of-

fering proved a success and it seems almost certain that by June first the total will reach about \$1200 for foreign missions, for which we give him the praise.

Additions to the church during the quarter have been 8 by baptism, 3 by letter, with 4 lost by letter—a net gain of seven. It is the pastor's aim to continue faithfully preaching the Word; seek to excel in building up the church; and get the members to be 100% tithers.

Upon request, the church has granted Brother and Sister Lynn a leave of absence, that they may travel East to Mayo Brothers where Sister Lynn will receive treatment for her goiter. Their presence will be greatly missed; but our prayers and best wishes will follow them in their journeys, and all will be working together for the upbuilding of the church; looking forward to the return of our faithful pastor and wife to their work for the Lord at La Verne.

MRS. VERA MINOR,

Evangelist Correspondent,

418 East Maitland St., Ontario, California.

#### PORTIS, KANSAS

We began our revival Sunday, March 18th, with Rev. A. R. Staley of Dallas Center, Iowa, as evangelist. He arrived Monday evening, the 19th just as the evening service came to a close. It was impossible for him to have his services Sunday and get here in time for the Monday evening service. If I recall, Brother Staley and I met once or twice in Pennsylvania and at General Conference a few times, but we had never worked together or had any intimate acquaintance. But I am happy to say our work together was a pleasure, and the fellowship sweet. He is a real fundamentalist and a student of the Word. Our people here liked Brother Staley very much, and as far as I know there was not a word of criticism. His forceful and deeply spiritual messages proved a great strength to the church. Some of the visible results were several reconsecrations and six added to the church by baptism. Our attendance was very good throughout the meeting. We closed Monday evening with communion service, and a fair representation of the church took part.

I might say here since we have not reported for some time, that our work is going very nicely, not all we would hope, but a slight growth and that is something. Our attendance is on the upward grade. We received a young lady into the church by baptism a couple or three weeks before our meeting. And there are two or three who have promised to come with us very soon.

We thank you again, Brother Staley, for your faithful service, and your people for making it possible for you to leave your work at home.

J. S. COOK.

#### REVIVAL AT PORTIS

On March 19th we began a two weeks' evangelistic meeting at Portis, Kansas, closing on Monday evening, April 2nd, with a fine communion service. Ten years ago we had the privilege of working with this church in a similar meeting. It was a greatly changed congregation that we met on this occasion. Many of the older people have gone on to their reward. The Lord has raised up many new workers who are now carrying on for him in a splendid way. The Lord has not changed, and he honored the preaching of his Word, with reconsecra-

tions and the salvation of precious souls. The pastor will report the visible results of the meeting.

This was our first opportunity to work with Brother Cook, and it was a real privilege and a real joy. We find him to be strong in the faith, a man of prayer and a real minister of the Lord Jesus. He is also a firm believer in personal work. The day was one continuous round of activity, with emphasis always on the spiritual. Our own ministry has been greatly blessed and inspired by our fellowship with the pastor and his fine family.

The membership of the church were most hospitable. Our fellowship with them was greatly enjoyed. They love the Gospel of the Lord Jesus Christ, and stand true to the Fundamental Doctrines of salvation. Many of them gathered each evening in prayer for the unsaved and for the leadership of the Holy Spirit in the services. They remembered the evangelist in a fine way and we want to say, "Thank you."

We greatly enjoyed our home with Brother B. D. Thompson and his daughter Belle. They made our stay in Portis most pleasant. It was a real home.

The memory of the time spent with Brother Cook and the church at Portis will long remain with, and be an inspiration to us. The Lord gave us fine weather, a fine meeting and many showers of blessing. To him be all the glory.

AUSTIN R. STALEY.

## OUR LITTLE READERS

### WASHING POWDER

By Susan Hubbard Martin

Mary Margaret was in a particularly happy frame of mind. Father had just given her money for a new outfit, hat, shoes, dress and gloves, and while she might have gotten along without them, it was such a satisfaction to be well dressed.

But before she made any selection she must stop at the store where mother got her groceries and order some sugar, cocoa and baking powder.

As she gave the order the clerk turned to her.

"How about some washing powder?" he added. "We have a new kind in stock—your pastor's wife says it is splendid for washing clothes."

Mary Margaret was silent.

She loved her pastor's wife and she remembered suddenly how tired she had looked at church Sunday morning. With five little children and the many calls upon her time and strength she ought not to be doing family washings. And then Mary Margaret remembered again that the salary was behind and that the Ladies' Aid had not yet made up the amount they usually paid toward it.

And then as she stood there something else happened. Her longing for new clothes developed into something finer and better than mere raiment.

"I'll tell mother about the washing powder," she added gently, "if our pastor's wife likes it it must be good."

As she walked out of the store she was quietly thoughtful. The money she had intended to spend for clothes should go to



Ann Haskins the village washerwoman for just as many wash days as it lasted which would be for four months at least.

In his study the minister was preparing his sermon. Suddenly the door opened and there on the threshold stood his wife—a letter in her hand.

"Listen," she cried as her eyes sparkled, "listen to this! I'm sorry to interrupt the sermon but this is such good news—" She began to read "My very dear pastor's wife,

"In the grocery store the other day the clerk told me that you used a certain washing powder to do your washing with and liked it. He wanted me to take some home to mother. I was on my way to select some new clothes when he told me about it and almost immediately I lost all desire for them. Because I love you so much I don't want you to do any more washings. It's much too hard. The money father gave me for clothes will pay Ann Haskins for four months. By that time something else will turn up. And so next Monday morning bright and early Ann Haskins will be at the parsonage to begin the family washing. All you need to do is to put the boiler on.

"I don't want you to feel that I have made any sacrifice to do this. My clothes are good enough and I'm wearing them with a happy heart because by doing so I have made Ann Haskins possible for you. No more wash days for you for four months—after that we shall see. Here are some little verses that came to me in connection with you.

"Over the tubs no more you'll toil,

There's other work you can do;

Out in the sunshine the lines will swing

For someone will wash for you.

"Out in the sunshine how white they are,

Little garments and big ones too.

That strength of yours we want to conserve

So someone will wash for you."

The minister's wife choked up so she could not read the name attached to the letter. The room was very still. In the silence the minister picked up the sheets of his sermon and his eyes were wet.

"There's only one girl in our church who has the gift of rhyming," he said in a moved voice. "Mary Margaret and no one else has made Ann Haskins possible."

The minister's wife nodded.

"Yes," she replied, "it is Mary Margaret."

He bowed his head.

How had he ever thought the life of a country minister was hard when in his church were girls like her? No wash days for four months.

"Let us thank him together, dear heart," he said softly.—The Presbyterian Advance.

Golden, Colorado.

### GOD GLORIFIES LIFE

Have we as Christians fully grasped the fact—and the significance of the fact—that in our revealed religion, God glorifies life? Left to himself man is apt to become a pessimist or is apt to seize upon one phase of life to such an extent as to handicap life as a whole. But God has revealed to us that the divine purpose for us is life abundant and that eternal life is so full that it can not be defined in terms any less pregnant than the knowledge of God himself.

While the Hindu gives himself to an absurd veneration for life manifested in bugs and beasts, he with equal absurdity fastens himself to his seat of nails and puts the

brakes on all true attainment. While the Chinaman venerates the manifestation of life in his ancestors, he so moors himself to the past as to prevent progress. While the animist sees spirits operating in all natural forces and therefore might be supposed to make more of life, he really hobbles himself so that true development is impossible.

Only Christianity sets activity free and makes room for progress because it takes the optimistic view of life itself. God desires life in the fullest sense as an end in itself—desires it not alone for himself, but for all men. This puts a stamp upon our whole faith that changes the entire civilization and impels progress.—Christian Standard.

The most notable and best preserved cliff dwellings in the United States are in the Mesa Verde National Park, in southwestern Colorado.

In the background of the giant sable antelope group in the new African Hall in the American Museum of Natural History, New York City, there are trees, shrubs, and flowering plants. These had to be constructed by hand. Each of the three trees has about five hundred leaves. Each leaf is reproduced from a mold pattern either in wax, celluloid, or paper, and the whole is assembled true to the form it represents. This meant many months of work for several men.

## The Ashland Theological Seminary Report

(Continued from page 2)

dress will be delivered by Professor Melvin A. Stuckey. Following the conferring of degrees, there will be a service of ordination for the five students from the Long Beach church, in charge of their pastor.

All the services will be held in the First Brethren church of Ashland. A cordial invitation to attend the above mentioned services is extended to all who may be able to be present.

The annual Seminary Communion service will be held Thursday, May 3rd, 7:30 P. M.

### WHO IS JESUS CHRIST?

(Continued from page 11)

to be sin for us, who knew no sin, that we might be made the righteousness of God in him. (2 Cor. 5:21).

The child of God may thus praise God that Christ, the God of the Glory, was willing to leave his position to come to this world to save men from sin.

We have in this passage the fact that Jesus Christ is both God and man. He is not simply a great man. He is God in man. The God of the Universe was incarnate in Jesus of Nazareth. Thus going through the experience of death for us, he is able to save to the uttermost. Being God and man, he spans the gap between lost sinful men and a holy God. Remember he is more than man. Someone has said, "A Savior who is only man and not God is a bridge too short at the other end." But Jesus Christ is, was and ever shall be God, able to save sinners because he took their sin upon

him at the cross and suffered the complete penalty, not as one man taking the punishment for another man, but God taking the punishment upon himself.

This is the reason why the resurrection took place. God hath highly exalted him. While in the period of humility in the days of his flesh, Christ always pleased the Father. He finished the work of redemption completely and perfectly. So God raised him from the dead. He is this day in Heaven. The Man, Christ Jesus is there. His own glorious resurrection is a bond—a covenant, that those who are saved by his power and work will some day likewise be in Heaven in his likeness.

## OPINIONS OF OUR READERS

### MODERN AMUSEMENTS

R. I. Humbert

Of course I do not know the manner in which the "young preacher" attacked the modern amusements but the "reactions" reveal a sad spiritual condition in his audience—certainly some one along the way must have failed or such answers would not have been given.

"Moreover, the Lord saith, Because the daughters of Zion are haughty, and walk with stretched forth necks and wanton eyes—in that day the Lord will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon, the chains, and the bracelets, and the mufflers, the bonnets, and the ornaments of the legs, and the head bands, and the tablets, and the earrings, the rings, and nose jewels, the changeable suits of apparel, and the mantles, and the wimples, and the crisping pins, the glasses, and the fine linen, and the hoods, and the vails." (Isa. 3:16, 23)

"That women adorn themselves in modest apparel, with shamefacedness and sobriety, not with braided hair, or gold or pearls, or costly array; But (which becometh women professing godliness) with good works." (1 Tim. 2:9)

The very underlying principle of the dance is adultery, "Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart." (Matt. 5:28)

Merely being "active church workers and first rate people" does not prove their salvation. "If any man love the world, the love of the Father is not in him" (1 John 2:15). That is, if a church member loves the world he is not a Christian.

Certainly we are living in difficult days. May the Lord give strength to the young people to glorify his name in the midst of unrighteous companions. The world, the flesh and the devil are presenting so many allurements that it behooves us to play safe and live as far from the world as possible, taking heed lest at any time our hearts may be overcharged with the cares of this life and that day come upon us unawares. (Luke 21:34)

May the "young preacher" speak the truth in love and may the Lord bless him as he seeks to warn his hearers (what not to do) and teach them (what to do) earnestly desiring to present every member of his flock perfect in Christ Jesus (Col. 1:28).

Martinsburg, Pennsylvania.



## ANNOUNCEMENTS

### GARWIN, IOWA

The Carlton Brethren church will hold communion services at the church, Wednesday evening, May 9, at 8 o'clock. An invitation is extended to all to share the blessings of this occasion with us.

RAYMOND BLOOD, Pastor.

### BRETHREN SUNDAY SCHOOL INSTITUTE AND BRETHREN YOUNG PEOPLE'S RALLIES

The following program of subjects will be presented and discussed in four Sunday School Institutes to be held May 1, at Uniontown, Pennsylvania, May 3, at Berlin, Pennsylvania, May 4, at Altoona, Pennsylvania, and May 8, at Kittanning, Pennsylvania.

Morning session beginning at 10:00 o'clock; 1. "What the Church Should Give to Her Young People." 2. "What the Young People Should Give to Their Church." 3. "Discovering and Preparing Leaders for a More Vital Young People's Program in Our Churches." Afternoon session beginning at 1:30: 1. "Putting Both the C. and the E. in Our Christian Endeavor Societies." 2. "Starting the Brotherhood Movement in Our Churches." 3. "The Value of Our Young People's Summer Training Camp." 4. "Coordinating Our Young People's Interests in Our Churches."

The purpose stated for these institutes is as follows: "To arouse, direct and maintain a healthy and Christian interest in the youth of our churches."

In the evenings Brethren young people are invited to attend the following rallies: May 1, Uniontown, Pennsylvania; May 3, Berlin, Pennsylvania; May 4, Altoona, Pennsylvania; May 8, Kittanning, Pennsylvania; and May 11, Philadelphia, Pennsylvania. These rallies will be in the form of young people's banquets with the exception of Altoona, concerning which we can make no definite statement regarding the banquet. An excellent program is being provided for each place.

N. V. LEATHERMAN,  
President of Pennsylvania Sunday School Board.

### CONFERENCE CALL

The Moderator of the South Eastern District has decided that the conference this year will be held on June 12th, 13th, and 14th. The place of the conference is Linwood, Maryland. Brother Frank Coleman is the moderator and he has issued this call. The pastor agrees with the moderator in regard to the dates. Our efficient secretary is working hard on the conference programme and assures me that it will be forthcoming soon. Those on the programme will likely receive a special notice.

Linwood church is in a beautiful section of Maryland. The hospitality of the Linwood folks is unbounded. Arrangements are being made to take care of all delegates. Brother Stuckey is one of the conference speakers and I am assured that he is already loaded and primed. In addition we expect to have some of our African workers. I am sure you will want to hear them and know them. "Come ye apart and rest awhile." Linwood is a fine place to share the fellowship of those you love. The music will be taken care of by my good

friend and brother, Floyd Hartman and that is enough to guarantee some splendid musical selections. Any questions concerning conference will be cheerfully answered. Please do not forget the dates—June 12th, 13th, and 14th. Come. We expect you.

J. L. BOWMAN, Pastor,  
Linwood, Maryland.

### W-M-B-I ON DAYLIGHT SAVING TIME

From April 29 to September 30, W-M-B-I, the radio station of The Moody Bible Institute of Chicago, will operate on Daylight Saving Time, which corresponds to Eastern Standard, and is one hour earlier than Central Standard Time. For this period the Sunrise Hour will be discontinued and there will be a Sunset Hour from 6:30 to 7:30, each evening from Monday to Friday during the summer.

This station, 'dedicated wholly to the service of our Lord and Savior Jesus Christ,' continues as a source of comfort, instruction, and inspiration to an increasing number of devoted listeners, according to the response during the annual Letter Week in January. A special midnight broadcast was recently put on the air for listeners in New Zealand, from which distant land have come letters expressing gratitude for spiritual encouragement and instruction. The station still operates on the 1080 kilocycle channel.

WILLIAM M. RUNYAN.

## THE TIE THAT BINDS

**RALSTON-ZEHNER**—On Saturday, March 10, 1934, in the First Brethren Church of South Bend, Indiana, Mr. Marshall Paul Ralston of Argos, Indiana, and Miss Goldie Zehner of South Bend, Indiana, were united in Holy Matrimony by the undersigned. Mrs. Ralston is a faithful member of the Brethren church and her husband is a successful young business man of Argos, Indiana. They will make their home at Argos. We wish them happiness in their life together.

ROBERT F. PORTE.

**CRAWFORD-ADLER**—On Easter Sunday morning at the close of the morning sermon occurred the wedding ceremony uniting Brother Frank Crawford and Sister Vivian Adler as husband and wife. These young people have both been leaders among our young people in our church and in the city young people's work. The auditorium was completely filled with friends of these young people to witness the ceremony and wish them well in their new relation. The ceremony was read by the undersigned pastor of the church.

ROBERT F. PORTE.

## IN THE SHADOW

**MILLER**—Harvey J. Miller was born in Berlin, Pennsylvania, November 4, 1867, a son of Ananias P. and Mary Meyers Miller, and departed this life, February 25, 1934, aged 66 years, 3 months and 21 days. Mr. Miller was a prominent business man in Carlisle for over forty years. In the more than two score years as an undertaker in this community, he cared for and helped to lay away several hundred people, many of whom were his closest friends. He learned to do his work well, and was regarded as the best in the county. He was a member of the Brethren Church for many years. Funeral by the undersigned.

W. R. DEETER.

**ERVIN**—Mrs. Mahala Ervin, daughter of Silas Shuey, old time resident of the Dunkard Colony in Norton County, Kansas. She was just past 76 years of age. We had known her for over forty-five years. She had been a member of the Brethren Church since girlhood.

Service conducted by the writer, in the Church, of the Brethren, and interment in Maple Grove Cemetery.

W. R. DEETER.

**GOOD**—Funeral services for Mrs. Mary Jane (Riblett) Good, wife of Daniel W. Good of Conemaugh, were conducted in the home by the undersigned and assisted by the former pastor, the Rev. G. H. Jones, on February 5, 1934.

Sister Good was a member of the First Brethren Church of Conemaugh, Pennsylvania, within a few months of fifty years. Her health was not so well for the past few years, but until a few moments before her death she was performing duties about the house.

She had recently passed her 74th birthday and was married to Daniel Good for 53 years. For many years Brother and Sister Good were active in the deaconship of the church. A sunstroke several years ago rendered Brother Good unable to actively perform his duties which he so loved to do. Surviving, Sister Good, besides her husband, is one son, three brothers and one sister. Interment was in Headrick Cemetery above Conemaugh.

Her earthly life ceases to exist but memory of her will live long in the minds of her neighbors and friends. Her whole life, it may be said, was spent trying to be of help to others.

WILLIAM H. SCHAFFER, Pastor.

**HARRIS**—Dora Nelle Harris, 16 months old daughter of Mr. and Mrs. Joe Harris of near Fort Scott, Kansas, died the morning of March 7, 1934, and the funeral service was conducted from the Konantz Mortuary, March 8th, by the writer. This was the only child of the bereaved parents. Dora had been ill with pneumonia for a week.

Burial was made in the family lot in Evergreen cemetery.

L. G. WOOD.

**BROUHARD**—Charles Omer Brouhard, son of J. E. and Alice Brouhard, was born in Indiana, January 29, 1883 and died March 26, 1934, at his home in Fort Scott, Kansas, at the age of 51 years, 1 month and 27 days. Charles had lived in Fort Scott for 25 years, and he was of a very quiet disposition and industrious and well respected by a large circle of friends. His mother was laid to rest December 29, 1928. He is survived by his father, J. E. Brouhard, and two brothers, Clyde H., and Albert, both at home, and four sisters: Mrs. Florence Lytle and Mrs. Lettie Riley of Fort Scott, Mrs. Maud Goddard of Richards, Missouri, and Mrs. Cora Johnson, of Dunlap, Iowa.

The funeral was conducted from the home in Fort Scott, Kansas, March 29, 1934. A very large group of friends and neighbors attended the services. The body was laid to rest in the family lot in Oak Grove cemetery.

Service by the writer.

L. G. WOOD.

**DENT**—Matthews William Dent was born in Bourbon county, Kansas, on March 4, 1862, and departed this life at the Osawatimie hospital on April 5, 1934, at the age of 72 years, one month and one day. He was born and reared in Bourbon county, Kansas. Mr. Dent was married to Miss Hattie Dugger at Scottsville, Illinois. He lived at Scottsville, Illinois about 40 years. Two daughters were born to this union, Mrs. Madge Hotchkiss and Miss Blanche Dent, both of Fort Scott, Kansas. His wife passed away 18 years ago, and for several years he had made his home with Mrs. Hotchkiss.

Beside the two daughters, he is survived by one grandson, several nieces and nephews and a large circle of friends.

Funeral by the writer from the Konantz Parlors, on April 8, 1934. The body was taken overland to Scottsville, Illinois, for burial.

L. G. WOOD.

**STEWART**—L. S. Stewart, son of Mr. and Mrs. Byron Stewart, was born in Jackson county, Kansas, December 1, 1865, and departed this life at the government hospital in Fort Scott, Kansas, April 10, 1934 at the age of 68 years, 4 months and 10 days. He lived in the southern part of Bourbon county for 20 years, where he was highly respected. He was a member of the Methodist Church for many years, and was a good neighbor and citizen.

He is survived by one daughter, Mrs. Jessie Brusau of Topeka, Kansas, and by four brothers, and three grandchildren. Funeral was conducted at the Konantz Parlors, on April 12, 1934, by the writer, assisted by Rev. R. O. Penick of the Methodist church of Fort Scott, Kansas.

Burial was made in the family lot in the Clarksburg cemetery.

L. G. WOOD.

**TOTMAN**—Mrs. Laura Munn Totman, wife of William Totman, was born in Decatur, Illinois, on December 30, 1874, and departed this life at her home in Garland, Kansas, on March 19th, at the age of 59 years, 2 months and 11 days.

Miss Laura Baker came to Kansas with her parents when but a child and spent all the rest of her life in this vicinity. In 1890 she was married to H. L. Munn. One son was born to this union, Gerald Munn, who lives at Greenfield, Missouri.

She was married the second time on March 14th, 1916, to William Totman, who survives her.

Besides the husband and son, she is survived by two brothers, J. S. Baker of Fort Scott, Kansas, and F. W. Baker of Granada, Colorado, and one sister, Mrs. Anna Fowler of Holly, Colorado, and three grandchildren.

Mrs. Totman had been a member of the Presbyterian Church for many years, and was a good woman, who was loved by a large circle of friends. The funeral was conducted by the writer from the family home in Garland, Kansas, March 20, 1934.

L. G. WOOD.

**HUGHES**—Virgil M. Hughes, son of George R. and Mary D. Hughes, was born June 11, 1861, in Kosciusko, County, Indiana; died April 11, 1934, at the age of seventy-two years and ten months. After ailing for about three years he became bedfast three days before his decease. Those left to mourn his loss are the widow, Mattie (Ireland) Hughes; one son, George R.; one daughter, Mrs. Vesta Walgamuth; seven grandchildren, all of Warsaw, and one brother, Riley Hughes, of Fort Wayne. Two sons preceded him in death. He was baptized into membership of the First Brethren church of Warsaw about thirty-five years ago by Rev. C. F. Yoder, then pastor. Short funeral services were conducted by the undersigned at the Kelly Funeral Home in Warsaw, on Friday afternoon, April 13.

L. E. LINDOWER.

**TAYLOR**—Herman E. Taylor was born in Franklin County, Indiana, January 29, 1870, and departed this life at the Methodist Hospital, Indianapolis, March 26, 1934. He was the son of Charles and Julia Taylor. October 14, 1893, he was united in marriage to Miss Elizabeth P. Paul, to which union was born one son, Carlos Paul Taylor of Olney, Illinois. Mr. Taylor taught school for a number of years and was County surveyor four years. For nearly thirty years he served the city of Huntington in the mail service as a city carrier. Mr. Taylor was an active member of the First M. E. church in Huntington in which he served as a steward and a Sunday school teacher. He was active in the Huntington County Council of Religious Education for many years. Sister Taylor is a member of the Roanoke Brethren church, and their home was always open to the ministers and missionaries of both Methodist and Brethren churches. The funeral services were held from the First M. E. church at Huntington, Indiana, in charge of the pastor, Dr. McLean, assisted by Rev. De Witt Miller of the Church of the Brethren and the undersigned.

S. C. HENDERSON.



# THE BRETHREN EVANGELIST



—W. O. T. Dobson

*"Peace be to this House" and to the Heart of the Mother  
whose face reflects the glory of God.*

## *The Mothers We Need*

*By George Stanley Baer*



*'Tis mothers our days are needing,  
Those of prayer and Bible reading,  
Whose lives are true  
As skies are blue,  
And whose souls are God-ward leading.*

*For mothers the youth are pleading—  
Such mothers as show good breeding,  
Whose lofty ways  
Are all of praise,  
And whose minds on truth are feeding.*

*'Tis mothers our homes are needing,  
Their holy office acceding  
With heaven-sent grace  
And love-lit face,  
And ne'er from faith receding.*

*For mothers our land is bleeding  
With crime and sin's misleading—  
For mother's sway  
That leads the way  
To the Throne with interceeding.*

*On mothers who know God's leading  
Hangs the key to the kingdom's speeding;  
As the child is taught,  
Their work is wrought,  
Thus hastening or impeding.*

*Thank God for motherhood's heeding  
The myriad voices pleading;  
For her love and care  
Wrought everywhere.  
May glory be her's exceeding.*



# Baccalaureate Sermon

By L. S. Bauman, D.D.

(Delivered at The First Brethren Church, Ashland, Ohio, April 29th, 1934,  
for Ashland Seminary. Condensed by the Editor.)

We are gathered to mark by appropriate and reverent ceremony, one of life's most momentous and significant events. Graduation Days are days about which ever must cluster some of the rarest associations and the most precious memories of life. They are alike, days of achievement and days of hope.

## Never the Second Best

When Alexander Hamilton was a lad, his mother called him aside one day and said: "My son, never aim at the second best. It is not worthy of you. Your powers are in harmony with the everlasting principles of the universe." Before that young but eventful life came to its tragic close, he had laid the foundations for the mightiest commonwealth of all time. A great statue of Alexander Hamilton stands in front of the United States Treasury, in the City of Washington. We have read the words engraved upon its base:

"He touched the corpse of the public credit and it sprang to its feet."

But he was himself poor. Passing Alexander Hamilton's home at midnight, and seeing a light burning in the study, Tallyrand, then a visitor to this country, exclaimed: "I have seen the eighth wonder of the world. I have seen a man laboring at midnight for the support of his family, who made the fortune of a nation." Of him it might be said: "He became poor, that a nation through his poverty might be rich."

Many months ago, the door of this institution swung inward and you young men walked through. You came because, at some mother's knee, or before some altar, or upon some sacred ground, you already had made a great surrender; you had made a consecration of the powers of spirit, soul, and body, which had brought them into harmony with the everlasting Spirit of the universe. You came here because you had promised yourself and God that you would "never aim at second best." You came here that, by patient study, you might better understand God, his great purposes and his plans—that you might develop here to their fullest possibilities, those powers that you had consecrated.

## Offered Poverty to Enrich Others

Now, the doors of this Institution swing outward for you, that you may go out, not to the accumulation of earthly riches. Temporal gain is not unusually found among the rewards this present world gives its greatest benefactors. Most of you will go out to poverty, that others may be rich.

Once upon a time, in that sacred long ago, the Greatest of all the great came on his way to Jerusalem. A vast multitude "took branches of palm trees and went forth to meet him, and cried, Hosanna! Blessed is the King of Israel that cometh in the name of the Lord!" The Pharisees snarled: "Behold, the world is gone after him!" Then Jesus, knowing the meaning of their jealous hate, said: "The hour is come that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." How meaningful the words! He sought the

glorification which could come to him only through death. "He that loveth his life shall lose it; but he that hateth his life in this world shall keep it unto life eternal." And he himself went before. He went through death to glory, and cried: "If any man serve me, let him follow me!"

## Through Death to Glory!

George Muller was one of those noble souls who heard the call, "Follow Me!" and followed on to death! Some one asked George Muller the secret of his service. He answered: "There was a day when I died,—'utterly died'!" Then, bending lower and lower, until his head almost touched the floor, he continued: "Died to George Muller, his opinions, preferences, tastes and will—died to the world, its approval or censure,—died to the approval or blame of my brethren and friends, and since then I have studied only to show myself approved unto God."

Young men, if you did not utterly die a death like unto George Muller's, before you walked through these doors, we hope you will utterly so die—before you pass out—utterly die to self, to your own opinions, your preferences, your tastes, your wills—die to the approval or censure of the world—die to the approval or blame even of your brethren and friends, that you may ever be alive only unto God—that you may seek only the glorification that never comes except through such death. That glory shall abide to the uttermost ages of Eternity. All else shall pass away.

The world is in dire need of a good many things today. But, O how the world needs this spirit of Christ—the spirit of willingness to die that others may live! Only by its possession can any of us live the abundant life. In a storm off the Diamond Shoals of England, a ship was foundering in the great tempest-tossed waves. Captain Pat Etheridge got the life-boat ready. In the face of the tremendous peril, his crew hesitated. "Captain Pat," said one, "it's no use in that wind. We can launch the boat and we can reach the ship, but we can never come back!" "Boys," replied the old hero, "we don't have to come back!" ... If this spirit could be injected into the veins of the great commercial and political worlds, how the troubles of nations would disappear over-night! But where are the financial giants, controlling the life-boats, who "don't have to come back"? Alas! our financial giants are usually only sons of Anak,—not sons of God! And, where are the mighty nations, willing to fall into the ground and die, lest they "abide alone"? Alas! It seems they are usually bent on abiding alone! And, behold the result! This moment, men, corporations, and nations are fearing for their very existence. Will they never learn the truth: "He that saveth his life shall lose it?"

## Day of Tremendous Opportunity

Not so long ago, an anxious father, with his son who had just graduated from college, stepped into the office of a prominent man—a friend. In the course of his conversation, he expressed a fear that the years ahead did not hold for his son the great opportunities which men had enjoyed

during the years just passed. "Everything," he said, "seems to have been done!" ... What worth while thing could possibly remain for his talented, newly-graduated son to achieve?

The fact of the matter is that no generation in human history has stood face to face with such worth while tasks—such monumental problems—such tremendous opportunities—such absolutely necessary operations—calling for the highest faculties and the noblest qualities. The problems which now await solution, the tasks which are calling loudly for speedy accomplishment, are making all our modern Edisons and Einsteins stand aghast. And well they may, for the tasks defy the solution of the natural man with his physical instruments, no matter how cunning their workmanship. The only instruments that will ever successfully perform the necessary operations upon this cancer-smitten old world of ours, are spiritual instruments.

Yes, problems fraught with staggering difficulties confront the graduate, no matter of what school, the moment he takes his diploma and passes out of the door of his Alma Mater today. Men are saying significantly that we need a superman to successfully grapple with present-day problems. Well, God's man—"workers together with him"—are always supermen. To God's men—real, red-blooded, two-fisted, Spirit-filled Joshuas, and Daniels, and Pauls—mountainous difficulties, such as appear in the pathway before us today—to God's men these tasks should be but exhilarants, and we should count it a joy just to be alive and to have the privilege of letting God manifest his power through us! The Church of Jesus Christ never before faced so glorious an opportunity for the manifestation of her divine power—her superiority over all the marshalled hosts of the world's wise, but unregenerate, physicians. For the Church to fail in a crisis like this is almost unthinkable. But, if she does, it will be the signal for the action of last resort—the return of the Lord himself from heaven to vindicate his Word and to keep untarnished his glory.

## Our Problems Save Us from Cynicism

Let us, then, thank God that problems

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## "I Thought of You, Mother"

It is recorded that when Former-governor Russell of Massachusetts was a boy, he came near drowning. The boat in which he was sailing capsized a mile from land and he was compelled to swim that long distance to shore. When he reached home in safety and told his mother his experience, she asked him how he managed to swim that long distance, how he was able to hold out so long. He replied, "I thought of you, mother, and kept on swimming." His thought of mother helped him in the time of his greatest need, and saved his life, not only to himself and to his mother, but to his state and nation. And the power of that mother on her boy was all the greater because she was a Christian mother and her boy's thought of mother, led also to thought of God. The thought of a Christian mother has been the means of saving many a boy or girl, man or woman from sinking in the hour of temptation and danger. Happy is that son or daughter whose mother has such a benign influence, and worthy is all noble motherhood, concerning which son or daughter may say truly that thought concerning her has led to thoughts of God, and consequently has not only saved from death but inspired to noble living and heroic achievements.

### Thinking of Mother's Instruction

Of the many helpful and staying influences that the memory of mother brings to us is her early instruction. The greatest teacher on earth is a faithful and wise mother, and her instruction influences life with more far-reaching power than that of any other. No one needs to be told why. Everyone understands the plastic character of childhood, its responsiveness to the least touch; its insatiate hunger for and open-mouth receptiveness of instruction and the mother's instinctive concern and patience in supplying the almost infinite details of the child's needs of body and mind. She is quick to foresee the child's every need, to anticipate its maze of questions and never grows weary of spending endless hours and days with the merest trifles, for which no one else seems to have the time. That is the essence of true motherhood, and that is why she does more to make the child what it becomes than any other human being. She knows the value of trifles and is ready with unmeasured patience to lead the helpless, wholly-dependent little life inch by inch and fraction by fraction in the slowly advancing way of development and character. That is why every true hearted man or woman looks back upon childhood days with incomparable affection and gratitude to mother. She did for them what nobody else had the patience or wisdom to do—the things that motherhood instinctively does for the preservation and advancement of her offspring.

And happy and thrice fortunate is that boy or girl whose mother teaches not only the multitude of details of knowledge dealing with the natural life, but also concerns herself with the fundamental things of the soul. And wise is that mother who not only takes cognizance of the restless spirits and mischievous inclinations of her little ones but gives thoughtful and undisturbed consideration to the direction of those divinely implanted energies and seeks with infinite repetition to indelibly stamp the mind and heart with those truths of divine revelation, which more than anything else will cause life to move in its proper channel and to realize its goal. No one can give religious instruction and training to the child mind like mother. No one else has half the opportunity or the understanding, other things being equal, and, given a sincere desire on the part of the mother to train her child in the ways of righteousness and spiritual truth, her mother's instinct will usually outweigh all the advantages of technique and knowledge of other teachers. And when men and women find themselves in the thick of life's battles, they turn for help more than to anything else, to those religious impressions and instructions received in childhood

from the lips of mother. These are the teachings that make for strength and victory in life.

### Thinking of Mother-love

The most inspiring and appealing memory of mother—the thing that lays strongest hold on our hearts as we think of her—is her love. Here is something strange—a love so strong, so persevering, so invincible, so unselfish that we cannot understand it. It goes beyond all reason. It will endure when to the more impatient, irascible spirit of man endurance seems foolish. It will forgive, reconcile and restore, when to all others forgiveness has ceased to be a virtue. It burns with intensity when to duller sensibilities there remains nothing to feed the flame of love. It outreaches and overtops all other human affections. There is nothing else like it in the heart of man. There is only one thing in the world that is bigger and stronger and more enduring, and that is the love of God, whence is its source. Aside from that divine love there is nothing else that seems to be so completely without limitations.

Of this love Edith M. Irvine-Rivera has written: "It is like the stream which comes from the fastnesses of some mountain and flows on and on unwearied, unfailing, out into the boundless ocean. We thought we never could—mother-love made us; we knew not—mother-love taught us; we had never experienced hardship—mother-love made it easy; we had shrunk from trial—mother-love made us strong to bear it; we had not known the beauty of sacrifice—mother-love revealed it to us. In short, it gathered us up and bore us through the remoteness of the hills, over rugged places, down steep avalanches; we grew stoic, determined, proud in its embrace. We had not faltered, nor had our course deviated, and soon it was wider; we flowed through vaster regions, the destiny of human souls swayed from our bosom, and when we could not contain ourselves, the ocean—God's love and the stream—mother-love became one. Oh, the pain and the pride; the heartache and the heartjoy; the soul-yearning and the soul-beautifying all embodied in mother-love! It sways the universe; grapples with the vital issues of life and brings them under subjection; magnetizes men and women and makes them heroes; it blazes our path to God." It is of such love we think, when we think of mother. And no one can ever be the same after sincerely and sympathetically contemplating mother-love.

### Thinking of Mother's Religion

The religious faith of mothers has been a mighty factor in the religious life of the world. Multitudes of Christians owe the joy and vitality of their religion to the exemplary devotion of Christian mothers. The spiritual faith of many a stalwart Christian leader is due to the evangelizing influence of a godly mother and to her mothering care in the midst of the countless perils of faith and life. We dare to believe that nothing through the long centuries since Christ has had more to do with the perpetuity and power of the Christian religion than the nourishing, guarding, training, sacrificing, suffering ministry of Christian motherhood. When her work was faithfully done, nothing could counteract it.

The late Bishop Theodore S. Henderson recorded this incident: "At the time when Robert G. Ingersoll was at the height of his ill-gotten popularity, two young men attended one of his lectures in a certain city. As usual the orator attacked the most sacred beliefs of mankind. The strange power which he exercised over his audience was strikingly shown that night. At the close when men were cheering with wild applause, standing on the seats and throwing their hats into the air as a tribute to the triumph of the infidel, one of those young men turned to his companion and said: 'Well, he didn't leave much, did he?' The other quietly replied: 'There was one thing he didn't touch.' 'Why, what was that?' And



the answer came: 'My old mother's religion.' Colonel Ingersoll has the unenviable record of turning many a man away from faith in God; only the eternities can calculate the harm which he did men's souls. But at the summit of his power Robert G. Ingersoll had no argument so strong and no ridicule so keen as to destroy the faith of the average man in his mother's religion." Then that bishop whose soul was so aflame with evangelism, said a most significant thing—a statement that is both a compliment and a challenge to Christian motherhood the world around: "Men are not saved by their mother's religion, but they are often saved because of it." Augustine, rated by some scholars as one of the greatest exponents of the Christian faith since the Apostle Paul, was a striking example of the power of the faith and life of a noble Christian mother. Monica, the mother of Augustine, is forever assured of a high place among the mothers of history. Augustine, in his

(Continued on page 9)

## The Ascension of Our Lord

This is the anniversary season of the ascension of our Lord. One of our leading articles this week deals with the permanent significance of that climactic event. It is an event which is all too generally overlooked, or passed by with only slight notice. And yet it is important.

The ascension of Christ means his permanent exaltation at the right hand of God the Father. He who humbled himself and became obedient unto death, was re-invested with glory and power for evermore. Mark bears witness to this in chapter 16, verse nineteen: "So then after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God." Stephen gives testimony to having seen the Lord at the right hand of God in heaven: "But he, being full of the Holy Ghost, looked up steadfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God" (Acts 7:55, 56). Paul admonishes the Colossians (3:1) to "seek those things which are above, where Christ sitteth on the right hand of God." This is in accord with Jesus' prediction concerning himself, "Hereafter shall ye see the Son of man sitting on the right hand of power" (Matt. 26:64).

The ascension of Christ means that we have an intercessor and high priest at the right hand of God. Paul testifies: "It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, and who maketh intercession for us" (Rom. 8:34). In Heb. 4:14 we read, "Seeing that we have a great high priest that is passed into the heavens, Jesus the Son of God." We find repeated reference to the intercessory work of Christ in the Epistle to the Hebrews (7:25; 8:1, 2, 6; 9:24; 10:11-14): "Wherefore he is able to save them to the uttermost that come to God by him, seeing that he ever liveth to make intercession for them." And the Apostle John reminds us that "if any man sin, we have an advocate with the Father, Jesus Christ, the righteous" (1 John 2:1). That is a great and vital truth, one that we need constantly to keep in mind, that we have an advocate in Jesus Christ, and that every prayer should be offered to God in the name of and by the merits of our Mediator and Advocate.

The ascension of Christ is made the token of the second coming of Christ. Jesus himself said: "Hereafter shall ye see the Son of man on the right hand of power and coming in the clouds of heaven" (Matt. 26:64). The angels proclaimed to the disciples on the occasion of Christ's ascension: "This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 2:11). Paul says: "For our conversation is in heaven; from whence we look for the Savior, the Lord Jesus Christ" (Phil. 3:20).

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## EDITORIAL REVIEW

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Dr. K. M. Monroe, treasurer of the National Sunday School Association, gives an additional report of White Gift offering receipts. The total to date is \$1,714.13. If there are still other schools that have not reported, it should be done soon.

Brother Frank Gehman, South Bend, Indiana, is the statistician for the Indiana district and he is asking for the return of the statistical blanks filled out at an early date, in time for the compilation of the report by conference time, which is June 19 to 21.

In "Opinions of Our Readers" department you will find another approach presented to the problem of modern amusements. We are pleased to have our readers—laity or ministers—make use of this department for the expression of their opinions in brief form on views presented in these columns or on other problems and topics of religious significance.

Brother Ray Klingensmith, one of the seven young preachers to graduate from Ashland Seminary this week, reports a successful revival in the Ankenytown, Ohio, church, with himself as the evangelist. Eighteen were baptized into the church and others await the rite. Brother Klingensmith has been the student pastor of this church for the past four years and now brings his work to a close. The people love him and the church has prospered under his ministry.

Our good correspondent from Warsaw, Indiana, reports the church work pressing forward under the pastoral leadership of Dr. Leslie Lindower. The long and faithful service of the recently retired Sunday school superintendent, Brother Floyd Robbins, is deserving of special mention. The school continues to increase in its service under its new and able leadership. Pre-Easter services were held with the cooperation of neighboring churches, the pastors exchanging preaching with each other.

Brother C. C. Grisso, of the church at Lanark, Illinois, writes from the pastor's viewpoint of the recent meetings conducted by two Ashland Seminary students,—Brethren Kenneth Ashman and Albert Flory. Since the close of that series of meetings, eight confessions have been received at the regular services. Forty such confessions have been received during the year drawing to a close, aside from those received at the above mentioned special services. Thus the work goes forward with a continual evangelistic appeal. Brother Grisso announces the close of his pastorate at this place in the near future.

Last week Dr. Charles A. Bame was called to Williamstown, Ohio, on the sad mission of laying to rest his aged mother, who passed to her reward on April 23rd, at the age of 86 years. She had been invalided for a number of years and Brother Bame was very tender toward her and frequently drove over and gave her a call, consequently he will greatly miss her. That is the way it usually is when our loved ones leave us—we miss them no matter how fully they may seem to have lived out their natural life. We bespeak the sympathy of the Evangelist family to Dr. Bame in his sorrow.

The church at Carleton, Nebraska, where Brother W. R. Deeter is pastor, has a new church correspondent, who gives us a splendid report this week, and we are assured that she will keep us informed regularly of the activities of that group of God's vine-dressers. There are a number of things that indicate aggressiveness and advancement on the part of the church. A church loyalty campaign covering eight weeks had good effect on the various departments and activities, including church attendance. The faithfulness and perseverance of the pastor and his wife in the face of obstacles are beginning to bear fruit in a promising renewal of spiritual activity.

Dr. L. S. Bauman, whose baccalaureate sermon we are pleased to publish this week, and who gave a series of prophetic lectures in the college chapel, has been engaged in quite an extended itinerary of lecturing on prophetic subjects, on this trip east. And his schedule is not yet complete. He has already spoken in Greenville, Tennessee; Roanoke, Va.; Washington, D. C.; Linwood and Uniontown, Md.; Conemaugh and Johnstown, Pa., and Louisville, Ohio. Everywhere he was met with a large crowd. He is now at Wooster, Ohio, for a week under the auspices of the Brethren churches of Wayne County. Then he will spend a week with the Sterling, Ohio, church, and following that will conclude his schedule at Berne, Indiana, with a series of prophetic lectures.





## Some Benefits of the Observance of MOTHER'S DAY

By G. C. Carpenter, D.D.

### EXALTS CHRISTIAN MOTHERHOOD

Thank God for the Mothers who today are saying to their children what Mary, the Mother of Jesus, said to the servants at the wedding in Cana of Galilee, "Whatsoever he saith unto you, do it". Such mothers are the heart of the home, the salt of society, the saving power of the nation. Many more such mothers is the most pressing need of the modern world.

Thank God for the faith of our Christian mothers. Mary had a great faith. She did not present arguments why they should obey Jesus. She had a woman's faith. The peculiar, deep and abiding faith of many women through the ages has been the most decided characteristic of women. She has been charged with being a creature of change and fickleness, but while fashions and customs and costumes change often, woman's faith in God is ever the same.

Thank God for mother's busy fingers. The modern girl says, "I don't like to wash dishes or sew," but the most modern, the most up-to-date, the most worthwhile, the broadest, sweetest, best woman we know is the sewing, cooking, dish-washing, healing, serving, motherly Christian woman. "The more dish water a wedding ring sees, the longer it seems to last."

Thank God for mother's Christian example. Therein is beauty. To many the old-fashioned Christian mother is the most attractive person in the world. Such women are needed to teach by precept and example the young life of America. John Bunyan said, "If death and the curse came into the world by woman, so also did life and health, for God sent forth his only Son, made of a woman." Good and godly women have always blessed the world, while woman fallen short of her own glory has always caused the greatest sorrow. Back of most noble men are to be found true, sacrificing mothers. The history of great preachers is largely the history of praying mothers.

Thank God for mother's prayers. How can any woman fail to be true to Christ and the church, for to them she owes her freedom and all her Christian blessings. The greatest influence tending toward righteous and holy living is a mother's prayers. Better to have dwelt in a log cabin and in poverty with a praying mother than to have lived in a

mansion with a mother who knew not God. Evangelist Sunday said, "Mothers and teachers of children fill places so great that there is not an angel in heaven that wouldn't be glad to give a bushel of diamonds to come down here and take their place."

"What can a mother give her children  
Greater today than this one great thing—  
Faith in an old, sweet, beautiful story,  
A star—a stable—a new-born King!"

### EXALTS THE CHRISTIAN HOME

We are told that the American home is gone. God forbid. There are no sounds in the English language that strike upon the heartstrings like those three words, "Mother, Home and Heaven." It is true that the home of fifty or seventy-five years ago is gone and there is no use to cry about it. Then everything was home centered. Home-spun clothes, home-made shoes, a blacksmith shop back of each home—these were the rule. Then people lived at home. Now they only eat and sleep there, and often little of that. Who can measure the loss of the home-fireside family fellowship!

Now the family is not at home long enough to instruct and train the children in the way they should go, but the fact remains that such Christian home training and instruction is due every child. In many instances the whole family is out seven nights each week, not as a whole but scattered here and there. Modern improvements, new means of travel, commercialized pleasure and multiplied organizations, good and otherwise, have so changed the program of life that we are face to face with changed conditions wholly unlike the conditions in the days of our grandparents. The home is a part of God's plan for his world and there is no safe substitute for it. There is no sufficient substitute for the influence of Christian parents upon children in the home during the early years of their life. Of course parents must obey God if they would teach their children to obey God.

An aged pastor said recently, "There are too many mothers who will give two or three evenings a week for bridge parties but have no time for Christian instruction in the home and often no time for the church, not even on Sunday. Devotees of the world never enjoy a growing spiritual life, nor an increasing loyalty to the church, nor love for the Bible, nor the joy of winning souls.

### ☉ Mother Dear

*O Mother Dear, my love for you  
Exceeds all word and song;  
Within my heart there ringeth true  
Thy love the whole day long.*

*Thy love outlasts all human love,  
Thy faith endures the test.  
Thy helpful love, like that above,  
Is noblest and the best.*

*O Mother Dear, O Mother Dear,  
Help me thy love to show;  
I ne'er can pay in any way  
The priceless debt I owe.*

—Selected.



Children taught in things spiritual in the home during their early years will usually show respect for Christ and the Bible and the church. Though they may drift into the far country, yet often the early teaching will cause them to come to themselves and to return to the old home and the Jesus way. Genuinely Christian homes wherein are mothers and fathers who love God supremely can do more than anything else in aiding the cause of Christian education.

"We would erect an altar, Lord, to Thee;  
And here at morning, noon, or evening pray;  
Our household gathered at Thy throne of grace,  
To seek Thy blessing on our unknown way.

"O that Thy children everywhere, our God,  
May in their homes to Thee an altar raise!  
For on our land Thy smile again may rest,  
If thou art honored by our prayer and praise!"

### EXALTS THE OLD TIME RELIGION

The changing of the old-fashioned home to our modern home may not be so alarming, for conditions are changed, but it is alarming if it means the passing of the old time religion out of the home. It is alarming if it means that the mothers and fathers of today are to be less devoted to Christ and his word and his church. It is alarming if it means the passing of the Christian home which would spell disaster for the next generation. The passing of the genuinely Christian home spells national destruction.

The annual observance of Mother's Day tends to awaken people to a realization of the value of the Christian homes and Christian training given them by their foreparents. A faithful minister, past four score years, said, "My early home was genuinely Christian. The rod was there and obedience was taught. I never argued with my parents. When they told me what to do, I obeyed quickly. As I look now at the picture of my mother and father I cannot thank God enough that he gave me such parents. I go out in my pastoral work and I do not find enough such homes. I find children commanding parents and parents obeying. May the order be soon changed".

O the pressing need of more genuinely Christian mothers in twentieth century homes, mothers who know by experience the meaning of the old time religion. A minister made a call at a certain Christian home, a little girl answered the bell. He asked for her mother, and she

(Continued on page 8)

## Tributes of the Great to MOTHER

By Ord Gehman

At this glorious season of the year our minds turn toward our mothers in an especial way. Every day should be Mother's Day, but it is well that we set aside one day above all others in honor of our mothers. This profound sense of respect and tribute comes from rich and poor alike. It flows from the hearts of the masters as well as from the hearts of servants. It gushes forth like a mighty rived from the lips of great men and leaders as well as from humble followers.

The mother constantly comes to the surface in the life of a man. Mothers do not realize the great force which they exert upon developing and unfolding lives. Someone has said, "The hand that rocks the cradle rules the world." By knowing the mother of Jesus we are better fitted to understand and appreciate the perfect humanity

of his life. Christendom will never be able to forget the words of our blessed Master as he hanged on the cross. In that moment of desperate agony he remembered his mother as she stood at the foot of the Cross. He was concerned about her.

Napoleon once said that the future destiny of a child is always the work of the mother. The comment of Chas. Dickens upon his mother was this—"I think it must somewhere be written that the virtues of mothers shall be visited on their children, as well as the sins of the fathers." It has been said that Washington's mother was a mother in the highest and truest sense of the word. He said of her, "I attribute all my success in life to the moral, intellectual, and physical education which I received from my mother." Lincoln said of his mother—"All that I am, and have, and hope to be, I owe to my angel mother." Hear the words of Henry Ward Beecher as he praises his mother—"Mother's heart is the child's school room."

A certain poet has paid the following tribute to Mother:

To her care have been entrusted  
All the heroes of the lands;  
Still the fate of church and nation  
Holds she in her slender hands.  
Guiding wilful feet and faltering  
On through childhood's happy years.  
On through youth with its temptations,  
With its hopes, its doubts, its fears;  
Cultivating all that's noble,  
Gently chiding all that's wrong,  
Till her children gather 'round her;  
Men and women, pure and strong,  
By the quiet ministrations,  
In the little realm of home,  
For the structure of the ages,  
She hath laid the corner-stone. —Selected.

Joaquin Miller has paid tribute to Motherhood in the following lines:—

The bravest battle that ever was fought,  
Shall I tell you where and when?  
On the maps of the world you'll find it not,  
'Twas fought by the mothers of men.

Nay, not with cannon or battle shot,  
With sword or nobler pen;  
Nay, not with eloquent word or thought  
From mouth of wonderful men.

But deep in a walled up woman's heart—  
Of woman that would not yield,  
But bravely, silently bore her part—  
Lo! there is the battle field.

No marshaling troop, no bivouac song,  
No banner to gleam and wave!  
But oh, these battles, they last so long—  
From babyhood to the grave.

Thomas Carlyle said—"My kind mother did me one especially invaluable service: she taught me, less indeed by word than by act and daily reverent look and habitude, her own simple version of Christian faith."

And so we honor Mothers today, let us not forget to thank our all-wise God who "has blessed us with every spiritual blessing." Motherhood has been referred to as a great venture of faith. It is no accident, therefore, that the mothers of Christendom have lived by faith in the Lord Jesus Christ.

Ashland, Ohio.



# The Permanent Significance of the ASCENSION OF CHRIST

By W. C. Benschoff

And when he had spoken these things, while they beheld, he was taken up; and a cloud received him out of their sight.—Acts 1:9.



Here is portrayed the wondrous miracle by which our Lord concluded his sojourn on earth. His teachings were ended, the commission had been given. Lifting up wounded hands over the disciples, he pronounced a farewell benediction. As they listened and looked, he was parted from them, borne upwards, until a cloud received him, and veiled him from their sight. He left the proof, as far as could be shown, that he returned from earth to heaven.

The ascension is but one of the many historical events in the life and ministry of Christ. As the birth marked the beginning, so the ascension marked the conclusion of our Lord among men. But is this the end, has Christ ceased to be, or does he continue vitally related to the affairs of the human race? Taken together, Christ has, by the experiences through which he passed, completed a plan of redemption. By his perfect life, he qualified as a sacrifice for sin; by his death on the cross he atoned for sin; by his resurrection he vindicated his Messianic claim and justified the believer. Having completed the purpose for which he took upon himself the body of flesh, he ascended to the right hand of the Father; having begun a good work, he will complete it.

The permanent significance of the ascension of Christ must be found in the things which he has done. Christ has gone back to the Father as he said he would. (Jno. 16:5, 16, 28.) He is now at the right hand of the Father. (Rom. 8:34; Col. 3:1.) There are three who give their testimony that they have seen Christ since the ascension, Stephen, Paul and John. Prior to his leaving the world to go back to the Father Christ made three promises. The first of these, "I will pray the Father for you" (Jno. 14:16; 16:26). The fact that Christ continues his ministry of prayer is too much lost sight of by the believer. While Satan accuses us before God day and night (Rev. 12:10), Christ ever liveth to make intercession for us. His praying up yonder keeps us down here. He is touched with the feeling of our infirmities, offers himself in perpetual sacrifice, and never ceases to pray the Father in our behalf. In these days of suffering and sorrow, when sickness, loss and bereavement is the lot of many of God's believing children, how comforting to know that Jesus, our Savior and Friend, "touched with the feeling

of our infirmities," is praying for us. We do not know all that is going on in heaven but this we know, that the Christ who has saved us continues his concern and compassion in our behalf. To him then we may go with all our cares, for he careth for us. We can take to him our sorrows and trials, our failures and heartaches. He is ever ready to hear us.

A second promise made by Christ is that he would send the Holy Spirit. (See John 14:16, 26; 15:26; 16:7-11.) This promise he has faithfully kept. The baptism of the Holy Spirit on the day of Pentecost is one of the outstanding events of all time. The coming of the Holy Spirit depended upon Christ's going away, "if I go not away, the Comforter will not come unto you: but if I depart, I will send him unto you." The object here is not to establish the fact of the personality of the Holy Spirit, nor to elaborate upon his work. That the Spirit is a person is everywhere assumed throughout the Word; his work in this dispensation of grace is clearly defined. He possesses the attributes of personality, and does a work which only a person can do. His work, briefly stated, is to represent Christ, to carry on the work which Christ began. He came not to speak of himself but to take the things of Christ and show them unto us. In relation to the man of the world, the Holy Spirit reproves him of sin, righteousness and judgment; of the awfulness of the sin of rejecting Christ, of the fact of Christ's righteousness, of the judgment of Satan and all those who are in service to him. All who turn unto God through faith in Christ, the Holy Spirit regenerates, making them new creatures in Christ Jesus. Nor does the Spirit then cease his interest, but indwells the believer to teach and comfort. He prays for the believer, making intercession for him with groanings which cannot be uttered (Rom. 8:26). As the vicar of Christ the Holy Spirit empowers and directs the church in her work of redeeming men.

A third promise made by Christ prior to his going away was this, "I will come again" (John 14:3). He speaks of his coming in parable and open discourse. He tells his disciples that a householder called his servants about him, gave to each one of them a work to do, bade the porter to watch and said, "I am going into a far country, but I am coming back at an hour when ye think not." "It may be at eve-

## "GO YE"

By E. R. Mathers

*O hear! It is the voice of Him,  
By whom the grave was riven,  
He stands, once more, on Olivet,  
And with him—the eleven;  
'Tis forty days from Easter morn,  
Since death's foul bands did gird,  
And, by those first at empty tomb,  
His glad "All Hail" was heard.*

*He speaks! As veiling clouds o'er-hang,  
The rift in Heaven to hide,  
With up-lift hands, His blessing rests  
On them who, by His side,  
Had walked the shores of Galilee,  
Had shared His every need,  
And, waiting now, with burning hearts,  
His last command to heed.*

*"Go ye! But tarry yet awhile,  
In prayer your faith renew.  
The Holy Ghost, as tongues of fire,  
Shall you with power endue;  
Then, in that strength, go bravely forth,  
My message to defend,  
And, lo, with you I, too, shall go,  
E'en till the age shall end."*

*"Go ye!" O thou of virile youth,  
Hearest thou that voice today?  
Feelest not an urge—thy Pentecost  
Might strength give to obey?  
Then, haste thee, go, time waiteth not,  
To him thy will NOW yield,  
Thy talents, friends, thy life, thy all,  
For home or foreign field.*

*If thou but heed the Master's call,  
Will lend a listening ear,  
And, yielded, says: "Here Lord, send me,  
No matter, far or near;"  
Then thou that voice again shall hear,  
O joy! Not "Go" but "Come,"  
His kingdom thou, with Him, shall share,  
For all thou hast "well done."  
Lincoln, Nebraska.*



ning when the sun is low, it may be at midnight, in the deepest darkness and when the stars arise. It may be in the cock crowing when the night begins to advance, or it may be in the gray morning when the dawn begins to turn through rose and purple to the gold of day." Hear him as he speaks. It is the night of the last supper, when every heart is filled with sadness. He has just made clear that fact of his going away. Knowing their thoughts, "He bids them look up at the crystalline arch of the nightly stars, and speaks to them words that should be let with diamond pointed pen into the face of an eternal rock, such words as these, "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself: that where I am, there ye may be also."

The coming of Christ is the blessed hope. "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ." Titus 2:13. From his vantage point at the right hand of the Father, our blessed Lord is carrying on his work. The objective of Christ in this dispensation of grace is to gather out from among the nations of the earth a people for his name (Acts 15: 14). He works through the Holy Spirit, the ministry of the Word and the testimony of the believer. Truly we are laborers together with God (1 Cor. 3:9). This work of "gathering out" having been completed, our Lord will terminate this day of grace, the times of the Gentiles will come to an end. The event which will mark the close of this dispensation will be the coming of Christ in the air for the church. Tribulation will be the lot of those left upon the earth, such as the world has never seen. In due course of time, man having run his limit of sin and rebellion, and, having exalted himself as God, Christ will come with the saints to execute righteous judgment, and establish himself as King upon the throne of David. From here he will rule the world, ultimately restoring all things, establishing the new heavens and the new earth.

Truly there is a permanent significance attached to the ascension of Christ. By his love and grace he has saved us, by his power he keeps us. We have the witness of the Spirit that we are the children of God and joint-heirs with Christ. The heavens which received him, will again give him, to the praise of God the Father, to his everlasting kingship, and to the eternal glorifying of all those who have come unto God by Faith in him.

Waynesboro, Pennsylvania.

## Some Benefits of the Observance of Mother's Day

(Continued from page 6)

said, "are you sick?" He said he was not, and she asked, "Are you hurt?" "No." Then she said, "Do you want help for any one sick or hurt?" "No, not that." Her next word was, "Then you can't see Mamma, for she prays from nine to ten o'clock." It was twenty minutes past nine then. He sat down and waited forty minutes to see her. At ten o'clock she came in with the light of glory on her face, and at once the minister knew why that home was so godly and bright. He knew why her two sons were in the Seminary preparing to preach the gospel, and why her daughter was preparing to be a missionary. Satan and all his cohorts cannot tear a boy or girl away from the paths of righteousness when brought up in a home where the old time religion reigns supreme.

"What can a mother give her children  
More than a faith that will not dim?  
Take it my dear ones—hold it forever,  
A lamp for a lifetime—faith in him!"

Let us pray this prayer: May the observance of Mother's Day this year exalt Christian Motherhood, the Christian home and the old time religion.

Smithville, Ohio.

## SIGNIFICANT NEWS AND VIEWS

### THE NAVAL RIVALRY GOES ON

It is a sad situation that five years after this country led the world toward peace in the initiation and signing of the Kellogg Past for the outlawry of war, the United States should now be using its vast power and resources to stimulate a new naval rivalry that bids fair to surpass anything in the past except during a period of actual war.

The Vinson Bill, passed by both Houses of Congress, authorizes a program of naval construction involving an expenditure of nearly a billion dollars, exceeding anything in the peace-time history of this country except in 1916. Just what danger are we averting or preparing against by this immense naval activity? The immediate effect has been to increase the menace, if it exists, by stimulating bigger navy programs in both Great Britain and Japan. Instead of finding means of alliance with the peace forces in other countries, our naval expansion policy is arousing and strengthening the advocates of preparedness against the United States. In Japan this reaction was immediate. In Great Britain the effect has not been so much to increase naval activity, but to weaken the strong forces of opposition to a naval expansion, for which Ramsay MacDonald, of all people, bears the responsibility. **The Manchester Guardian**, that true organ of liberalism and peace, protesting vigorously against Britain's increased naval expenditure, is manifestly disheartened by the new strength that our action has given to British Tories and jingoes.—Advance.

### THE POPE KNOWS

A Reuter telegram from Vatican City published in the **Manchester Guardian** contains the following interesting statement:

**The Pope also denounced Protestant propaganda in Italy, "which extends from the Alps to Etna and cannot but cause grievous harm to souls and offence to the Divine Redeemer who has suffered so much through it."**

Of course the Pope, who is the vicegerent of Jesus Christ, knows whereof he speaks. Nevertheless, some of us may be pardoned for wondering whether Catholic propaganda in Protestant countries does not grieve the Redeemer just as much as Protestant propaganda in Catholic countries. Protestants usually give Catholics all the privileges of freely proclaiming their faith and making all the converts they can. Catholics, on the other hand, wherever they have the power, have prevented Protestant propaganda by every means available. Before the Spanish revolution, no Protestant church in Spain was allowed to have a door which opened on the front street, and every obstacle possible was thrown in the way of Evangelical preaching. In spite of numberless restraints, the reformed faith is making progress in Italy and it is this fact which gives the Holy Father so much unrest. The schisms in Christendom are greatly to be regretted but the way out is not by arbitrary repression in the interest of one group but rather by courteous treatment and fair consideration to all.—F. D. Kershner in "The Christian-Evangelist."

### LOTTERIES

Another fruit of repeal and the entire disposition to seek income from any source is the widespread hankering after Government lotteries. Not only has the Republican party in Massachusetts endorsed the use of a lottery, but Mayor LaGuardia, of New York City, supposedly a reform mayor, is proposing one, and the matter has reached Congress itself. The latest arguments are exactly the arguments used for repeal. In other words, the people are going to gamble anyway, so why should not the Government legalize it and get something out of it? The money is going out to the foreign lotteries, and we ought to keep it in this country. We are



swiftly getting to the place where the American people will consent to any form of sin if the sinners will pay them a fee. It is the system of indulgences against which Luther stormed so vigorously back in the Middle Ages.—Christian Standard.

## "I Thought of You, Mother"

(Continued from page 4)

early manhood, was a brilliant but dissolute teacher of rhetoric. His earnest Christian mother was grieved over her son's career, and never ceased to pray and to hope that he would eventually become a Christian. And he did; her persevering faith was finally rewarded. How great an achievement it was to bring that young man to an acceptance of Christ! How great an influence she exercised upon the Christian church through him! Even so have hosts of Christian mothers wrought far beyond their understanding by directing the steps of their children in the Christian way. And countless numbers of Christian men and women can thank God that their feet have never strayed into evil ways but have followed in the paths of righteousness from their childhood because of the watchful care, guidance, prayer and exemplary Christian life of a mother. That is a blessed memory.

How fine a ministry has that mother rendered whose son or daughter can look back in memory and say with a thrill of joy and gratitude:

"O mother, when I think of thee,  
'Tis but a step to Calvary;  
Thy gentle hand upon my brow  
Is leading me to Jesus now."

## OUR BIBLE STUDY DEPARTMENT

### Studies in the Book of Revelation

Study Number Twenty-Seven

By R. I. Humberd

#### Satan the Accuser

There is but one possible outcome to this battle. The dragon and his angels, "prevailed not; neither was their place found any more in heaven" (Rev. 12:8).

At the present time Satan has access to heaven, but that privilege will soon be denied him for "he was cast out unto the earth, and his angels were cast out with him" (vs. 9).

When Satan is cast out of heaven it is a time of great rejoicing, "for the accuser of our brethren is cast down, which accused them before our God day and night (Rev. 12:10).

Satan delights to cause God's people to stumble and then accuse them before God. "There, God, did you see Mr. So and So make that shady deal today? He is one of your Christians." One time he was no doubt before God accusing the godly for their misdeeds when God interrupted him and said, "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man?" (Job 1:8).

God was proud of Job. Satan could see no fault in him and did not accuse him before God. How it ought to influence our conduct, when we realize that our names are no doubt mentioned by Satan as he taunts God with the failures of his people.

#### A Bloodless Battle

This battle in heaven is a bloodless battle. There are many battles of words and the man who wins in the argument is easily recognized. Michael has fought with Satan before. When Satan desired Moses's body there was a battle of words and Michael won for he turned the matter over to God and said, "The Lord rebuke thee" (Jude 9).

When Christ had a conflict with Satan, he defeated him in a battle of words—He merely said, "It is written" and Satan recognized his defeat and "Then the devil leaveth him" (Matt. 4:11).

So it is here, "They overcame him by the blood of the Lamb and by the word of their testimony" (Rev. 12:11).

The weakest child of God can plead the shed blood of Christ and no power of hell can stand against it.

In one of my pastorates a woman told me an incident in her life. She was living with an unbelieving brother. One night she was saved at a revival meeting held by L. S. Bauman. Next morning she felt that she should ask a blessing at the breakfast table but feared her brother. After a great battle had raged in her heart, she went to the kitchen and said, "there's power in the blood". Immediately a great peace came into her heart and she asked the blessing at the table and later had the joy of seeing her brother's conversion.

#### Satan's Wrath

"Woe to the inhabitants of earth and of the sea! for the devil is come down unto you, having great wrath, because he knoweth that he hath a short time" (Rev. 12:12).

Satan knows that his doom is certain, yet he goes on in his evil purpose, "day and night". The demons of Gadara knowing that torment was their lot cried out when Christ approached, "art thou come hither to torment us before the time?" (Matt. 8:29).

How often we as Christians get discouraged and feel like quitting even though we know that all things work together for our good (Rom. 8:28) and that reward is certain at the end of life. Yet Satan keeps on "day and night" knowing full well that his defeat is certain. How much good would be accomplished if we would work for our Lord with such strength of purpose as Satan works against him.

#### The Great Tribulation

Satan knows that his time is short and in great wrath he sets about to fight God to the last ditch. This will bring on a time of "tribulation such as was not since the beginning of the world to this time, no, nor ever shall be" (Matt. 24:21).

Satan stood ready to devour the "child as soon as it was born" (Rev. 12:4), but "her child was caught up unto God", that is, Christ ascended back to heaven. As we have seen in former studies, this woman is Israel and the manchild is Christ.

"And the woman fled into the wilderness where she hath a place prepared of God, that they should feed her there a thousand two hundred and three score days" (Rev. 12:6).

#### The Bible and Time

We must pause long enough to explain one method of Bible time, or all will be confusion. The Bible often speaks right along as though nothing has happened, while in fact there may be a break of centuries in a little semi-colon or comma. It is thus here. Verse 5 is dealing with Christ's first coming and his ascension, while verse 6 jumps clear beyond the end of the church age. Thus we can see that the period separates some nineteen hundred years of time.

#### Christ at Nazareth

When Christ went back to Nazareth he read from Isaiah 61:1, "The spirit of the Lord is upon me, because he hath anointed me—to preach the acceptable year of the Lord" (Luke 4:18). He closed the book and said, "This day is this scripture fulfilled in your ears".

When we turn to Isaiah 61:1 we see that he did a strange thing, he stopped at a comma. Only a few words remain in the sentence. Why did he not complete the sentence?

We note that he said, "This day is this scripture fulfilled in your ears." That is, when he stopped at the comma he could say that the first part of the verse applied to his first coming but had he completed the verse he could not have said that, for "The day of the vengeance of our God" has to do with his second coming. Thus we see that a comma separated over nineteen hundred years of time.

#### Church Age Ignored

The same principle is seen in Daniel 9:26 and 27 and also in Malachi 3:1.

Since Revelation 12 has to do with Israel and not the church, God again uses the same principle and separates verses five and six with nineteen hundred years. He passes over the present Gentile church age and couples the time when Israel rejected the first coming, to the time when he is preparing for his second coming, as though there is no break in his dealing with the Jews.

Martinsburg, Pennsylvania.



W. I. DUKER,  
President  
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# The Early Church was Premillennial

By A. J. Frost, D.D.

We are sometimes asked the following question: "Were not the early Christians postmillennial in their faith, and is not premillennialism a comparatively modern doctrine?" We answer, the exact opposite is the truth of the matter. The early church, down to the fourth century, was almost entirely premillennial; while the postmillennial advent is a modern hypothesis not more than 250 years old.

Our proofs of this statement are ready at hand:

1. The Testimony of the Christian Fathers, the Apostolic Fathers, the Greek Fathers and the Latin Fathers are a unit on this subject.

The Apostolic Fathers were Barnabas, the fellow-laborer of Paul (A. D. 7), Clement of Rome, (A. D. 96), Hermes, (A. D. 100), Ignatius, (A. D. 100), Polycarp a disciple of John, (A. D. 108), Paphias, (A. D. 116), Justin Martyr, (A. D. 150), Irenaeus, (A. D. 178), Tertullian, (A. D. 200), Nepos, (A. D. 262), Lactantius, (A. D. 300) and Victorinus, (A. D. 303). These all testify in favor of the premillennial advent of our Lord. "All were at one" says Dorner "men of the Johannine school, like Polycarp and Papias, of the Pauline, like Ignatius and Clement of Rome; of the Petrine, like Barnabas, or that of James; like Hermes and Hegesippus." The Premillennial advent was the common inheritance of both Jewish and Gentile Christians and passed from the Jewish Christian to the Gentile Christian Church precisely in the way the Gospel passed. It was fragrant at Antioch as at Jerusalem; at Rome as at Ephesus. History has no consensus more unanimous for any doctrine than is the consensus of the Apostolic Fathers for the premillennial advent of Christ." (J. H. Brookes.)

2. The Testimony of the Christian Apologists. All the early Christian Apologists, save Origen and his transcendental school, are in accord with the Apostolic Fathers in regard to the reign of Christ on earth 1,000 years. The testimony of Hippolytus, the martyr, a disciple of Irenaeus, Cyprian, the proto-martyr, of Carthage; Commodian, "the genius of virtue", Nepos, the learned bishop and poet of Arsinoe, Methodius, the martyr whose last battle was against the destructive school of Origen, Victorinus, the martyr, Gregory, of Nyssa, Sulpicius, Severus, Paulinus, the friend of Athanasius is all on the side of the premillennial advent of our Lord. All the Apostolic Fathers, all the Apologists, and all primitive expositors, except Origen, and the few who rejected the Apocalypse, were firm in the belief that Christ would return and reign on the earth a thousand years.

3. Testimony of the Church Historians. Gieseler, a most accurate historian, says, "In all the writings of these centuries chiliasm is so distinctly and prominently mentioned that we can not hesitate in regarding it as the general belief of that age." Arch-

bishop Mede declares that Chiliasm was the general belief of all orthodox Christians in the age immediately following the Apostles, and none were known to deny it but the heretics who denied the resurrection." Hase affirms that "It was the old and popular faith." "The stream of all antiquity—best approved by Jerome, Hebrews, Greeks and Latins,—ran that way." (Homes.) Muencher says "It was universally received by almost all teachers." Desprer confesses, that "the writer of the Apocalypse meant to assert a literal reign of Christ and his saints upon earth for a thousand years."

Bishop Russell, a postmillennialist affirms that "down to the beginning of the fourth century the sure and certain hope entertained by the Christian world, that the Redeemer would appear on earth and exercise authority during a 1,000 years, was universal." Neander says, "The early Christians held that the struggle between the Church and the Pagan state would endure till the triumph brought about from without by the return of Christ to Judgment." Hengstenberg says, "Chiliasm is the necessary consequence of the Protestant view, for the 1,000 years' reign, according to the Apocalypse, begins only with the destruction of the Beast." "Chiliasm obtained an almost universal diffusion through the Church." Hagenbach says, "In all the works of this period (the first two centuries) millenarianism is so prominent we can not hesitate to consider it universal in an age when such sensuous motives were certainly not unnecessary to animate men to suffer for Christianity."

Chillingworth says, "It was the doctrine believed and taught by the most eminent Fathers of the Age next after the Apostles, and by none of that Age opposed or condemned. Whatsoever doctrine is believed and taught by most of the Fathers of any Age of the Church, and by none of their contemporaries opposed or condemned, that is to be esteemed the catholic doctrine of their times; but the doctrine of the millen-

narian was believed and taught by the most eminent Fathers of the Age next after the Apostles, and by none of that Age opposed or condemned, therefore it was the catholic doctrine of the church of those times."

Tertullian speaks of it as "The common doctrine of the early Church," Mosheim says, "It is certain that in the second century, the opinion that Christ would reign 1,000 years on the earth was diffused over a great part of Christendom, and that the most eminent Doctors favored it and no controversy was moved by them who taught otherwise."

Kitto's Encyclopedia (Article "Millennium") says, "This doctrine may be regarded as generally prevalent in the second century. Origen, in the third century, was the first who wrote in opposition to it."

Dr. Phillip Schaff says, "The most striking point in the eschatology of the ancient church is the widely current and very prominent chiliasm or the doctrine of a visible reign of Christ in glory, on earth with the risen saints for 1,000 years." Dr. Shedd, a postmillennialist, says, "The most flourishing time of premillennialism was from A. D. 150 to 250." Thus it is admitted by postmillennialists like Shedd, Neander, Mosheim, Bishop Russell, Burton and even by the Roman historian Gibbon, that premillennialism was the almost universally accepted orthodox doctrine of the Christian Church for the first three hundred years after Christ. Not one solitary writer can be named, except Origen, during that early period who opposed this doctrine. Tertullian maintained "Whatever is first is true; whatever is later is adulterate." "In other words whatever doctrine is true is not new; postmillennialism is new but not true." Faber says, "If a doctrine totally unknown to the primitive Church which received her theology immediately from the hands of the disciples of the apostles, springs up in a subsequent age, such doctrine stands on its very front with the brand of human invention." Thus we have quoted from all the great church historians testifying that the premillennial advent of our Lord was the doctrine of the early church down to the beginning of the fourth century.

Professor Harnack, the greatest living patristic scholar, adds the weight of his testimony to this remarkable consensus of writers upon ecclesiastical history. Even our own Dr. Geo. P. Fisher, professor of Church History for years in Yale University, declares that "from the Apostolic Age up to Constantine, the belief in a millennial kingdom on earth to follow the second advent of Christ was widely diffused. The Christian regarded Christ's reign on earth as limited in duration and as only a prelude to the heavenly estate of spiritual blessedness. The millennium or chiliastic belief is found in Justin, Irenaeus and Tertullian."

4. Testimony of the Reformers. From the time of the union of Church and State under Constantine, A. D. 325, to the Reformation there was a long dark night 1,300 years. This was regarded by the Roman Catholics as the Millennium! The devil's Millennium surely. All strictly orthodox doctrines including "The Blessed hope—the glorious appearing of our Great God and Savior Jesus Christ" dropped out of sight.

But with the dawn of the Reformation they came grandly to the front again. Calvin, Zwingli, Melancthon, Luther, Knox, and later still, the Wesleys avowed the premillennial advent of our Lord.

## White Gift Offering

The following White Gift Offerings have been received since the report made in the Brethren Evangelist on March 10, 1934.

Previous total .....	\$1,630.02
Ashland Ohio (additional) .....	6.00
*Osceola, Indiana .....	1.00
Pittsburgh, Pennsylvania .....	11.81
*Vandergrift, Pennsylvania .....	5.00
Long Beach, Calif., Second .....	5.00
*LaVerne, California .....	55.60

\$1,714.43

A star before the name of the church indicates an increase over last year's offering.

K. M. MONROE,  
Nat. S. S. Board Treasurer.



Page after page of their writings can be advanced endorsing this faith of the martyrs.

"Among the English reformers true chivalry made its appearance. In the bloom-time of the Reformation in English, the time of Cranmer and Hopper, Latimer and Ridley, the time when Bucer taught at Cambridge, and Peter Martyr at Oxford this faith of the early Church once more lifted its head." Whenever the Church becomes biblical and spiritual, this doctrine of the premillennial advent revives. It seems to

(Continued on page 12)

Studying the  
**SUNDAY SCHOOL LESSON**  
at the Family Altar  
By William S. Crick

**CHRISTIANITY AND PATRIOTISM**

(Lesson for May 13, 1934)

Lesson Text: Matt. 22:15-22, 34-40; Golden Text: Matt. 22:37-39  
**MONDAY**

**Christianity and Patriotism. Mt. 22:15-22.** We may be thankful that we are privileged to study this significant episode in the life of our Lord as "Christianity and Patriotism" and not "Christianity or Patriotism". How much longer we may be permitted to worship God according to the dictates of conscience, and voluntarily to obey the State, is causing many believers grave concern. Jesus implies that we have certain rights and privileges as well as duties, both as Christians and as citizens. Surely, the Christian owes allegiance to constituted government, and should throw his moral support on the side of righteous government and social justice. Likewise, the State has no Scriptural authority to encroach upon the dictates of a scripturally enlightened conscience.

**TUESDAY**

**The Great Commandment. Mt. 22:24-30.** After the Herodians with their ambiguous question about paying tribute to Caesar, had been outsmarted, by our Lord, the materialistic Sadducees sought to ridicule the teaching on the resurrection by propounding the hypothetical question about the status of the woman often married. Although the crowds "marvelled" and "were astonished" at Jesus' consummate answers, the Pharisees undertook to get glory to themselves and embarrass Jesus by asking his opinion on the trite and moot question: "Which is the greatest commandment of the law?" Not that it made any particular difference to the Pharisees what the right answer was, they calculated that whatever his reply, he would expose himself to contradiction. In these three onslaughts, Jesus answered for all time the arguments of the rationalists.

**WEDNESDAY**

**The Royal Law. Jas. 2:5-13.** What a happy characterization of James—"The Royal Law"! Jesus summarized: Upon this principle—love—"hang all the law and the prophets." "Thou shalt love God—and thy neighbor", Jesus replied to his sneering questioners. Consider the royalty, majesty, dignity and power of that Kingdom principle—love. Paul declared: "The Greatest of these is love!" Peter, in his admonition to super-add "to your faith . . ." climaxed the

seven elements of noble Christian character with "love". (2 Pet. 1:5-7). It is the motive which prompted God to give "His only Begotten Son". It is the principle of the "New Commandment" (John 13:34, 35), which Jesus, in his upper room discourses, gave the sorrowing disciples: "That ye 'love' one another, as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love, one for another."

**THURSDAY**

**The Responsibility of Rulers. Job 34:10-20.** Not only is the Christian patriot—the private citizen—to "love God", love his fellowman, and honor those in authority over him. But also civil authorities have a responsibility to their subjects—and to God! The fourth debater with the afflicted Job, Elihu, is made to ask: "Shall the very hater of right control? Doth one say to a king: 'Abandoned one'? Or 'Lawless one' unto nobles?" (Rotherham). Civil authorities are amenable to God, according to St. Paul in Romans 13:1: "Let every soul be subject to the higher (civil) powers. For there is no power but of God; and the powers (authorities) that be are ordained of God!" If St. Paul so commanded in reference to the political authorities of Imperial Rome of his day, with their notorious despotism, cruelty, and godlessness, how much more does his command apply to us in a democracy.

**FRIDAY**

**Respect for Authority. Acts 19:35-41.** Here Dr. Luke, the author of The Acts of the Apostles, gives us an example of the constructive functioning of civil authority in the Roman colony, Ephesus, in the first century. When St. Paul ran amuck of the trades union in Ephesus, and a riot was precipitated, the town clerk called a meeting of the city fathers, rebuked the populace for their ill-advised agitation, and released the missionaries. More than once the missionary parties received more just treatment at the hands of Roman authori-

ties, than they did at the hands of their own countrymen and co-religionists—the Jews. St. Paul escaped assassination at the hands of the infuriated Jerusalem authorities because Roman military and jurisprudence interfered. Even impetuous Simon Peter wrote: "Honor all men. Love the brotherhood. Fear God. Honor the king!" (1 Peter 2:17).

**SATURDAY**

**Good Citizenship. Rom. 13:1-7.** In this practical chapter, St. Paul sets forth two reasons for law observance: "Wherefore, ye must need be subject, not only for wrath (punishment for infringement)—but also for conscience's sake!" Surely, no Christian would deliberately court punishment from civil authorities, and surely a Christian wants to do what is right—because he is a Christian. Our public officials, legislators, judicials and executives, from the highest to the least, may fall far short of the ideal, BUT, surely a semblance of law and order is to be desired to social, economic, political and religious chaos. Let us remember that those radical theories which contemplate the overthrow of the political and economic structure, have, in their operation, jeopardized religious security.

**SUNDAY**

**Fulfilling the Law. Rom. 13:8-14.** What an appropriate Scripture meditation for "Mother's Day". "Love worketh no ill to his neighbor—therefore, love is the fulfilling of the law!" Any other commandment is briefly comprehended in this saying (of Jesus): "Thou shalt love thy neighbor as thyself!" What effective discipline is that motivated by a Christian mother's love. What magnificent authority is that where love is the law of the realm. "Love is the bond of perfectness!" (Col. 3:14), and is a much more efficient harmonizer and stabilizer than greed, fear, hunger, or necessity. "If ye love me—ye will keep my commandments" said Jesus. Let us covenant anew to love our Mother's God with the fervor, simplicity and sincerity which she exemplified.

<b>E. M. RIDDLE,</b> President Waterloo, Iowa	<b>CHRISTIAN ENDEAVOR AT WORK</b> C. D. WHITMER, Editor, South Bend, Ind.	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	<b>B</b> RETHERN <b>C</b> HRISTIAN <b>E</b> NDEAVOR RINGING <b>H</b> URCH <b>X</b> TENSION Y <b>U</b> NCONSECRATED <b>V</b> ANGELISM	2301 13th St. N. E., Canton, Ohio

## Selected Suggestions for Summer Activities

### SUMMER ACTIVITIES

By Frederick L. Mintel

"Swat the Summer Slump" is an expression I heard recently, and it has a wealth of meaning. Too many of our societies follow the line of least resistance by ceasing all their activities for the entire summer period. Many others look forward to this season of the year as a time to introduce certain special features and to render a distinctive service which is peculiarly appropriate to summer days. For example, some of these societies will take complete charge of the Sunday evening church services during the summer. This valued service to the church would be lost entirely if these particular societies "closed for the season" as some of our groups do.

**Outdoor Meetings.** Summer is the ideal

time for outdoor picnics, hikes, and other social and recreational features. It is also the best time for outdoor meetings, vesper services on the church lawn, or, if possible, on the shore near an attractive body of water. Such meetings are a wonderful inspiration.

**Service Suggestions in General.** There will be many opportunities for Endeavorers to assist in the work of the Daily Vacation Bible Schools. Those who are not regularly teaching in the Sunday school may serve as substitutes during the vacation period. Some may desire to cooperate with the community playground work. There is yet time to line up some of your members as delegates to summer conferences, especially those that will not take place until August. Get in some worthwhile reading during the sum-



mer. Plan a picnic to your nearest fresh-air home or camp, and let the children play with you. Provide a treat for them. This has a twofold purpose in that it gives you an opportunity to render a real service to these underprivileged children, and, further, it brings your Endeavorers in direct contact with the fresh-air work, thus increasing their interest in its promotion. Cooperate with the leaders of your nearest fresh-air home by supplying speakers and class leaders for their Sunday services.

## SUMMER SUGGESTIONS FOR INTER-MEDIATES

By Mrs. Nina Rowland Gano

Wherever and whenever possible, have outdoor meetings. Learn nature hymns and Bible passages. Invite former members who have been away at school and college to lead your meetings and speak. Invite a neighboring society to go with you on a picnic. Compete in athletic events, and close with a vesper service. Attendance is likely to be irregular, therefore distribute envelopes to all members with the request that the missionary offering be placed in the envelope when absent from the meeting. There is a very charming outdoor play, "Ten Thousand Miles for a Book," for those who are ambitious enough to undertake it. Its scenes are laid about a camp-fire in an Indian lodge. The middle scene must be recited as the experience of the red man on his quest.

## SUMMER SUGGESTIONS FOR JUNIOR LEADERS

By Mrs. John T. Sproul

Give out cards with dots on them to be pricked every day the Bible is read. Also have a mite-box in which to drop the usual weekly offering. Let the children do handwork, and give credits in the fall for all work turned in. Some of our boys and girls will attend the Daily Vacation Bible Schools, and will make toys, garments, and other articles. Some will take advantage of the abundance of flowers growing in their yards at this season of the year, and will distribute bouquets to the sick and aged.

## THE EARLY CHURCH WAS PREMILLENNIAL

(Continued from page 11)

flourish in the most devout and religious atmosphere of the time.

This testimony of the reformers is also the Testimony of the Confessions. The Confession of Milan, the Augsburg Confession, the Helvetic Confession, the Anglican Confession, and the Westminster Confession are all in accord with the premillennial advent of our Lord. Protestants have never regarded it as a heresy but as a peculiarity.

5. The Testimony of Devout Biblical Expositors. Dean Alford says, "It is a strange sight in these days to see expositors who are among the first in their reverence for antiquity, complacently casting aside the most cogent instance of consensus which primitive antiquity presents. If the first resurrection may be understood to mean a spiritual rising with Christ; while the second means a literal rising from the grave, then there is an end of all significance in language, and Scripture is wiped out as a definite testimony to any thing." Dean Alford also says, that since the French Revolution "the majority of Apocalyptic interpreters, both in number, learning and re-

search, adopt the premillennial advent following the plain and undeniable sense of the sacred text."

For want of time and space we cannot quote other eminent Biblical expositors. We can only give a partial list of their names, e. g., Ellicott, Tregelles, Godet, Stier, Delitzsch, Lange, Olshausen, DeWette, Meyer, Jamieson and Faussett, Schaff, Bengel, "clarum et venerabile nomen." Canon Ryle and a host of others. We have it on the authority of Dr. James H. Brookes that "The evangelical press, of England and Germany has not in the last fifty years published a commentary that is not premillennial." Even our own Dr. John A. Broadus, in his commentary on Matthew 24:39, says from this passage, "it follows that our Lord's coming certainly cannot be at the end of a thousand years of universal and perfect piety, for in that case all would know the exact time, and all would be devoutly and eagerly expecting the event."

6. The Testimony of Eminent Bible Scholars and Preachers. Probably the greatest preacher since the days of the Apostle Paul was Charles Haddon Spurgeon. Listen to his testimony when he says, "I do

## MY MOTHER

By Mildred Michael

*If there should be a Wishing Tree  
Where folks could go and on their knee  
Make known their hopes and dreams.  
Where just by wishing they'd become  
Exactly like their ideal one  
Toward whom their fancy leans.*

*I'd go among that motley throng  
And there I'd make my wishes known,  
And what you 'spose 'twould be?  
I would not rove from state to state  
And tales of travel oft relate,  
Nor sail upon the sea.*

*I would not wish to be a Queen  
Arrayed in robes of splendor's sheen,  
Nor be a Princess fair.  
I would not be a poetess,  
Nor would I be an authoress,  
Nor seek the limelight's glare.*

*To be a famous dancer I  
Have no desire whate'er to try.  
I want not wealth nor fame.  
I want to live the common life,  
Win over sin and over strife,  
Play fair whate'er the game.*

*I'd have a voice so kind and sweet  
'Twould better all I chance to meet  
All thru life's long pathway.  
I'd have a heart that blots out wrong  
And in it's stead holds there a song  
And knows the joy of play.*

*I'd have a twinkle in my eyes,  
A sense of humor, clean and wise,  
And lips that speak no evil.  
A word of praise for friend's success,  
Sweet sympathy for those depressed,  
Love, service, for my Savior.*

*I'd pass by all frivolities  
And wish for only qualities  
Which make life's worthwhile gain.  
I've found them all embodied in  
My ideal one—to be like her  
Fulfills my wish, my aim.*

*So when I find that Wishing Tree  
I'll wish like her some day to be,  
And kneeling there beside the others  
My wish I'll form into a prayer,  
"Lord, make me—keep me—fair and square  
And make me like—My Mother."  
Rossville, Indiana.*

look for his premillennial advent and expect he will come here again. Jesus our Lord is to be King of all the earth and rule all nations in a glorious personal reign."

We might give the names of a great multitude of preachers and scholars, both among the living and the dead. We shall mention only a few. Drs. Candlish and Guthrie, Robert Hall and Thomas Chalmers, Andrew and Horatius Bonar, McChesney, Adolph Saphir. In the United States such names as Duffield, Willis Lord, James H. Brookes, Dr. J. R. Graves, Dr. Craven, Parsons, Morehead, Patterson, Erdman, Dinwiddie, Marquis, John Wanamaker, besides many others who are presidents and professors in colleges and theological seminaries.

The Church of England has a brilliant constellation; Elliott, Maitland, Birk, Bickersteth, Melville, Rainsford, Baptist Noel Brock McNeil, Sir Isaac Newton, John Milton, men of first culture and position. In the Episcopal Church of the United States are the names of Bishop McIlvaine, Bishop Henshaw, Bishop Niles, Bishop Nicholson Hastings, and many others.

Among Congregationalists are Bancroft, Goodwin, Andrews, Russell, etc. Among Baptists, Dr. A. J. Gordon, Herr Saunders, Harris Evans, Stifler, Lorimer, Peters, Jacobs and many more. Among Methodists Durbin, Parker, Gilbert, Foster, Blackstone, Lummis and Nast.

On the other side of the sea again are the names of Gausson, Van Oosterzee, Schlegel, Auberlen, Baumgarten, Krummacher, Stier, Delitzsch, Ebrard, Hofman, Stockmayer, Koch, Lechler, Pfeider, Langem, Rothe Schinkel, DeWette, Christlieb, Hugh Miller, the Duke of Manchester, Tycho Brahe and Lord Napier.

It is a singular fact that nearly all the great evangelists and evangelistic pastors are premillennialists, Dwight L. Moody, George Campbell Morgan, F. B. Meyer, A. T. Pierson. Major Penn, the Texas evangelist Cornelius Woelfkin, Dr. Broughton, F. W. Farr, Elmore Harris, Prof. Torrey, Dr. H. G. Weston, Dr. Henson, Dr. J. Wilbur Chapman and all his corps of evangelists. Beiderwolf, Ostrom, Haldeman, Dr. L. W. Munhall, and Dr. Nathaniel West.

And if reports from the foreign field are true, the majority of missionaries are either premillennialists when they go to the heathen world or they become such before they return.

7. The Testimony of Postmillennialists. We have already mentioned several eminent church historians who were postmillennialists, such as Neander Mosheim, Russell, Burton, and Shedd. They all testify that the premillennial doctrine was universal for the first three hundred years of church history.

But we come now to place on the witness stand the actual father of the postmillennial theory, viz., Dr. Daniel Whitby, who was at first a Calvinist, then an Armenian, and then an Arian which by interpretation is a Unitarian. It is a significant fact that the first man who opposed the premillennial advent in the early centuries was Origen, a Universalist; and the first man to start the new theory of postmillennialism was Daniel Whitby, a Unitarian! This doctrine was never heard of by the Church Fathers, nor by the Christian Apologists, nor by the Roman Catholics for 1,300 years or by the Reformers. Dr. John Lillie, one of the most accomplished scholars of Edinburgh Uni-



versity declares that this doctrine of post-millennialism "is of recent origin. It is very questionable whether even so late as 250 years ago it had yet been heard of among good men! Not a trace is it to be found in the standards of Westminster, or in the Confessions, and other remains of the Reformation period; and quite as little in the Writings of the Fathers." The late Bishop Henshaw, of Rhode Island, says, "The commonly received opinion of a spiritual millennium consisting in a universal triumph of the Gospel; and the conversion of all nations for a thousand years before the coming of Christ is a novel doctrine unknown to the Church for the space of 1,600 years. So far as we have been able to investigate its history, it was first advanced by Rev. Dr. Whitby, the Commentator." Yet Dr. Whitby himself admits that the premillennial advent of our Lord "passed among the best Christians for 250 years for a tradition apostolic" and that "it was held by

all Christians who were exactly orthodox." He also admits that postmillennialism was a "New Hypothesis" a "New Discovery." Dr. David Brown, the ablest writer upon postmillennialism that ever lived admits that "the premillennial advent of our Lord was the pole-star of the early Church."

The fact is the postmillennial advent never was "a doctrine", it has no formal statement in any of the great Church Councils, nor, so far as we know in any of the creeds of the local church. This "New Theory" or "New Hypothesis" grew out of the fact that Protestantism was a great improvement on the Catholicism of the Dark Ages, and as the world seemed to be growing better as a result of the Reformation it was assumed by Dr. Daniel Whitby and Dr. David Brown that it would continue to improve until the end of the Age, when the millennium would be ushered in, and Christ would return at the close of the thousand years.

one of the most efficient schools in the county.

Pre-Easter services were conducted under an arrangement whereby our pastor and the pastors of three neighboring Brethren churches exchanged pulpits during the week. Messages were brought by Rev. Overholser of Dutchtown, Rev. Pontius of Roann, Rev. Engle, pastor at Sidney, and our pastor, Dr. L. E. Lindower. Rev. Eppley, whose home is at Winona Lake, also preached one night each at Warsaw and Dutchtown. The services proved to be a great spiritual blessing in spite of the fact that the unfavorable weather hindered the attendance to some extent. Our communion service was held on Thursday evening preceding Easter, with ninety-seven present. This was the best attendance we have had for several years, but the number should be still larger.

We were favored recently with messages from two of our missionaries to Africa. On March 25th Miss Bickel spoke at the morning service, and on Easter morning Brother Hathaway was the speaker. Both messages were thoroughly enjoyed and greatly appreciated. Our offering for foreign missions amounted to a little over \$150.00, a gain over last year's offering; but we feel the need of pressing forward toward a higher goal for next year. The Mixed Chorus from Ashland College was present on Tuesday evening, April 17th. This fine group of young people under the direction of Miss Bame presented an excellent program, and their appearance here was an event which will long be remembered.

We are now enjoying a series of Sunday evening messages brought by Dr. Lindower on the general subject, "The Bible, Myth or Truth — Archaeological Evidences." The proofs of the authenticity of the Bible presented in these lectures are based entirely on archaeological discoveries, and are most convincing. The findings of Dr. M. G. Kyle and other noted men in the same field of work are being discussed by our pastor in a very interesting manner. Dr. Lindower is rendering a faithful and loyal service to God in the pastorate of this church. We ask for the prayers of Brethren everywhere, that under his guidance and through his ministry we may move forward very definitely in our service for the Master.

ALBERT HARTMAN, Correspondent.

#### CARLETON, NEBRASKA

The past few months have brought show-ers of blessing to us here at Carleton. Our Church Loyalty Campaign began February 25. Our Goal for the church school was 151 for these Crusade Weeks. We have not reached this goal yet, but came within 25 of it one Sunday; but we are sure with the increased interest and attendance we will climb UPWARD during the spring months.

Much credit is due our pastor, Rev. W. R. Deeter, for the success of these special meetings. Inspiring messages were delivered by him each Lord's Day morning and specials were planned for each evening. The Male Quartette, from the KMMJ—Clay Center Broadcasting station provided the program one evening, using the good old hymns and inspiring songs. Another evening the ladies of the church gave a Pre-Easter service which was very helpful for the season of the year.

One evening was spent in singing Old Hymns, some by request, and other by regular use, singing the "hymnology", which was helpful and interesting from several

## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



#### LANARK, ILLINOIS

I want to add my word of testimony in connection with what has been said by our church correspondent in reference to a week of special meetings held in the Lanark church at Easter time. We were fortunate in having with us for the week Kenneth Ashman of Johnstown, Pennsylvania, son of Brother C. H. Ashman, and Albert Flory of Whittier, California. These young men had entire charge of the meetings doing all the preaching and directing the congregational singing, and furnishing us with many special musical numbers. They did their work well. We have no complaints to offer. It was highly satisfactory to pastor and people. The folks responded well in their attendance of the services, and in everything they were asked to do, that would contribute to the effort. Especially were the young people on hand to furnish a full choir each evening and to give themselves gladly to the work. The boys were kept busy. They spoke three times to the high school and grade schools, and each had a part in the three-hour service on Good Friday and each having a part in the early morning services on Easter at the Christian and Church of the Brethren. The former was a union meeting of the Christian Endeavorers of the Brethren and Christian churches. I want to add too, that they did a nice piece of work for Ashland College, and as a result of their sojourn with us many of our young people have become interested in our own school and will have some representatives from this church there this fall. Personally, I do not fear for the future of the Brethren ministry if our school continues to turn out such young men as these.

Since the meetings closed we have experienced a continuous revival. The first Lord's day after the meetings one came to confess Christ. The following Sunday three others came, and then yesterday four more came at the invitation. In the afternoon of yesterday, April 22nd, we baptized fifteen and received them into the fellowship of the

church. Some were heads of families and others were splendid young people. This has been the best year of our five year pastorate here. The above brief meeting mention is the only special evangelistic effort that we have had. The other confessions which number forty, have come at regular services. It is our aim to make each service evangelistic, and the Lord has been pleased to give us a continual harvest of souls. To him be all the glory. The end is not yet, for many others are near the kingdom. With the proper leadership there is no reason why this church should not go forward from victory to victory and grow mightily through the months ahead.

The writer is closing his pastoral relations here in the near future. We shall await the Lord's leading as to where we shall serve him for another year. In the meantime we shall be busy. The time is short. I am Yours Faithfully, In Christ,

C. C. GRISSE.

#### WARSAW, INDIANA

The Warsaw church was permanently strengthened as a result of the revival held last January with Rev. Ray Klingensmith as evangelist. The special emphasis placed upon prayer in preparation for the meetings, and carried on throughout the campaign, has continued to the present time, bringing a great blessing to all. An increased interest has been manifested in the various departments of the church. The Sunday school had already shown a steady increase under the capable leadership of Brother Floyd Robbins as superintendent. After a long and faithful service, Brother Robbins recently retired from this office and we are now under the leadership of Brother Condict Smith. We are fortunate in having Brother Smith succeed to this important position. He is recognized as one of the most capable teachers in our public schools, and is proving his ability as a superintendent. The growth of the Sunday school continues, and ours is regarded as



angles. The Young People used one evening and rendered a Missionary playlet, and had charge of the entire service. An impressive Easter Cantata was given on the evening of April 1, entitled "the Lord at Eastertide", under the direction of Miss Douglas, the High School music teacher.

On the following Lord's Day evening a "Picture Appreciation" was given by a lady from a neighboring town. Two pictures, "Christ by Galilee", and "The Last Supper", were exhibited and studied. This appreciation was given by word and songs. I am sure we will never see these pictures in the future without recalling the many interesting features and explanations given to us in this service. On another evening the Norse Gospel Trio, from Salina, Kansas, who sing so wonderfully over station KFBI each Sunday morning, gave us messages in song and guitar music which held the audience in profound and rapt attention throughout the entire service.

The youngest of the trio gave a very fine sermon which rang true to the Bible. These young men are not out just for entertainment but to preach salvation to a lost world. May God bless and enrich their lives in this very worthwhile work.

Special meetings were held during the week preceding Easter. Fine sermons were delivered by three out-of-town pastors, besides the Good Friday afternoon services, attended by local people and the school came in two groups.

Our church attendance has been increasing as a result of all these special meetings for eight weeks. The evening attendance has more than doubled. May the good work continue. Some nearby churches do not have Sunday evening worship services, and others are concerned whether or not to continue trying to have.

We have a fine group of workers in our W. M. S. Although they may not be able to reach all the goals this year, they will keep on trying.

The S. M. M. and their patroness, Mrs. Elda Deeter, are trying hard to reach all of their goals. We are sure they will do it. They are a busy group of wide-awake girls.

Our church school is growing. Each department is active, and each leader nobly doing his or her part. The Children's, and Young People's Divisions have shown a marked increase in attendance during the past months, for which we are indeed grateful.

Our Communion services will be held some time in May, and we are looking forward to a larger attendance. We are sure we will not be disappointed.

For all of our blessings we thank and praise God. MRS. IVAN JOHNSON.

### THE ANKENYTOWN REVIVAL

At the invitation of the Ankenytown Brethren, the pastor held his second revival there. It was not possible for him to do any visiting, due to his work in school. The trip from Ashland to Ankenytown was made every night for three weeks. To start the services a splendid Gospel Team from the College took charge till Easter Sunday night. They did a splendid work and were greatly appreciated by the church and pastor. The power of the Word of God and of prayer was again proven to be the best instruments of evangelism. The blessing of our God was mightily upon us. A day of prayer was held. The Brethren were faithful to all services. The last Sunday eight-

een were baptized and received into the church and others who were not able to be there await baptism. The church gave their pastor a generous offering. That concluded his work among one of the most lovable people with whom he has yet worked. God bless you, Ankenytown! Our prayers are with you.

RAY J. KLINGENSMITH, Pastor.

## Baccalaureate Sermon

(Continued from page 2)

exist. They give us something for which it is pre-eminently worth while to live, to suffer, to sacrifice, and even to die! They save us from the deadly miasma of cynicism. We thank God for the depression which has shaken us out of our senseless dreaming in a fool's paradise, restored us to a world of realities, and made us conscious that there are still tasks worth while for the divinest of our powers. . . .

Dr. Harry Emerson Fosdick, when he lets theology alone, frequently says something to the youth of America which is worth repeating. Not long ago, he said: "This is the sort of thing which disturbs me in the younger generation. Prodigals often come home again, but cynics are essentially lost souls, and this is the gist of their damnation: they have been born in a significant generation, and they find nothing to live for, nothing which it is their glory to believe in and to represent, nothing for which they think it is worth while to sacrificially stand . . . The glory of life lies in believing in something eminently worth while, and in standing for it in our generation before we fall on sleep!"

Dr. Fosdick is absolutely right. The cynical spirit of our younger generation, which represents nothing, believes in nothing, is loyal to nothing, sacrifices nothing, lives for nothing, loves nothing, accomplishes nothing, dies for nothing—is the most foreboding sign of the hour. We can survive wilderness—prodigality. Wilderness might, at least, be indicative of energy. But it is hard to see how any nation or civilization can survive a cynical generation. Cynicism is ever a symptom of lost faith, lost nerve, lost vitality, lost power.

Dr. Fosdick himself admits that cynicism is the result of disbelief in God. What a pity that he himself has used—unconsciously, let us hope—his splendid strength of body and mind for the destruction of a really vital, living faith in God. From the lips of more than one life we have the infallible evidence that he has done so.

Young men, no greater thing have you been taught in this institution than that there are souls worth loving, deeds worth doing, prizes worth gaining, values worth fighting for, convictions worth dying for, and a heaven beyond worth entering! This universe of ours is not meaningless nor directionless. Here your faith has been strengthened immeasurably in the great eternal verities of this universe whose Builder and Maker is God. The enthusiasm which sends you forth with an intense desire to live and love, is not man-made,—it is born of a living faith in the eternal worthwhile-ness of this old cosmos wherein you, the sons of God, shall endlessly be workers together with God. You are saved from the paralyzing damp of cynicism by the consciousness that you are the sons of an omnipotent Father, and that your labor is not

in vain in the Lord. You are buoyed with that invincible faith of the prophets before you, knowing that "He shall not fail nor be discouraged till he have set justice in the earth."

### Material Values Take Nose Dive

Only a few days ago, one of the greatest financial experts of the world, writing from Wall Street for The International News Service, said: "Wall Street is in the frame of mind of not knowing what to expect next. . . . The financial community has reached the point where values just don't exist any more." Without presuming overmuch that our business acumen entitles us to pass judgment on the opinion of a great "financial expert," we cannot help wondering whether it was not in 1929 that the values did not exist. Stock values, at least, are more real in 1934 than they were in 1929. In 1928 and 1929, the old American eagle was having a great time, far up in the aerial regions somewhere, flapping its wings in a great old financial jamboree, when suddenly, he flopped into a nose dive and brought us back down with him to rockribbed earth and the landing has made us all a bit sore. That is the whole true story of it!

However, if it is true that material "values just don't exist any more," we may well ask, Why don't they exist? What has destroyed them? The answer is not difficult. Material values in no nation, and in no age have ever been maintained after moral and spiritual values have gone tobogganing—never! When moral and spiritual values are destroyed, faith languishes and dies. Faith is confidence. When moral and spiritual values dwindle, the confidence of man in man, and of nations in nations, also dwindles.

Human experience will not allow us to place any large measure of confidence in men, or in the governments of men, whose moral or spiritual standards are low. When, as it sometimes happens, such men or governments are in the ascendancy, we are prone to bundle up whatever resources we may possess and start for the safety deposit box. And all propaganda against our hoarding will fall upon deaf ears, until we are assured that those who would handle what little we possess have returned to the time-honored ideals of righteousness and possess some fear of God in their hearts. Bruce Barton wrote in the current issue of The American Magazine: "The economists may continue to write long books, but the simple fact is this: Business is confidence plus activity. Depression is fear and inactivity. Today we are depressed because of fear."

### Selfishness and Greed—SIN

"Depressed because we fear"? But what do we fear? Certainly not that the sun is going to cease to shine, or that the rain shall no longer descend, or that the earth is going to stop pouring forth a superabundance for every need of all mankind! No. What do we fear? After all—what, save human selfishness and greed? What, save "man's inhumanity to man"? What, save SIN, and SIN alone? The world, as a whole and especially our civilized nations, has at its command everything needed to produce the highest degree of prosperity ever conceived by the mind of man. Why, then, the appalling distress? Why the lengthening bread lines? Why the crashing of great financial institutions? Why the thousand moving out of their once happy homes into the streets? Something is wrong,—terribly, cruelly, wickedly wrong! WHAT is wrong



All the stupendous problems which confront mankind today can be summarized into that one word—SIN! And your training, young men and women, in this Institution has had for its outstanding purpose, the making of you into specialists for dealing with that one terrible malady—SIN. With the remedy for that applied, all the rest will be easy.

### On a Materialistic Spree

The fact of the matter is, the masses of this nation have been on a materialistic "drunk." It is now "the day after," and they have a terrible headache. The masses have ignored the eternal values. They have mocked at the counsels of God. America became the richest nation on earth, but her people were neither morally, spiritually, nor even intellectually, fit to handle so great riches. With them in hand the American people went on a materialistic spree. We wagged about with an over-developed uperciliousness and arrogance which must have been amusing, if not sickening, to the undraped but sane residents of Timbuktu. We talked blandly of Christian brotherhood; but in spite of all our self-righteous gestures, the law of the jungle governed in our commercial and industrial relations. If a bit of brotherly feeling existed in the hearts of individuals for individuals, we could boast of no such brotherly feelings in the corporate hearts of America. There, there is nothing but lust and greed. We would not admit that we were a nation of cannibals, because we would not admit that there is more than one way of eating each other. It seems that individuals rarely, and corporations never, know how to say, with Paul: **"I know how to abound!"** It is a high art.

### Breakdown Long Coming

For years, there has been a breaking down of the time-honored structures of the civilized, and professedly Christian, nations of the world. But there was no "calamity howl." No one seemed to care. The "calamity howl" seems to be heard only when calamity touches our pocket-books. Souls do not matter. The dwindling attendance in the churches was a matter of small concern. The size of the prayer meeting crowd became a butt for jokes. The holy day became a holiday,—a day for pleasure only. Men and women, legislators and judges snapped their fingers at the counsel of the Eternal on many subjects such as the lack of feminine modesty, easy divorce, and other improprieties from the Christian point of view. The old-fashioned Gospel which sent men and women to the "mourner's bench," was ditched by most of our seminaries and our pulpiteers. Evolution, the teaching that man is only the most advanced of apes, became popular among these traitors to the faith they were sworn to proclaim. Albert Peel was constrained to write of our age as "An Age Destitute of Faith." And, the inevitable has happened—economic breakdown has followed the spiritual breakdown. When will men and nations learn that, to maintain material values, they must maintain spiritual values. And, to maintain spiritual values, they must maintain faith. It was a recognition of this fact that compelled Voltaire, the greatest of all French infidels, to exclaim: "If there were no God, it would be necessary to invent him." One of our leading newspapers closed a remarkable editorial recently with these words: "Faith is the essence of activity. Faith inspires service and service flags the smokestacks of

prosperity. The eternal order is—faith service, success!"

### World Needs Men of Faith

Graduates, a world grown almost destitute of faith needs you—needs you more today than it ever has since Luther thundered his anathemas against the iniquities of papal Rome. The world needs a revival of faith. Only faith can beget faith. You have faith. The world needs vision. "Where there is no vision, the people perish." You have vision. The world needs spiritual impulse. "A golden age can never be made out of leaden instincts." You have the spiritual impulse. The world needs Jesus Christ. He who created knows best how to control that which he has created. You have Jesus Christ.

"Now God be thanked,

Who hath matched us with his hour!"

And, "Who knoweth whether thou art come to the kingdom for such a time as this?" Young men, trained in, and holding tenaciously to the faith and high ideals of this institution, you represent the most valuable asset of the local community, of the nation, yea, of the world today. The Master said: "Ye are the salt of the earth." Without you, and such as you, the age would be utterly without hope, either material or spiritual. You are the trustees of all the values worth while—the repositories of all the hopes of a returning prosperity. The spiritual (and therefore the material) hopes of the world are bound up in a very large measure with America. And, in America, you, and such as you, are the "ten righteous"—the salt that has not yet lost its savor. After all, the real need of this great nation is not gold. It is not a sustained dollar. It is not "a balanced budget." It is not employment. It is not a revival of industry. It is not an anti-hoarding campaign. The pre-eminent need of the United States of America is for more young men and women who have not lost faith in God, who still believe his revelation, who retain their moral sense, who are not color-blind and still know when black is black and white is white,—young men and women who have horse sense enough to stand without hitching. We need more young men and women who can stand alone and erect, and walk unsullied on the streets of our modern Babylons. We need more young men and women who have been born from above; who have dug away all the miserable pagan rubbish and have planted their feet firmly on the bed-rock of God's eternal Word; who know the meaning of his salvation and who can declare it unto others; who are acquainted with his eternal purposes and plans; who can read the signs of the times; who are sensitive to the Holy Ghost; who do not hesitate to walk with the minority when the minority walks with God; and, who, above all, have given the Lord Jesus Christ absolute mastery over their lives!

And now, as you are about ready to receive your degrees, and go out—out there—doubtless some of you are wondering if there is a job awaiting you—out there—in the so-called "jobless world"—at least the most jobless world within the memory of man. Listen! Out beyond those doors are jobs galore for such as you. Mary Lyon said: "Do not seek the soft places, but go where no one else will go!" Jobs like that are begging for takers. They should not be beneath your dignity. If you have material rewards here and now in view, your souls may well draw back. But if you have the

unfading crowns in view, push ahead! There is labor for all. "Go where no one else will go." The Master's job was such. The apostles' jobs were such. Paul's job was such. Who wanted Elijah's job? Who coveted the job of John the Baptist? Yet, even as we view them now, theirs alone were the only tasks then worth while. "Despise not the day of small things," and you will find tasks a-plenty. The "small thing" may be the great thing in the sight of God. No task to which God calls you is small. The "small thing" will soon become the great thing, if God has called you to it. The training you have received here can only enrich and make fruitful your life, no matter where you labor, no matter what the God-given task of your life may be. If done in his name, the small task ever becomes great.

### Benedictions on You as You Go

We pray the benediction of him Whose you are and Whom you serve, to rest upon you in all its fulness and its richness, as you march forth from these doors. You march in the train of a noble host which has gone out of the same doors ahead of you. They are out there now in "Jerusalem," out there in "Judea," out there in "Samaria" out there in "the uttermost parts of the earth,"—out there in Africa, India, China, Japan, Russia, South America, on the islands of the sea—out there in the pestilential swamps of our own homeland. They are out there at grips with the malignant forces of the enemy,—out there engaged in the greatest business God ever gave man to do—out there saving men and women from the agonies of death and of hell—out there receiving only the barest necessities of life as their present reward. Pitifully small are their resources from men. But their resources are not of men, but of God. And, with the resources they have in him, they have flung their battle-lines literally around the earth. Many of them, fallen in the battle, fill heroes' graves. They need you out there, to help and, if need be, to die! They are calling, calling for reinforcements—reinforcements which seem, O so long in coming! Will you answer their call? Will you go? And, remember, you "don't have to come back!" Will you go? Then, in the name of Almighty God, for the love of his Christ, and for the sake of humanity—having only the eternal rewards in view, — **FORWARD MARCH!**

Long Beach, California.

The income tax for the entire nation jumped thirty-five per cent this year. New York led the list of states with a total of 73 million dollars, as compared with 57 millions a year ago. Pennsylvania was second with 18 million dollars as against 14 millions in March, 1933, and Illinois came in with 17½ millions, a gain of 6½ millions over last year.

Bee swarms are packaged and sold by the pound. Two, three or five pounds of bees go into one package, a specially built shipping cage for transportation. Since there are about 5,000 bees in one pound, the three pound package has proved most popular with those who wish to build up a colony of bees. A total of 156 shippers of package bees can be found in the belt of states from the Carolinas to California. Last year Alabama alone shipped more than 30,000 packages containing about 90,000 pounds to points outside the state.



## OUR LITTLE READERS



### MY MOTHER

By Ann Taylor

Who fed me from her gentle breast,  
And hushed me in her arms to rest,  
And on my cheek sweet kisses prest?  
My Mother.

When sleep forsook my open eye,  
Who was it sung sweet hushaby,  
And rocked me that I should not cry?  
My Mother.

Who sat and watched my infant head,  
When sleeping on my cradle bed,  
And tears of sweet affection shed?  
My Mother.

When pain and sickness made me cry,  
Who gazed upon my heavy eye,  
And wept for fear that I should die?  
My Mother.

Who dressed my doll in clothes so gay,  
And taught me pretty how to play,  
And minded all I had to say?  
My Mother.

Who ran to help me when I fell,  
And would some pretty story tell,  
Or kiss the place and make it well?  
My Mother.

Who taught my infant lips to pray,  
And love God's holy book and day,  
And walked in wisdom's pleasant way?  
My Mother.

And can I ever cease to be  
Affectionate and kind to thee,  
Who was so very kind to me,  
My Mother.

Ah! no, the thought I cannot bear,  
And if God please my life to spare,  
I hope I shall reward thy care,  
My Mother.  
—The Children's Poet.

### THE HONEYBEE

By W. H. Snyder

Among the most interesting of the insects and perhaps, the most valuable, is the honeybee. This is the great flower fertilizer; it would fertilize about all the plants man really needs except the red clover. In the United States alone there is produced by it about twenty-five million dollars' worth of honey and wax each year.

Honeybees, ants, bumblebees, and social wasps are known as social insects because they live in well-ordered colonies. In the honeybee colony there are three kinds of bees, the male bees, or drones, the workers, and the queen or female bee.

The workers do all the work of the hive. They gather nectar from the bases of flowers and carry it home in a sac. While in this sac, the nectar undergoes changes we do not understand; for when it is deposited in the comb, it is no longer flower nectar—it is honey.

It is in seeking for nectar that the bee visits so many flowers and scrapes the pollen on to the different parts of its body to be born away to fertilize other flowers which it enters. Pollen is also used by the bee as food for its young. The hind legs of each working bee are so shaped and fringed with hairs as to enable the bee to carry loads of pollen back to the hive.

The most astonishing thing about a beehive is the division of labor among the workers and the faithful, orderly performance of duties. Certain workers are stationed at the entrance to ventilate the hive by the fanning of their wings. Others are entrusted with the duties of hive cleaning, for bees are scrupulously clean. Still others manufacture the wax and build the comb.

The wax is secreted from glands in the abdomens of the workers and with this the bees build the comb. Each cell is hexagonal in cross section and the comb is so constructed that the least possible amount of wax will inclose the greatest possible amount of honey.

It is the duty of certain workers to act as nurses for the helpless grubs. They feed the grubs on rich food formed in their own stomachs, as well as on pollen mixed with honey. The grubs are the first stage in the development of the bee from the egg. The queen lays all the eggs, sometimes as many as a million. There is but one queen in each swarm. Whenever another queen is ready to be hatched, the old queen takes about half the colony and goes off to form another swarm.

Such an interesting animal and so exceedingly useful is the bee that hundreds of books have been written about it, more than about any other domestic animal.—General Science.

## OPINIONS OF OUR READERS

### ANOTHER APPROACH TO THE PROBLEM OF MODERN AMUSEMENTS

April 25, 1934.

Editor, Opinions of Our Readers' Column,  
Brethren Evangelist,  
Ashland, Ohio.  
Dear Sir:

A few weeks ago there appeared in your column the comments of several people on a sermon on modern amusements. May I submit just this personal testimony?

Is the subject of modern amusements a pulpit topic? Yes, but as the young man quoted said, "Tell us what to do, instead of what not to do." Hold up in the pulpit Christ crucified, the price he paid for our salvation, and the consequent separated walk of those in Christ. My own personal experience is this: When I was first saved I liked movies, shows, cards, dancing, and the usual amusements the world offers. When I heard that I shouldn't do these things, my reaction was "Why not? Just because you say so? And who do you think you are?" I had the idea that so long as I didn't hurt myself through them, whose

else's business was it what I did or what I didn't do, where I went or didn't go? But when I learned that I was one of a royal priesthood, (1 Peter 2:9), that my body didn't belong to me but was the temple of the Holy Spirit (1 Cor. 3:16; 6:19, 20), began to realize that what I did did matter where I went did make a difference to some body besides me. But when I really began to realize the wonderful truth that Jesus might come at any moment, then I certainly wanted to be doing only what I should want to be doing when he came, saying what he wanted me to say, that I might not be ashamed at his coming. God's own Word guides us, if we let it, into the things he would have us do:

Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things. Phil. 4:8.

Truly, simple emphasis on the positive "Do's" of God's Word will change the heart's desires from the things of the world to the things of God more quickly and powerfully and permanently than all the "Don'ts" outside of it.

In his service,

Yours very truly,

(MISS) MARY EBERWEIN,  
2316 N. Tenth St., Philadelphia, Pa.

## ANNOUNCEMENTS

### WATERLOO, IOWA

The First Brethren church at Waterloo Iowa, will observe Holy Communion Services Sunday night, May 13th at 7 o'clock Brethren and friends who desire Communion as we observe it, are welcome to attend.  
E. M. RIDDLE, Pastor.

### ATTENTION INDIANA DISTRICT CHURCHES

The statistical report blanks for the churches of this district are in the mail. If, by any chance, a church has been missed, or the blanks have failed to arrive, please notify me at once and I will send others.

Also please note that instead of coming in October as usual, our District Conference this year falls on June 19-20-21. This means that the reports will have to be in my hands by June 15 at the VERY latest and it would be much better were they here one month earlier.

FRANK GEHMAN.

### A BULLETIN IDEA FOR PASTORS

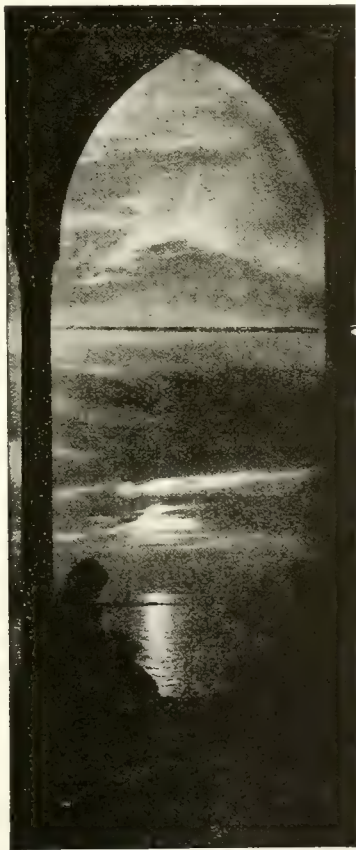
The Layman Company is now putting out its titing pamphlets in four-page Bulletin form, printed on two inside pages only, other two pages blank for local news and announcements. The cost will give a saving of at least \$5 per week to any pastor who uses four-page bulletins in his Sunday services. A good opportunity for five or ten weeks of tithe education without expense or special distribution. Thirty-two subjects to choose from. Sample set, 15 cents. Prices: 40 cents per 100; \$3.00 per 1,000. These may be assorted in any way to meet your needs!

Please give your denomination, also please mention *The Brethren Evangelist*.

THE LAYMAN COMPANY,  
730 Rush Street, Chicago, Illinois.



# BRETHREN EVANGELIST



## *Lord of All Being*



**L**ORD of all being! throned afar,  
Thy glory flames from sun and star:  
Center and soul of every sphere,  
Yet to each loving heart how near!

Sun of our life thy quickening ray  
Sheds on our path the glow of day;  
Star of our hope, thy softened light  
Cheers the long watches of the night.

Our midnight is thy smile withdrawn;  
Our noontide is thy gracious dawn;  
Our rainbow arch thy merry sign;  
All, save the clouds of sin, are thine!

Lord of all life, below, above  
Whose light is truth, whose warmth is love,  
Before thy ever-blazing throne  
We ask no lustre of our own.

Grant us thy truth to make us free,  
And kindling hearts that burn for thee,  
Till all thy living altars claim  
One holy light, one heavenly flame!

—*Oliver Wendell Holmes.*



## Signs of the Times

by  
Alva J. McClain

### THE Crazy Curiosity Seekers.

A few weeks ago a little two and a half-year-old baby, pitiful victim of a thirteen-year-old killer, was buried in Chicago. At the chapel funeral service a screaming, clawing mob of 10,000 people fought to get in. The police were unable to handle the people who even climbed on the roof of the chapel. Women fought, scratched and pulled hair trying to reach the door.

It is reported that school authorities are planning to have a psychological examination of all pupils in the Chicago schools to discover, if possible, whether there are other boys who might have murderous tendencies such as this killer had.

While the psychologists are at it, they might find it profitable to examine the heads of the 10,000 people who clawed and fought until they all but broke up the funeral service.

### BRING Up A Child—

A brief note in the Associated Press news mentions the divorce secured by the daughter of Mrs. Aimee Semple MacPherson Hutton.

Parents cannot always be justly held responsible for the sins of their children, but in this case the daughter seems to be following in the footsteps of her mother. The influence of an example is a thousand times more powerful than all our verbal exhortation.

### A Sign of Prosperity

Out in Reno, Nevada, where one can get a divorce on almost any ground after a six-weeks' residence, business is picking up again. During the last two years of the financial depression, it is said, the divorce cases fell to about one-half of the normal figure.

But now that there has come some measure of economic recovery, the divorce lawyers say that their business is improving and the fees are getting better. They are expecting a good year.

Material prosperity does not necessarily make people better. Mere money does not guarantee a successful marriage. Solomon did not succeed any too well in his own marital affairs, but by the inspiration of the Holy Spirit he left some very sound advice: "Better is little with the fear of the Lord than great treasure and trouble therewith. Better is a dinner of herbs where love is, than a stalled ox and hatred therewith" (Prov. 15:16-17).

### FORTY-TWO Thousand Divorce Cases

Judge Joseph Sabath of Chicago in the space of eighteen years has heard in his court over 42,000 divorce cases. Out of that number the Judge has been able to reconcile the parties in over 2500 cases, and these are now living happily together. In discussing this aspect of his work, he says, "I seldom try to reconcile a couple unless there are children." Evidently the presence of a child constitutes the most powerful resistant

to the disintegration of the home. The marriage which is by deliberate choice childless is never wholly safe.

Among his ten rules for successful marriage, the Judge places prayer: "Make your bedtime prayers a sort of review of the day, and you will never go to bed without a clean slate, and there will be no left-overs for the next morning."

I would like to add an eleventh rule:—**TAKE THE LORD JESUS CHRIST INTO THE HOME AND LET HIS WILL BE FINAL IN ALL THINGS.** Without him nothing is safe. If you follow this rule you will need none of the others.

### THE Rulers of Our Land

Last Christmas a celebration was held at the White House which the Civic Bulletin of Albany, New York, described as follows:

"A Christmas dance was given at the White House for the younger members of the Roosevelt family. The stately front hall was piled with kegs of beer for the occasion. They were covered with tablecloths. Tables and cooling and tap equipment were specially installed for the occasion.

"Mrs. Roosevelt, her daughter and her two daughters-in-law received the guests. As the party imbibed to satiety, all formality was laid aside and hilarity was unconfining. In a corner sat the President shaking hands and chatting with all who chose to greet him. Guests tired from dancing in the historic East Room sauntered into the imposing hallway to quaff 3.2 beer.

"Never before in the memory of man were the sacred precincts of the Executive Mansion so used. Order and decorum characterized all White House functions under previous administrations. Probably never before in its history was the entrance to the mansion piled with beer kegs brought in to quench the thirst of a President's family and friends."

Mr. Irwin H. Hoover, many years chief usher at the White House, says in his memoirs that Mrs. Franklin Roosevelt is the first President's wife to smoke publicly during the time of his long service. It is rather surprising also to learn that Mrs. Coolidge was the first to smoke at all.

Perhaps all this is a part of the "New Deal."

### A Very Dumb Preacher

In their craze to do or say something which will get their names into the news columns, some preachers will resort to almost any foolishness. The pastor of a little Methodist church in the east recently got his name in the papers by hurling his Bible across the congregation and crying, "If the study of this book is going to hide the real Jesus from me, there goes my Bible!"

About this at least two things should be said: First, all that this preacher or anyone else knows about the "real Jesus" has been gotten out of the Bible. Without the Bible the preacher would have no knowledge of Christ, no church, not even a congregation to preach to. And second, the precise time when this preacher lost his Bible was not when he hurled it to the floor of his church. He had lost it long before, probably through reading some of the infidel literature which some of the bishops of his de-

nomination furnish and recommend to their pastors.

Later when defending his action, this preacher said, "When I see theological students poring over the Bible I feel angry. They should be trying to deepen their spiritual life instead."

What would you think of a man who got angry with his children when they came to the table for something to eat, and who told them that instead of eating they ought to be growing and getting strong?

### THE Asiatic Monroe Doctrine

Japan, recently, in one of the most amazing utterances in the annals of diplomacy, served notice to the world that she intended to take the responsibility of superintending the nations of the East. And she bluntly warned the other nations to "keep out". The other nations, including our own, may protest in written notes but they will do nothing immediately about the matter, except to build more battleships and airplanes against the day of reckoning. According to an editorial in the Cleveland Plain Dealer, "Japan's new statement of Chinese policy astounds the world . . . It practically scraps the Nine-Power Treaty of Washington and puts an end to the 'Open Door' . . . Washington is amazed, London is angry; the thinking people of China are furious . . . It is the voice of an arrogant military despotism, confident of its strength and reckless of world opinion."

Speaking of Japan, Upton Close, an expert in Oriental affairs, writes, "Japan is a hybrid, with the fine limbs of a blooded horse and the neck and head of a creature of the dinosaur age. We see in Japan a nation of self-worshippers, convinced, like the ancient Greeks, of their part divinity. We see a people who, through most of their history, have been preoccupied, like the ancient Greeks, in bloody local rivalries, keeping the national spirit alive, keeping alive a light regard for life but high regard for physical courage and personal devotion.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## Differing Views of the Eucharist

The one act of worship more universally engaged in by the Christian church than any other, and more persistently maintained through the centuries, is the Eucharist. Yet it has been the source of much sharp and divisive differences of opinion. It presents to the intellect one of its most perplexing problems and at the same time offers the soul its most lofty experience. It sets forth a doctrine the full significance of which is clothed in mystery when the mind tries to comprehend it, and yet one that introduces the heart to a clear and blessed reality when approached in faith and sincere devotion. Practically all observe it as at once a sacred memorial and spiritual communion, but there exist vast differences in the meaning and practice of the ordinance.

### Scriptural Basis of the Observance

"And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; for this is my blood of the new testament, which is shed for many for the remission of sins" (Matt. 26:26-28). "And as they did eat, Jesus took bread, and blessed it, and brake it, and gave it to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave to them, and they all drank of it. And he said unto them, This is my blood of the new testament, which is shed for many" (Mark 14:22-24). "And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body which is given for you; this do in remembrance of me. Likewise, also the cup after supper, saying, This cup is the new testament in my blood, which is shed for you" (Luke 22:19, 24). "I am the living bread which came down from heaven. If any man eat of this bread, he shall live forever; and the bread which I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said to them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man and drink his blood, ye have no life in you. Whoso eateth my flesh and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him" (John 6:51-56).

Paul writes: "For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come" (1 Cor. 11:23-26). "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Cor. 10:16).

### The Roman Catholic View

The view of the Roman church is that the bread and the wine are transformed by the blessing of the priest into the actual body and blood of the Lord. After the consecrating prayer, the bread is no longer bread, but the very body of Christ, and likewise the wine is no longer wine but the very blood of Christ. A miracle has been performed whereby the nature of the substance is changed, though the appearance of the elements is permitted by God to remain the same, because of human weakness. This change of substance is permanent, and the elements are to be preserved and adored as such. The Christ is really present in them in his

entire being and physical form, there is communion with the actual person of Christ and no need of distributing the elements to the people. Nor would they, lest some tiny portion of the body of Christ be desecrated. The presence of Christ can only be brought about by the blessing pronounced by the priest as he is the only channel of the grace of God to the people. The technical term given to this view is transubstantiation.

### The Lutheran View

The Lutheran church believes that at the consecration of the elements the actual body and blood of Christ is present in and with the bread and wine, though the bread and the wine are not transformed into his flesh and blood. The name for this view is consubstantiation. The actual physical presence and spiritual presence of Christ are realized in and along with the elements, so that the communicants, as they partake of the bread and the wine, actually partake of the real body and the real blood of Christ. And if a communicant is unworthy, he takes of the elements and of the actual body and blood of Christ to his own condemnation, while the sincere, believing soul does so to his spiritual blessing.

### The Reformed Church View

A large number of churches take this view, and it must be said that many of them differ among themselves in certain particulars, but in general their position can be described as that of holding the bread and wine to be "the outward and visible signs" of "the inward and spiritual grace," and this "inward and spiritual grace" to be "the body and blood of Christ which are verily and indeed taken and received by the faithful" in communion, if there be present a lively faith and a true penitent heart. The differences of these churches in their views are mainly in the nature and manner of the "presence" of Christ, but they all in varying degrees hold to the reality of his presence. Whereas for the Roman church the statement of our Lord, "This is my body," means that the elements become the actual body, and the Lutherans understand the words to mean the actual corporeal body of Christ is present with the elements, the Reformed churches believe the bread and wine merely represent the body and blood of our Lord. They symbolize the broken body and shed blood of the Savior of mankind, and when partaken of in faith and with humble, repentant heart, all the sacrificial benefits of Christ's redemption becomes effective, and his presence is proven to be a vital reality both at the communion tables and in daily life. It is with this general class that the Brethren church finds itself most in agreement.

### The Ultra-Protestant View

There is a fourth view which represents a rationalistic attitude toward the communion and does not hold to the presence of Christ in the service in any special sense. The bread and the wine are signs and nothing more. They are badges of profession and com-

(Continued on page 8)

## Don't Want to Know the Facts

A White House correspondent of over ten years gives out this advice: "Don't write any more of the facts at this time, the people do not want to know the facts." That is certainly a sorry comment on the moral depths to which the public has sunk, if it is true that people do not care about the facts. Harry F. Woolever, Religious Press Representative at Washington, D. C., was assured that this was the situation by the experienced newspaper correspondent, who wrote the above quoted statement. He should know what he is talking about. And certainly there is no particular strength of sentiment or aggressiveness of attitude that would argue against



him. But there is a lot that points in his favor. It is difficult to imagine a more wide spread indifference or lackadaisical spirit than now prevails throughout the land, and in no small degree among church people.

That is the thing that makes the situation so embarrassing and disappointing—the blame rests in so large a measure on men and women who are members of the Christian church. The deplorable situation that has developed in Chicago as a result of the legalizing of liquor was brought to the attention of a prominent church member, for many years a Sunday school superintendent and a very responsible banker in his city, but his only expression of concern was, "It's too bad that youngsters will go to such extremes and be so intemperate." He had cast his influence and vote for repeal and he was still unable to see the essential harm of it. How true has it been said, that "none are so blind as those who will not see." The sorriest thing about that man is that he is typical and his name is legion. He is found in every community and in almost every church throughout the land. He has no feeling of responsibility for the situation, and the facts when brought to his attention do not greatly disturb him. He has not yet experienced them; nor has his soul gone out in sympathy toward others. He is intellectually aware of the facts and figures, but he has not grasped their meaning; he has not been able to interpret them in terms of life and Christian obligation.

Not only that, but he is deceived, hoodwinked, led to believe the vast amount of wicked propaganda set afloat by the promoters of evil. When prohibition was yet in the constitution, the Judases and the Benedict Arnolds and the Aaron Burrs were busy writing great lamentations over the waste caused through increased drunkenness, criminality and lawlessness, and they piously argued that, since men will drink anyway and no legislation can deter them, let us legalize liquor and inconsistently they claimed legalization of the traffic was the way to temperance and the doing away with lawlessness. They grew exceedingly loquacious and furious about the terrific toll of bootlegging and hip-pocket flacks due to prohibition and in the name of righteousness and temperance demanded the annulment of the "thou shalt not." And hosts of good people were fooled by the treachery and lined up with the enemies of law and order in such numbers that the forces of evil won by an unprecedented vote. Such deceptiveness is not to be surprised at, coming from the source it did, but it is hard to understand the credulity of the intelligent church folk. But W. G. Calderwood says of these agents of evil: "They borrowed the livery of heaven to serve the devil in." And if you think it strange, he quotes: "And no marvel," says the Book. "For Satan himself is transformed into an angel of light."

And the worst is not yet. At least the end is not yet. The repeal of the prohibition of the liquor traffic was only the beginning of the program set for the promotion of unrighteousness. The next step is now being taken. It is the legalization of gambling. Then will come the legalization of the social vice and the annulment of other moral restrictions. We have it from the lips of the inner circle. Before prohibition this certain prominent personage connected with the plans for the "liberals" stated that if and when Prohibition should be repealed, then the immediate and vigorous attack would be to legalize gambling, social vice and repeal other restrictive legislation. This statement is well authenticated. And the plans are now in process of fulfilment. On April 9 the House of Representatives in Congress, against the unanimous protest of the three commissioners of the District of Columbia, following a hearing in which the citizens begged for protection, passed without a record vote, and with no one recorded against it, a bill (H. R. No. 7906) to legalize race track gambling in the District of Columbia. There is also before the Congress the bill introduced by Representative Kenney of New Jersey (H. R. No. 7316) to authorize raising government funds by means of a government lottery conducted through the post offices in every city and village in the land. Here is the likelihood of gambling becoming a legal crime and every post office employee becoming an agent of public demoralization. But the people are not disturbed about it. Perhaps many do not know about it. But the veteran correspondent says the people do not want to know the facts. And he reflects on church people as well as others, for if the church people were fully awake, they could turn the tide against every form of organized evil. Is

he right? Are the people dodging their responsibility? Has the spirit of indifference and unconcern been settling down upon Christian people to such an extent that it can be truthfully said, They do not want to know the facts? That is a sad commentary on the vitality of personal religion, and on the Christian sense of neighborly responsibility? Is our profession no more genuine than that?

Well, anyway the people must be warned. The church press and the pulpit must stand up and cry aloud. We are reminded that Ezekiel tells us if the watchman on Zion's watch tower sees the enemy approaching and warns not the people, their blood will be upon his head, but if he warns them and they do not heed his words, their blood will be upon their own heads and he has cleared himself of responsibility. The question is sent forth, "Why does not the church of Christ cry aloud and arouse the nation?" Truly there is a balm in Gilead. There is One who can save men individually and can cause them to have the courage to stand up for social righteousness. A religion that will not cause men to do that, is not the kind one can depend on to save his soul for eternity.

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## EDITORIAL REVIEW

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Brother Ray Klingensmith, a recent Ashland Seminary graduate, began an evangelistic meeting with Brother Fred C. Vanator, at Peru, Indiana, on May 5th. Pray for this meeting.

Brother Ernest Pine, who graduated from Ashland Seminary at the recent commencement exercises, leaves this week for Oak Hill, West Virginia, where he will enter upon his first pastorate, preaching his first sermon in that church on May 12th.

Dr. W. H. Beachler, pastor of the church at New Lebanon, Ohio, writes that the work is headed forward there. The Sunday school is doing good work under splendid leadership. A revival meeting of two weeks conducted by the pastor, resulted in three being added to the church by baptism. Others are expected in the near future.

A card from Brother A. L. Lynn informs us that he and his wife are at Rochester, Minnesota, where Mrs. Lynn is a patient at the Mayo Clinic. Her health has been growing steadily worse and prayer is requested in her behalf. The doctors are diagnosing her case and an operation is imminent.

Brother R. I. Humberd reports the loss by death suffered by the McKee, church, Pennsylvania, of a valuable and unusual member for loyalty. Mrs. A. S. DeLozier has been a correspondent to this paper, and we caught something of the spirit of her Christian life through her writings. May God comfort both the church and the immediate relatives in their sorrow.

We are pleased to have a report from Pleasant Hill, Ohio, where Brother Samuel Adams has been the pastor since November last. A revival was conducted by the pastor with the result that ten were added to the church by baptism and three reconsecrations were registered. The Sunday school is growing, one class in particular under the instruction of Mrs. Adams making special gains. Brother Adams likes his new field of labor and he has some fine people to like him.

From Sunnyside, Washington, comes a report informing us of two special campaigns held in recent months or weeks, one of which resulted in four being baptized, two of which united with the church. The meetings were in charge of outside speakers. Brother Harold D. Fry is the pastor, and has been doing a faithful work under handicaps. He feels that his wife's health has not improved sufficiently to warrant him continuing his pastorate. We pray God to bless him with guidance and his wife with improved health.

Brother C. C. Grisso, of Lanark, Illinois, writes of a trip he made to Cerro Gordo, the same state, in the interest of fraternal relations between the two Dunker families at that place. The Church of the Brethren and the Brethren church are said to be courting one another with the thought of eventual cooperation. It is a fine thing to do. We know a goodly number of other places that might well do the same thing, and some of them are getting interested. We are convinced that if we let the Spirit of God lead us, we will presently be talking and planning in terms of cooperation on a much larger scale.



# A NIGHT of GLOOM and DARKNESS

By W. R. Deeter

Text: Watchman, What  
of the Night?—Isa. 21:11.

The above text is a suitable question to ask these days when the dark clouds of intemperance are again settling down over our nation. Well do I remember the time in 1919 when the "Little Giant"—Clinton N. Howard—and "Billy" Sunday preached the "Funeral of John Barley-corn" in Washington, D. C. We thought "John" was DEAD. We buried him with great pomp. But he has "been resurrected"—not by the Lord, but by Satan himself.

Reports come thick and fast of his operations here and there. From Kansas City, Missouri come records showing a doubling of the death rate due to automobile accidents—just how long has it been since REPEAL? Newspapers do not publish ALL of the negative side. It's "thumbs down". They barely touch the fringe by mentioning a drunken brawl or two, or a few careless drivers who have had "just a drink or two". But one can find a few headlines. Here are some samples: "North Side Pupils Hold Debauch"; "Saloon Peril to Girls Great"; "Shocking Saloon Revels of Children Revealed"! "License Child Rum Den Despite 200 Protests". There are many more of this nature. Talk about the "old Saloon". Is not the new Tavern a thing far worse than the "old saloon" ever dreamed of being? Can we not help SAVE the children of this country? Can we not HELP GOD SAVE them?

From the great city of automobile industry comes this word: "Peddlers one hundred strong are selling their wares of DOPED cigarettes to school children." One firm in Chicago boasts of selling 50,000 boxes of rum-filled candy in three days. Tiny bottles containing "one drink"—"nip" bottles, they are called, are being promoted to build up the trade among children.

Authorities who ought to know, claim the bootlegging business is worse than before prohibition repeal. "Whom the gods would destroy, they first make mad" was never more true than in the case of voters at the last election. See how far this "mad rush" has gone when WOMEN wets advocate the use of liquor in the home—"put a little in the pancake batter, or a dash of liquor in the coffee". "Always have beer in the ice-box". However, there is one phase we can be thankful for, such women are in the minority. But doesn't such propaganda make you disgusted, and the more so when it comes through women?

Yes, these are history-making days. But we should remember that this nation cannot borrow herself out of debt, nor spend herself back to prosperity, nor even drink herself back to normal times.

Ezekiel in his day saw a dark picture of gloom written across the skies of a nation that was previously blessed of God. Instead of the approval of God upon them, his righteous indignation was aroused, his wrath (disapproval) was kindled against them.

When I get to meditating upon this dark picture of gloom, which seems to cast its shadows around me, it makes me think that the judgments of God are about to fall. I would not be surprised if the Rapture should take place most any time. We are indeed living in a wicked world—that is, the WICKEDNESS in the world seems almost overwhelming. My mind goes back to Noah's time,

—"and they DRANK"; to Belshazzar's time,—"and they DRANK"—eating and drinking. It is illegal to drink now, unless you **eat**. Matthew says: "As the days of Noe were, so shall also the coming of the Son of man be". Note the comparison of "those days" with the "last days."

There is more liquor being drunk now than ever before in the history of the world. "Uncle Sam" thought our people were not drinking enough, so he has opened up the flood gates so that 40 million gallons were to have been shipped into this country in April, and 60 million gallons are to be imported in May. That is enough to keep every man, woman and child drunk for 40 days; and he ordered all the breweries and distilleries to run day and night. Do not such orders cheapen American ideals?

In the "old saloon," you seldom saw a woman there, unless it was to take her drunken husband home. Now one is just as likely to see a husband there hunting his drunken wife to take her home, as the reverse. The old saloon used to have screened doors to hide the inside view from passers by; now doors and windows are wide open, there are chairs to sit in, and managers are doing everything they can to make the place look "respectable". It's legal now to "get lit" if you "sit".

America has had a great tidal wave of "booze mindedness". In scores of business houses are displayed "miniature bars"—glasses sitting on them, and little chairs by the side. A new radio console "miniature bar", wine glasses, and compartments for liquor, has appeared on the market for the American home. But of course, none but the wealthy can afford these kind. Many grocery stores are selling liquors by the package. Nearly every business is catering to the drinking class.

Down in Kansas a Church conference was being held in a certain city, and the delegates boycotted all the eating places that displayed beer signs. The next day many of them "cleared the main deck" and advertised only "eats". That was a stinging rebuke the preachers gave those citizens.

Out along the highways are drinking stands galore. Some shaped like a jug, with a door cut out the shape of a flask. Magazines and newspapers are running advertisements of beer, liquors, etc., then just below the ad in small letters are these words: "This is not an advertisement for sale of wine in States where sale of liquors is prohibited".

Am I painting this PICTURE of the situation with too much gloomy embellishment? But the situation is really very bad and getting worse. We need to be stirred up about it. What kind of offspring can we hope to have from fathers and mothers who smoke cigarettes and drink liquors? What kind of a chance can children have in this old world if parents start them out in life handicapped with inferior bodies, minds and inbred tendencies to evil? What else can we expect from those who spend their time in dissipation? And there are many such. The night clubs, shows, drinking places are crowded, cars parked for blocks,—people are seeking the "thrills" of life. Well, this old world is on its way to a Judgment, all right. The good Lord will not always WINK at it, and neither will

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## The Christian = The Churchman Boy TODAY = TOMORROW

By William H. Schaffer

We have stood aghast as we read in the pages of history the tremendous efforts put forth by the Caesars of Ancient Rome in an effort to entertain their subjects. Today, whether consciously or not, we are doing the same thing. We are so busy trying to entertain the people that it keeps us busy doing nothing but that very thing! The radio, movies, stage, circus and fairs are endeavoring to create the impression that all is well with the world and that their show will go on forever. This world seems happy while the show is on but when the final curtain drops she will awake to the awful realization that her problems are yet unsolved and that her head still aches.

Are these the ideals we are presenting to our boys and young men? Are we leading them to believe that after all life is just one grand bazaar of novelty and entertain-

ment? Those who are acquainted with the writer know that he is not a long-faced Puritan trying to take all the joy out of life. Of all people, the Christian should be the happiest; he has the right to be so!

Is it not a fact that we have been sitting around with folded hands waiting for some miracle to take hold of our boys and young men and suddenly create a real program of Christian, Biblical and Character Training? This miracle has not happened, nor will it happen until we get down to a definite program with a determination to put it across.

If we have something for our boys and young men (and I believe we do) that will challenge their ambitions to become men who are to be real Christian in character, we will have to do something and not just talk about it. We have a program. We believe it will meet our long felt needs. The Church of tomorrow will be largely influenced by the training of tomorrow's leaders, the boys of today!

Conemaugh, Pennsylvania.

Any one knows that if a tree be not allowed to express its inner life in leaves and fruit, it will die; and yet there are those who act as if they thought they might maintain the beauty and strength of character without exercising themselves in love and service.

## A Cry for Brotherhood

A Protest against Hitler's Persecution of the Jews

By Edwin Markham

Author of *The Man with the Hoe*, *Lincoln the Man of the People*, *The Gallows-Bird*, etc.

*They came from old night with Asia in their blood,  
Out of the mystery before the Flood.  
They saw old Egypt join the ruined lands,  
The sculptured scarlet East turn to gray sands,  
The star of Greece arise and fade to dream,  
Rome's wolf draw suck beside the yellow stream,  
Then roar on the world with jaws that did not spare,  
Then darkly die upon his ancient lair.*

*Thru all these years this people carried chains;  
Had dark Assyrias and darker Spains.  
They were the tribes of sorrow who were fed  
From wells of hate and exile's bitter bread.  
They built the tombs of Pharaohs in old years,  
Mixing the bricks with tears.  
They built but had no houses of their own:  
Tyre heard their dirge and Babylon their moan.*

*And now in Germany we see again  
The old hard hand laid on these women and men;  
And yet this wondrous race has given birth  
To genius and a glory on the earth.  
Out of this people came  
The Book of books and many a glorious name—  
Moses who stood once in the holy place  
And gazed upon Jehovah, face to face;  
Then standing on the cliffs of Sinai,  
He heard the wisdom of the upper sky,  
And handed down the Decalogue to be  
A law for men on every land and sea.  
It was a wisdom-word  
That centuries and continents have heard;  
And never a man of earth has added to it—  
This wonder-wisdom from the Infinite.*

*And Judah had other sons—Isaiah, he  
Whose voice was like the thunder of the sea—*

*Had David, too, whose heaven-enkindled psalm  
Has breathed on earth a high unworldly calm—  
Had also great Maimonides,  
Who touched supernal keys,  
Who saw the world, God's sweet caress,  
Was made for man, and man for happiness.  
Then her Spineza lifted a lighted hand,  
Which still is flashing light from land to land.  
Behold, the wisdom of her poet sages  
Has left eternal glory on the ages.*

*Yes, from the trembling lips of many a seer  
The whole wide world has heard, and still can hear  
The Psalms, the Torah, and the Talmud speak  
Protection for the plundered and the weak.  
Shall not this race whose gifts have been so great  
Have some protection from the tooth of hate?  
They have not yet their safe place in the sun,  
They who knew Egypt, who knew Babylon.*

*Protect this cruel wrong  
In thunders of the sermon and the song,  
Let cries go forth in shrill tempestuous note!  
As if they rose from Tempest's roaring throat.  
Let there be thunders in the world; let be  
A protest that will shake the ruler's knee.  
Let there be protest till the happy hour  
When Justice shall uncliothe her arm of power.*

*Let there be thunders in the world—yes, more:  
Let there be Brotherhood in every shore.  
Let all men rise into the higher place  
Where they can see God's face in every face.  
Let there be Brotherhood: let this long cry  
Be heard on earth and under every sky!*

April 25, 1934.



Another Layman writes on

## What I Wish Our Preacher Would PREACH

Having so thoroughly enjoyed the good articles on "Preaching" by "A Preacher" and "A Layman", I am constrained to write also, if the Editor will permit another layman to speak.

Not so long ago it was my privilege to hear a remarkable sermon on dispensational truths and the imminence of our Lord's return (a prophecy that is very dear to this layman). The future was so attractively drawn and the conditions of the time of his coming were made to so meticulously parallel our own that one felt like shouting, "Glory! Glory!" One could almost see the heavens rolled back. The future of God's children was beautifully assured, but the only needful thing, it seemed, was to expectantly wait the moment of his coming. Our labors are all past, we shall soon be lifted out of this filthy mess in which we live. These conditions are to be, and since they are prophesied to be ere he comes, we cannot change them and it is needless to try. We must merely keep our garments white and ready for the day when the Lord shall claim his own. This is the type of preaching that would encourage us to stay in the mountain-top, and forget that Christ and his disciples came down from the mountain into the valley of service.

No one disputes the fact that every "truly reborn child of God" recognizes that the days here are few and that going home to Glory, at death, if that be the manner, or called at his coming if he so wills,—that this is the supreme good, the one thing above all else to be desired and sought after. The mind of the Christian will frequently dwell upon the expectancy of that glad moment. It is equally true, state it however you will, that there is a practical side to Christianity, that there is something for a man to do while he waits. True, there is the daily problem of overcoming temptations and living separated life in conditions that constantly make it harder and harder. But there is also the problem of our responsibility to those about us—men in the power of the Evil One, fighting against odds, men dying and leaving this world for a hopeless eternity. Let us not wait with such quiet, satisfied expectancy that we shall have to dig up our talent at his coming and present it to him unused.

Thus you have my idea of what I want our preacher to preach. I grant to no one a more certain knowledge of, or faith in my Lord's return than I hold; nor that his coming is undoubtedly imminent. But I do not want to be one of those to so literally follow the "waiting" admonition as to sit idly by in smug assurance that my work is accomplished and all souls are saved that will be saved, or that the power of the Holy Spirit is not now able to cope with present evil conditions and call forth a remnant even today.

It may seem comparatively easy for some stalwart men of faith to spend the days in contemplation of the ecstasy of the future and the rapture of the saints as though even now present; guarded and hedged about by all the safeguards of their profession. But I must confess to a weakness that constantly needs help, help in the form of the sermons my pastor gives, injunctions and admonitions that will help me in the here and now to fight the

good fight. I am thankful that most of our preachers are still fired with the desire not only to be, but to do something for our King. Being so inspired, they preach a practical Christianity. Especially am I thankful that I sit under such preaching each Sunday.

The cry has gone up from here and there that a new Gospel, or new interpretation of the Gospel is needed because conditions have so changed. Some going not so far, insist that at least a new emphasis in preaching is needed, and that the same old Gospel notes we have always heard will no longer do. That kind of philosophy may pass in some churches, but not in ours. It isn't possible to believe that a church that has taken the definite stand through the years as has our church, has so changed that she does not now accept the Whole Book as the Word of God and his complete revelation to man and the daily guide to faith and practice. We admit a changing world and that conditions are changing, yet the same old temptations constantly face us and real problems of life are the same. The Book has not changed and the Gospel is still the power of God unto salvation. We are needing no new interpretation, but the same old message. It is not possible to believe, as some would have us believe, that the laity have no relish for the old teachings and demand a singling out and an over-emphasizing of certain portions of the Gospel to the slighting of others. The laymen do not—at least this layman does not emphasize one doctrine (precious though it is) make a hobby of it till it loses its relation to the rest and to the neglect of the saving elements of the Gospel. Nor is it possible to believe that the laity, who are the vast majority in the church, would speak in any large voice their belief that Christ's Gospel should not be preached in all its parts, nor applied fearlessly to the practical problems of life, or that a portion of it may be set aside as not applicable to our day or age, as some would have us think.

Therefore as a layman, I wish my minister would persistently reaffirm from the pulpit our church's historical stand on the Whole Bible as the Word of God and man's only Creed. We should persistently voice the protest of the Church against war, intemperance, greed, avarice, vice and corruption among the high and the low, rich and poor, wherever and whenever found. That the great commission is still a command of God and that the Gospel is still the power of God unto salvation. That he shall consider it his first duty to consistently give voice to practical injunctions and suggestions gleaned from the Word that will give us laymen courage and faith and persistence in our Christian walk so that when Christ does come, be it this year or centuries hence, he shall find his saved ones busy in his vineyard and, by imputed righteousness, be able to present us faultless before the throne with exceeding joy.

I count it not only the privilege, but the duty of my minister to take up the gauntlet against social evils and injustice so prevalent in this day. I believe the most helpful preacher is that one who has placed himself in a position to be intimately acquainted with the members of his church, their home surroundings, community interests



and the social evils prevalent; then being filled with the Holy Spirit, who can say that such a preacher will not fit his message to the immediate needs of his hearers. In Bible study courses he will feed them on the sincere milk of the Word, having in mind their edification and also remember that Paul said (Goodspeed translation) "But in public worship, I would rather say five words with my understanding so as to instruct others also, than ten thousand words in an ecstasy" (1 Cor. 14:19). It is evident to me, and most any layman would tell his pastor the same thing, that any pastor who does not adapt his sermons to the needs of his people, having no regard to the display of his erudition, is either too shy on energy to study the needs of his parishioners, or is not spirit-led. I do not think it accidental that Christ said, "I come that they might have life, and have it more abundantly". Spiritualize this saying however you will, you cannot evade the fact that the abundance of the physical life is determined in no small manner by the conditions in which we live; and even the abundance of the spiritual life may be tempered by these same conditions.

My minister should not only wield his cudgel from the pulpit, but by his pen should herald forth his stand, which is historically the stand of the Brethren Church, through the printed page of the official organ of our church. And we can indeed be thankful that she has not dipped her banner, that in spite of threats and blandishments, she has through the years held true and sounded no uncertain tone in regard to the cherished belief and practices of our Church, and in her stand against the evils of this day. And may she never change her policy.

## A Night of Gloom and Darkness

(Continued from page 5)

his mercies be lengthened out forever. Some of these days he will be compelled to call a halt. Down the road sometime, somewhere, we will have to meet him.

Sometimes when I think of all the problems we have to face, I wish that the Lord might come **tomorrow**. Then I think again and there bears down upon me the conviction that underneath this dark and gloomy situation there is an undertone of spiritual hunger in the hearts of American people. This spiritual hunger has been born, seemingly, of perplexity and disallusionment regarding material things. Nothing has taken its place—except yearning. May the smouldering embers be kindled till there be a great avalanche of the sweeping powers of God's holy FIRE which will burn out the dross of sin and Satan, until his will will reign supreme.

God help us to be faithful that we may garner the sheaves of wheat,—and he will take care of the tares—HE SEPARATES them.

Carleton, Nebraska.

## SIGNIFICANT NEWS AND VIEWS

### GERMAN PROTESTANTS DEFEY HITLER

Ten thousand Protestants of South Germany, assembled in the historic Muenster Cathedral at Ulm, defied what was termed the "evangelical papacy" of Adolph Hitler's Reichs-bishop, Ludwig Mueller, and called upon the state to keep hands off the internal affairs of the church. They adopted a formal declaration, asserting that the assembled churchmen "declare as the rightful Evangelical church in Germany, before Christendom and the entire world, that the deeds and actions of the Reichsbishop stand in contradiction to his appeal for peace. It is not permissible to apply force to a

state church like that of Wurttemberg. It is a contravention of the constitution of the church to prevent such synods from meeting." This declaration was read by Bishop Meser, of Bavaria, after Bishop Wurm, of Wurttemberg, had declared in a sermon that "while the Christian ever will be a faithful servant of the State, the State must respect the internal laws of the church." He emphasized the fact that the churchmen are defying the right of the State to rule the church, but are obeying the laws of the State applying to secular matters. Delegates from the Pastor's Emergency Federation, a national organization opposed to the Reichsbishop's policies, attended the meeting. Something of the spirit of the courageous Luther is still present in Germany.—Methodist Protestant-Recorder.

### CONFIRMING THE SCRIPTURE

Deep under the debris of centuries, the ruins of the Temple of Dagon have been uncovered by archeologists from the University of Pennsylvania Museum. When Saul fell upon his sword on the slopes of Mount Gilboa, the Philistines cut off his head, and, says the First Book of Chronicles, "they fastened his head in the temple of Dagon." This is the first time, says James C. Muir of the University Museum, that a temple definitely mentioned in the Old Testament has been uncovered. By the side of the Temple, the excavations revealed the ruins of the house of Ashtaroth. There it was that the Philistines placed the armor of Saul. "And they put his armor in the house of Ashtaroth," is the quotation from the First Book of Samuel. Begun in 1921, on the hill of Beisan, the Beth-Shan of the Bible, these excavations are expected to continue another ten years before the archaeological resources of the hill are exhausted. Mr. Muir says these excavations are bringing to light a great mass of evidence confirming the Scriptures. They are being carried on under direction of Allan Rowe.—The Methodist Protestant-Recorder.

## Differing Views of the Eucharist

(Continued from page 3)

memorative of the act of redemption, but they are not means of grace. They are merely to excite a more devout contemplation of the atonement and meditation of our Lord, but not in any way of signifying a real "presence" over and above that of any other act of worship.

These in a general way indicate the four principal views of the Communion. It is not likely that any one of them will square exactly with the personal views of each one of us, but it will be helpful to rethink our way through the problems involved, and to increase our personal appreciation of this most significant and vital act of worship.

## OUR BIBLE STUDY DEPARTMENT

### Studies in the Book of Revelation

Study Number Twenty-eight

By R. I. Humbert

#### CHAPTER TWELVE

Chapter twelve has to do with Israel. The woman represents Israel and the dragon is Satan. When Christ, the manchild was born, Satan, through Herod, tried to kill him and at the ascension Christ "was caught up unto God" (Rev. 12:5).

#### Nineteen Hundred Year Gap

In former studies we have seen that when God is dealing with the Jews, he speaks of the two comings of Christ as though there was no time between them. In Zechariah 9:9, Christ is seen coming lowly and riding upon an ass. This was fulfilled in his first coming as we well know at the triumphal entry. The very next verse jumps to the second coming when, "he shall speak peace unto the nations."



The two comings of the Messiah seemed to present a contradiction even to the minds of the men who wrote, and after Isaiah, Jeremiah and the other prophets had written, they turned around and searched diligently into their own writings to see what, "The spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow" (1 Pet. 1:11).

Christ ascended to heaven (Rev. 12:5) and just before the Second coming of Christ, Israel flees to the wilderness (vs. 6) and thus we see a period of some nineteen hundred years between these two verses.

#### Seven Year Contrast

We will see what scripture has to say about Israel fleeing, in the tribulation period. Daniel prophesied of the coming of the Messiah and that he would be "cut off", or crucified, "and the people of the prince that shall come shall destroy the city—and he shall confirm the covenant with many for one week: in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate" (Dan. 9:26 and 27).

The people of this prince did destroy the city under Titus in A. D. 70. But verse 27 jumps to the end time. The prince himself has not yet been revealed.

The next event in prophecy is for Christ to remove the Christians, both living and dead (1 Thess. 4:14-18). "And then shall that wicked be revealed" (2 Thess. 2:8). That is, after the church is removed the Anti-christ will be revealed.

#### The Rise of Anti-christ

The Anti-Christ, or the prince that shall come, will no doubt find manufacturing at a standstill, for Daniel tells us that he will cause "craft to prosper" (Dan. 8:25), that is, he will set the wheels of industry to humming. Certainly any one that can cause "craft to prosper" would enter into popularity almost over night. He will not seem to be a man of war, but "shall come in peaceably and obtain the kingdom by flatteries" (Dan. 11:21). This superman will find the nations in distress and statesmen in perplexity (Luke 21:25) but he will seemingly be able to iron out all difficulties, even so far as to promise no more war and people will be saying, "Peace and safety" (1 Thess. 5:3).

#### Contract with the Jews

Daniel tells us that he will make a contract with many for seven years, but after three and one-half years he will break the contract (Dan. 9:27). Just what this contract will be we are not told, but certainly this man of sin will need money and the Jews have the money of the world. How can he obtain favor with the Jews? Certainly nothing can win their heart so much as permission to establish their home in Palestine.

If a contract could be effected whereby the Anti-christ could provide a way for the Jews to return to their homeland under his protection, they no doubt, would be glad to return the favor by furnishing him with unlimited credit.

#### The Jews Deceived

The Jewish temple will be erected in Jerusalem and the old sacrificial system established. Great numbers of the Jews will accept the Anti-christ as the true Christ.

Everything goes well for three years and a half, when something happens that fills the Jews with consternation. There, "sitting in the temple of God, showing himself that he is God", (2 Thess. 2:4) sits the Anti-christ. Also, like Nebuchadnezzar of old (Dan. 3:1), he makes an image of himself and causes, "that as many as would not worship the image of the beast should be killed" (Rev. 13:15).

#### Safety in Flight

What are the Jews to do? Shall they band together and fight like they did under the Maccabees when they fought against Antiochus Epiphanes, who was the great type of the Anti-christ? No, Christ tells them that when they "see the abomination of desolation, spoken of by Daniel the prophet, stand in the Holy place", they are to flee to the mountains (Matt. 24:15-16). That is, they can expect no mercy from the Anti-christ so they must flee with all haste.

"Woe unto them that are with child, and to them that give suck

in those days! But pray ye that your flight be not in winter, neither on the sabbath day" (Matt. 24:19).

If the day that the Anti-christ reveals his image is a sabbath day it would hinder their flight, for the law allows them to travel only a short distance on the sabbath day. And if it is in the winter, their suffering from the cold would be much greater. But why the woe upon the mother with child? Does it mean that he who once said, "Suffer the little children to come unto me" has now turned against them? No, God still loves the children but the meaning here is that the mother with child will have greater difficulty in traveling.

#### Opposition from Satan

When the dragon sees Israel fleeing from Jerusalem, like Pharaoh of old he will call out his armies and follow them. "The serpent cast out of his mouth, water as a flood after the woman that he might cause her to be carried away of the flood" (Rev. 12:15). The dragon's army like the army of the King of Assyria, is likened unto, "The waters of the river" (Isa. 8:7).

#### Help from God

"And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth" (Rev. 12:18). When Pharaoh followed the children of Israel into the red sea, the sea came together and swallowed them up. "Thou stretchedst out thy right hand, the earth swallowed them" (Ex. 15:12). As the armies of the dragon press down upon the Israelites, suddenly, like Korah of old, the earth will open her mouth and swallow them up and they will all go down alive into the pit and the earth will close upon them (Num. 16:33).

"And to the woman were given two wings of a great eagle, that they might fly into the wilderness, into her place," (Rev. 12:14). This is not the first time God has assisted his people when preparing to bring them to their own land, for when he brought them out of Egypt God said, "Ye have seen—how I bear you on eagles' wings, and brought you unto myself" (Ex. 19:4).

#### Israel in the Wilderness

The woman flies into the wilderness, into her place, where she is nourished for a time, and times, and half a time from the face of the serpent" (Rev. 12:14). When God was bringing Israel out of Egyptian bondage, back to her land, he took her into the wilderness and nourished her with manna for forty years. So likewise when he will bring her back from the dispersion among all nations, he will again take her into the wilderness and, "Feed her there, a thousand two hundred and three score days," (Rev. 12:6).

#### Israel Hid by God

This is called "her place" (vs. 14). We are told that in recent years a city has been found, in the fast confines of this region, surrounded all about by mountains and with but one small passage for entrance. This city stands ready for occupancy and for some reason its inhabitants have long ago fled. Mr. W. E. Blackstone, a great student of prophecy, feeling that this is the place where Israel, "Hath a place prepared of God" (vs. 6), has placed several boxes of New Testaments, so when the Jews arrive there, they will have the scriptures to shed more light upon their Messiah, whom they have so long rejected.

God will hide these Jews from the dragon as he did when "The King commanded Jerahmeel—to take Baruch the scribe and Jeremiah the prophet; but the Lord hid them" (Jer. 36:26).

Martinsburg, Pennsylvania.

#### CATHOLICS ALSO RISE IN REBELLION —

At the same time that the Evangelical churches are rising in revolt against Hitler, the Catholics, too, are raging because of the interference of the German state with their religious beliefs and organizations. Priests have been detained, cathedrals have been entered, the church's youth organizations have been attacked by Hitler's Nazi youth jugund.

The leading editorials in *The Catholic World*, monthly Catholic journal published in New York, predicts the fall of Hitler as a pope-baiter who will be no more successful than his forerunners, Bismarck, Napoleon, Henry VIII, Nero and Tiberius. The editorial quotes Hitler's own words (the chancellor is a Catholic) that the man who fights with the pope is a fool.—The Christian-Evangelist.



W. I. DUKER,  
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E. L. MILLER  
Vice-President  
Maurertown, Virginia

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## Bible Reading on the Second Coming of Christ

By James H. Brookes

First, the prominence of the subject in the teaching of our Lord and of the Holy Ghost. It is mentioned three hundred and eighteen times in the two hundred and sixty chapters that make up the New Testament, or if the whole book is divided into verses, it occupies one of twenty-five verses from the first of Matthew to the last of Revelation. As examples of the way in which it is pressed upon our attention by the Saviour and the inspired writers, see Matt. xvi, 26, 27; xix, 28; xxiii, 30; xxiv, xxv; xxvi, 64; Mark viii, 38; xiii, xiv, 62; Luke ix, 26; xii, 32-46; xiii, 35; xvii, 22-37; xviii, 8; xix, 12-27; xxi; John xiv, 1-3; xvi, 22; xxi, 18-23; Acts i, 6-11; iii, 19-21; Rom. xiii, 18-24; xi, 21-27; I Cor. i, 7, 8; iv, 5; xi, 26; xv, 23-58; 2 Cor. i, 14; Gal. v. 5; (the Hope in the New Testament being always connected with the second coming of the Lord); Eph. i, 12; (see margin), iv, 30; Phil. i, 6, 10; iii, 20, 21; iv, 5; Col. iii, 4; I Thess. i, 10; ii, 19; iii, 13; iv, 13-18; 2 Thess. i, 6-10; ii, 1-12; iii, 5; I Tim. vi, 13, 14; 2 Tim. iv, 1-8; Tit. ii, 11-15; Heb. ix, 28; x, 37; James v. 7, 8; I Pet. i, 7-13; v. 4; 2 Pet. iii, 1-13; I John ii, 28; iii, 2; Jude 14, 15; Rev. i, 7; ii, 25; iii, 11; svi, 15; xix, 11-21; xxi, 7, 12, 20.

Second, the coming thus everywhere set forth in the New Testament always refers to the literal and personal coming of our Lord, and never once does it mean death, or the destruction of Jerusalem, or the conflict of armies, or the visitation of cholera, or the progress of the Church, or any other event or providence whatsoever, except that which is plainly predicted all through the inspired word, even the advent of Jesus Christ a second time to our earth. Carefully study John xiv, 3; xxi, 22, 23; Acts i, 11; iii, 20, 21; Rom. viii, 23; I Cor. xv, 23; Phil. iii, 20; Col. iii, 4; I Thess. i, 10; 2 Thess. i, 10; I Tim. vi, 14; 2 Tim. iv, 8; Tit. ii, 13; Heb. ix, 28; James v. 7; I Pet. v. 4; 2 Pet. iii, 4; I John ii, 28; Jude 14; Rev. xix; and anyone who is subject to the word of God, despite the powerful influence of traditional teaching, will soon become convinced that it is a real and bodily coming of Christ which is meant in every instance. The words used to set forth his coming are the strongest the copious Greek language could furnish to imply his literal and personal return to the world, and if anything else had been intended, it would have been easy to express what was designed in other terms. For the truth of the doctrine that he is to come personally there are four witnesses, the Lord Jesus, the Holy Ghost, angels, and the early Church.

Third, from the beginning to the end of the New Testament there is not so much as a hint of the millennium, or of the universal supremacy of righteousness, preceding the personal coming of Christ. On the

other hand the entire book plainly teaches that to the very close of the present age and until his return, there will be cross-bearing, temptation, toil, trial, suffering, persecution, the hatred of the world as the portion here of the saints; and that the corruption and wickedness already abounding in the days of the Saviour and of the apostles will continue with increasing manifestation of human depravity and pride up to the visible appearing of our rejected Lord, Matt. v. 10, 11, 14; vii, 13-22; x, 21-25; xiii, 24-30; xvi, 24; xviii, 7; xxiv, 36-51; xxv, 1-13; Mark viii, 34; xiii; Luke vi, 20-35; ix, 23; xii, 32; 51-53; xviii, 8; xxi; John xv, 18-21; xvi, 33; xvii, 14-16; Acts v. 41; viii, 1-4; ix, 16; xiv, 22; xv, 14-17; xx, 29, 30; Rom. viii, 17-24; xi, 17-22; I Cor. ix, 24-27; xv, 19; 2 Cor. iv, 17, 18; xii, 10; Gal. i, 6-10; v. 1-11; Eph. vi, 11-18; Phil. i, 29; ii, 12; iii, 7-14; Col. iii, 5; I Thess. ii, 14; v. 1-11; I Pet. iv, 12-18; v. 10; 2 Pet. ii, 2; iii, 3, 4; I John ii, 18; Jude; Rev. iii, 14-20; vi-xix. The utmost said about the success of the church is that it is to bear witness, and that God will take a people out of the nations to the name of his son; but the very reverse of universal triumph is everywhere implied. Indeed it seems strange that any heart true to Christ can desire the church to achieve the victory without his personal presence, in a world where he was despised and murdered.

Fourth, his bodily return, therefore, is held forth throughout the New Testament as the proper hope of believers, and is used to point more than forty different exhortations and admonitions, entreaties and incentives to practical holiness, Matt. xvi, 26, 27; xix, 27, 28; xxiv, 42-44; xxv, 13, 19-21; Mark viii, 38; xiii, 32-37; Luke xii, 35-38, 42-44; xvii, 24-30; xix, 12, 13; John xiv, 3, 28; xxi, 22; Acts i, 11; iii, 19-21; xv, 16, 17; xxiii, 6; Rom. viii, 23, 24; xiii, 11; xiv, 10; I Cor. i, 7, 8; iv, 5; xi, 26; xv, 23, 24; 2 Cor. i, 14; v. 10; Gal. v. 5; Eph. iv, 30; v. 27; Phil. i, 6, 10; ii, 16; iii, 20, 21; iv, 5; Col. iii, 4; 6-10; ii, 1-12; iii, 5; I Tim. vi, 14; 2 Tim. iv, 1-8; Titus ii, 11-14; Heb. ix, 28; x, 37; James v. 7, 8; I Pet. i, 7, 13; iv, 13; v. 4; 2 Pet. i, 19; iii, 1-14; I John ii, 28; iii, 2; Jude 14; Rev. i, 7; ii, 25; iii, 11.

Fifth, at the coming of the Lord for his people, which may occur at any moment, the bodies of believers now asleep in the graves shall come forth, and real believers who are living at the time shall be caught up with the risen saints in clouds to meet him in the air. John xvi, 26; xiv, 3, 19; xvii, 24; I Cor. xv, 23, 51-53; Phil. iii, 20, 21; I Thess. i, 10; iv, 15-18; v. 10. It will be observed that not a word is here said about the resurrection of the unrighteous dead, nor will they be raised until a thousand years later.

Sixth, we must distinguish between the

coming of the Lord for his people and his coming with them, Zech. xiv, 5; Col. iii, 4; I Thess. iii, 13; iv. 14; Rev. xix, 14; or between the coming of the Lord and the appearing of the Lord, the latter introducing the period so often mentioned in Scripture as "the day of the Lord." The coming of the Lord is that aspect of the second advent which relates to the resurrection and rapture of the saints, and since his ascension it has been the object of hope to every intelligent Christian; his appearing, followed by the day of the Lord, is that aspect of the second advent which relates to Israel and the unbelieving world. He comes for the saints, and, after a brief interval of culminating wickedness he appears with them, when he inflicts judgment upon the nations, and associates the church with himself in administering his kingdom and his reign over the earth. See Matt. xix, 28, 29; Luke xxii, 29, 30; I Cor. vi, 2, 3; I Tim. ii, 12; Rev. v. 9, 10; and, for examples of the use by the Holy Ghost of the phrase, the day of the Lord, as always connected with judgment, see Isa. ii, 12; xiii, 6-9; Jer. xvi, 10; Ezek. xxx, 2, 3; Joe. i, 15; ii, 1, 11; iii, 9-14; Amos v. 8-20; Obad 15; Zeph. i, 7-18; Zech. xiv, 1; Mal. iv; I Thess. v. 2, 2 Pet. iii, 10. In the last chapter of the Old Testament his appearing is described as the sun of righteousness, to be seen by Israel and all the world; in the last chapter of the New Testament his coming is described as the morning star, to be seen only by the patient watchers, (Mal. iv, 2; Rev. xxii, 16).

Seventh, at his coming all who are united to him by the Holy Ghost through faith having been caught up with risen believers to meet him in the air, there immediately follows the judgment of the saints, and the distribution of rewards according to the fidelity of each. Of course by the judgment of the saints, it is not meant that their persons will be judged, as if it were still uncertain whether they personally had been purchased by the blood of Christ; or is it meant that their sins will be judged, as if the question of their salvation were still unsettled; but only that their works will be judged, and their station in the kingdom be thus determined. As to their persons our Lord expressly declares there is no judgment; (see John iii, 18; v. 24; where the words condemned and condemnation should be translated judged and judgment); and as to their sins the Holy Ghost often declares that they are cast behind God's back, cast into the depths of the sea, all forgiven, and never to be remembered, (Isa. xxxviii, 17; Mich. vii, 19; Col. ii, 13; Heb. x, 17). The bodies of believers, whether raised from the grave or changed in a moment, in the twinkling of an eye, will appear in the judgment precisely like Christ's glorious body, and hence it is more than absurd to suppose that they may be cast into hell. The saints who have already departed to be with him are certainly not troubled about the results of the judgment, and the saints still living certainly have as little reason to fear, if they are resting simply upon his word, (Luke xii, 32; John x, 27-29; I Cor. xv, 50-57; 2 Cor. v. 6-8; Phil. i, 23; iii, 21). But it is a solemn thought that all our works as Christians must appear in judgment, and nothing will stand the searching test except that which has been done solely for Jesus, Matt. xxv, 14-31; Mark ix, 41; Luke xix, 12-26; Rom. xiv, 10-12; I Cor. iii, 8-15; I Cor. iv, 5; ix,



24-27; 2 Cor. v. 9, 10; Eph. vi. 8; Phil. iii. 14; Col. iii. 23, 24; 2 Tim. iv. 8; James i. 12; 1 Pet. v. 4; Rev. ii. 10; xxii. 12.

Eight, while this scene of thrilling interest to Christians is transpiring in the air, to be followed by the marriage supper of the lamb, (Eph. v. 25-27; Rev. xix. 7-9); a scene of totally opposite character, described in Rev. vi-xviii, will be witnessed on  
(Continued on page 15)

**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick**

**THE FUTURE OF THE KINGDOM**

(Lesson for May 20, 1934)

Lesson Text: Matt. 25:1-13; Golden Text: Rev. 11:15)

**MONDAY**

**The Parable of the Ten Virgins.** Mt. 25:1-13. This illuminating prophetic preview of his Coming has been variously interpreted and many and diverse have been the applications made. The interpretation which seems to involve no overworking of analogies, makes this a partrayal of the Revelation—and not of the Rapture. It represents the Heavenly Bridegroom coming with his Bride, the Church, not for her. Else, how can the "Virgins" represent both the Church and the "Bride" who otherwise does not figure in the parable, also represent the Church? After the celebration of the Marriage Supper in the glory at the time of the Rapture, Jesus will return to earth with his bride to set up his Kingdom, and will be welcomed by those "virgins" of the righteous and "sealed" remnant of Israel. (See Rev. 7:1-8; 14:1-4).

**TUESDAY**

**"Watch!"** Mt. 24:42-51. This prophetic chapter begins with the warning: "Take heed that no man deceive you!" in verse 4, and closes with the warning: "Watch therefore ... !" verse 42. Notwithstanding the diverse and multiplied interpretations and applications that this discourse has been made to yield, the warning remains: "Don't be deceived ... but watch and be prepared!" The indictment, both of the "servant" and of the "Virgins" was that they had not prepared for the exigencies of possible surprise or of possible delay! The "watching" is not to be that "clock-watching" in which a certain school of "prophetic students (?) deligh- light, but a watching of the things committed to the watcher's care. In the case of the "oil" the refusal of entrance was based upon a superficial neglect on the part of the "watcher".

**WEDNESDAY**

**"Be Ye Ready!"** Lk. 12:35-40. The emphasis of the Lord in the parable is the individual's responsibility for his own readiness for the Lord's coming. As in the Parable of the Pounds, the nobleman's command was: "Occupy till I come!" (Lk. 19:11-27). It was not "Watch for My Coming!" We would not ignore the fact that one who is honestly and self-sacrificingly bending under the burdens of Christian service, is encouraged by the signs of the soon return of the Lord. BUT, the budding forth of these "signs" is no excuse for a letting up

in loyalty, nor cooling of devotion to the tasks at hand. Both the "Virgins" and the "evil servant" of Matt. 24:42, seem to have started out by very zealously watching, only later to become drowsy, and even brutal! The command is: "Be ye ready!"

**THURSDAY**

**Who May Enter.** Lk. 13:22-30. How Jesus tore the veil from subterfuge and pure "cant" of make-believe disciples. To the unimportant question: "Are there few that be saved?" Jesus pointedly answered: "You strive (agonize) to enter in at the strait gate ... for many will seek (hope to) enter in, and shall not be able!" When self-righteous critics hinted at the possibility of retributive judgment being meted out upon certain victims of an accident, Jesus replied (Lk. 13:1-5): "I tell you, Nay ... but, except ye repent, ye shall likewise perish!" The "Virgins" became aware, when it was too late to remedy it, that their entering depended upon having something which they should have had the forethought to have provided for themselves. They had "watched" for the Bridegroom, but they had failed to watch about their own preparation!

**FRIDAY**

**The Entrance Supplied.** 2 Pet. 1:1-11. How unmistakably St. Peter evidently must have grasped the meaning of the Master's command: "Agonize to enter in!" This passage from St. Peter of course does not teach "salvation by works", but, it does teach that having "become partakers of the Divine Nature through faith in his great and precious promises" the believer is to "give all diligence to superadd to faith ... !" Then follows seven cardinal Christian virtues which "minister an abundant entrance into the Everlasting Kingdom", and also "prevent one's life from being barren and unfruitful", and also from "falling"! Let us, Brethren,

"give diligence to make our calling and election sure", lest we should hear the refusal: "I never knew you ... Depart!"

**SATURDAY**

**A Better World Coming.** 2 Pet. 3:8-14. The reciprocal benefit of indulging the "Blessed Hope" is in its self-purifying effect. "He that hath this hope in him, purifieth himself—even as he is pure!" (1 John 3:3). Here, St. Peter does not leave his readers millenniums in the future, or "up in the air" in contemplating the "New Heavens and the New Earth." But, he counselled: "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless!" It is the believer's challenge, after his own life has been "made new"—after the Foundation Christ Jesus has been laid—to build a life, a character, becoming to the New Earth wherein he is to dwell for ever more. Therefore, build according to the Architects' plan and specifications.

**SUNDAY**

**Our Heavenly Inheritance.** Rev. 21:1-7. "He that overcometh shall inherit all things, and I will be his God and he shall be my son!" This verse implies something of the process of this preparation. Heaven, someone has pointed out, is a prepared place for prepared people. Even "the Author and Perfector of our faith" "was made perfect by the things which he suffered". (Heb. 2:10). Here we are told of a renewed earth which is to be the eternal abode of reborn souls dwelling in resurrected deathless bodies. By all means, let us get a glimpse of this future abode that we may have more courage "to overcome". Like Jesus "Who for the joy that was set before him, endured the cross despising the shame!" (Heb. 12:1). Our crown will be worth every sacrifice made to gain it!

<p><b>E. M. RIDDLE,</b> President Waterloo, Iowa</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p style="font-size: 1.2em; font-weight: bold;">CHRISTIAN ENDEAVOR AT WORK</p> <p style="font-size: 0.8em;">C. D. WHITMER, Editor, South Bend, Ind.</p> <p style="font-size: 1.5em; font-weight: bold; letter-spacing: 0.2em;">BRETHREN CHRISTIAN CONGREGATIONAL CHURCH UNSECEATED EVANGELISM</p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## Selected C. E. Helps

### QUIET HOUR SERVICES

By Laura M. Oxley

Song Service.  
"He leadeth me."  
"More about Jesus."  
"It pays to serve Jesus."  
Quiet Hour Presentation.  
Duet. "Open my eyes that I may see."  
Scripture Lesson. Our Need of the Quiet Hour. John 5:39, Matt. 4:4, Matt. 11:29, John 15:4.  
His Example. Matt. 14:23.  
Strength in Temptation. 1 Cor. 10:12, Matt. 26:41, Ps. 119:11.  
Short Talks by Quiet Hour Comrades.  
When to Keep the Quiet Hour.  
Where to Keep the Quiet Hour.  
How to Keep the Quiet Hour.  
Song. "We need Thee."  
(Blanks were distributed and many signed up.)  
Closing Hymn. "Take time to be holy."  
Woodland, Cal.

### YOUNG PEOPLE'S WORK

There are four groups of young people in the church that should be cared for by specially organized societies. There are the Juniors, for whom an afternoon or early-evening meeting can be arranged. A departure from the ordinary type of the religious service for the Juniors can be that of a story-telling hour in which the intensely interesting stories of the Bible can be told or read. A hymn or two and a prayer will complete this service. The Intermediate, or high-school, group should be allowed to conduct their own meetings quite largely as they choose. Discussions of vital problems quite largely as they choose. Discussions of vital problems peculiar to their age are quite popular. The group that is most neglected is the college group. There is no place for them. They do not feel at home in the Intermediate society any more, so a club can be organized known as the College Club. This club will function at



vacation periods and in the summer. Just now its special function will be to give the proper send-off to those going away to school. The fourth group is composed of the younger married folks. They can be organized as the Home Builders. Monthly social meetings can be arranged as well as a Sunday class for Bible-study. An interesting course of study can be outlined about the theme "Religion and the Home," or "Religion and Childhood."—*Church Management*.

## A TELEPHONE MEETING

By Gordon W. Sanders

Do interest and vim lose themselves in some of your Christian Endeavor meetings? We found recently that our attendance lagged and that our regular services were becoming somewhat stagnant. So the president and other officers got together and collected some ideas that would create interest and liven up the members. One of the most successful was called a "telephone meeting."

Previous to the meeting a good leader with the assistance of others called every member possible by telephone and requested their presence. This procedure was novel in itself because it had never been done

before. Although simple enough, it brought good results; and when the leader commenced the meeting promptly, it was our largest attendance for some time.

Throughout the entire meeting, including songs, prayers, special numbers, Scripture, discussion period, speeches, and benediction, the idea of calling the real telephone numbers of the members and others present was carried out. Where a member had no telephone connection one was made for him and he was advised of it, so that, whenever the bell rang and a number was called, the response was by carrying out the part of the program assigned, or asked, of each one. The introduction of the leader "over the line" was: "This is Phillips Church Society of Christian Endeavor. We are calling on you as an active member to offer suggestions, etc., on this problem which concerns the increasing value of our service to our church, our community, and God."

Because of the fact that the service was unique, a deal of newspaper publicity was received, and we found that the idea in its application was highly successful in promoting discussion among those who had been slow in taking part. This form of meeting we have used several times without losing its effect of originality, and in addition have killed the slump which seemed to be prevalent.—*C. E. World*.

Send Foreign Mission Funds to  
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Financial Secretary Foreign Board  
1925 East 5th St.  
Long Beach, California

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## MISSIONS

# The Troubles of a Translator

By Willard Price

In March, 1933, the American Bible Society published 2,000 copies of St. Matthew in Keres, the language spoken by the Indians by that name living in New Mexico. The following article from the *Bible Society Record* describes some of the difficulties which the translator, the Rev. H. C. Whitener, met as he labored at the task.

"What is the word for 'brother'?"

The translator waited, pen in hand, for the educated Indian woman who sat beside his desk to reply.

The Rev. H. C. Whitener, striving to translate the Scriptures into the language of the Keres Indians of New Mexico, had asked a simple question, and he expected a simple answer. But his Indian assistant seemed deeply puzzled.

"It depends on what you mean," she replied, "Was he the brother of a man, or the brother of a woman, or the brother of both? and was he young, or old, and was he—?"

"Do you mean to say you have a different word for each kind of brother?"—

"Exactly!"

That gave the translator a glimpse of the difficulties he would have in putting the Bible into Keres!

"Brought the sick to Jesus." What word for "brought"? Well, it would be different according to whether Jesus was sitting, standing, walking away or walking nearer, while the sick were being brought!

As peoples become more advanced, their languages become more vague. English is

a vague language. There is much latitude of meaning. A great deal is left to the imagination. But a primitive Indian language, like Keres, is definite. There is a different word for each shade of meaning.

You. We say "you" whether we are speaking to one person, two, three, or a multitude. The Indian has a separate expression for each.

"I will be with you unto the end of the world." Surely, "with" could be easily translated. But, no; the Keres have dozens of varieties of "with", the particular form depending upon the purpose of being with. The translator decided to use the form that means to go along with, in dangerous places, for comfort and companionship. Thus, by this choice, the word was given a power and beauty entirely lacking in the vague English "with."

There are hundreds of forms of the verb "burn," depending on what is being burned and who is doing the burning. And two thousand variations of "come."

On the other hand, there are many words in the English Bible that have no counterpart in Indian.

Lord. Since there was no similar word in Keres, the word for "Chief" was used, with a capital.

Apostles had no parallel in Keres. But each Indian chief has an "inner council," a cabinet of elders, who aid him and carry out his commands. Therefore this term was used.

Mustard seed. Neither the plant nor the

name is known to these people. But they have a similar plant, called a "yaku," which grows from a very small seed into large stalks, in which the birds nest. So, the use of this word made the meaning of the passage clear to Indian readers.

The Keres did have a word for "angels." They had noticed in Catholic churches that the figures of angels were always winged; therefore they called them "winged people." This term, of course, having no spiritual significance, the translator went back to the original Greek sense of "angels," and used the meaningful expression "messengers of God."

There was no worthy word for "home." The name for a man's house and a dog's house was the same. That word will have to be used, and the references to home in the Bible can be trusted to fill the common word with a new and finer meaning.

Likewise, the Keres word for "sin" is weak. It does not express the heinous character of transgression against God. It cannot, because the people do not realize the seriousness of such transgression. It is Christ who has given us a clear contrast between good and evil. Black really looks black when we have white alongside of it. The Keres term for "sin" can be used in the Keres Bible, and the whiteness of Christ will give new depth and darkness to the formerly shallow and pale Keres word.

The translator is also addressing himself to the difficult but fascinating task of preparing a medical dictionary for his Indians.

At present Indians perish, because white doctors cannot understand their complaints, and they cannot understand the medical terms and instructions of the white doctors. (Few Keres know English; and Mr. Whitener, who learned their language in the course of his translation work for the American Bible Society, is the only white man who speaks Keres.) Therefore, these Indians rarely call in white doctors. They depend upon the medicine men. The practices of the latter are involved in the native pagan religion. This means that, whenever they are summoned to perform their rites, the Indians are steeped more deeply in the gross superstitions of the past.

Besides spiritual harm, the medicine men work physical harm, due to the fact that, in many cases, their "remedies" are injurious rather than beneficial. Certain herbs they use accurately, and can teach the whites something. But, consider the pitiful superstition of the following "cures":

Tea made of red columbine is thought to be an excellent blood purifier—because of its blood-red color.

Since mountain mahogany is strong, bathing in a tea of it will produce strength.

Boys who rub themselves with chipmunk medicine can climb anywhere.

Mocking bird medicine, fed regularly to infants, will enable them to talk quickly and perhaps musically.

Another plant will cure lonesomeness. Another, despondency. Another will make one good-looking. Another will enable one to be a good drummer. Another, in the pillow, will overcome insomnia.

Most Indians have grown skeptical of both the "science" and the "religion" of the medicine men. But they have nowhere else to turn. A medical dictionary will enable them to state their needs to white doctors, and will enable white doctors to make diagnoses and instructions understood to the Indians. It will be an entering wedge for truth—physical and spiritual.



Then will come the new broom of the Christian Scriptures, translated for the first time into Keres, making a clean sweep of deceptive and torturing superstitions, and opening for these people who have traveled so far and in vain, a path of hope.

And all the toil of putting a strange and complex language into written form, preparing grammar, dictionary and medical

dictionary, translating the Scriptures, printing and distributing them,—brings its own rich reward to the translator, to the American Bible Society, and to all Christians who, by their prayer and support, make such work possible. A rich reward, not in material things, but in the abiding satisfaction of having made possible the actual regeneration of a people.

## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a Great Correspondent*



### CERRO GORDO, ILLINOIS

At the suggestion of the Secretary of the Mission Board of the Church of the Brethren and the Brethren Church, and by invitation from the Cerro Gordo church we made a visit to that church on April 27-29 to help them arrange some plans whereby there might be a closer co-operation between the two groups. At present neither church has a pastor. Each have appointed a committee on fraternal relations and things seem to be under way whereby a definite program of worship and evangelism will be worked out.

While on the field I met with the Brethren in a business session, made a number of calls upon members, preached for the Brethren on Lord's Day morning, baptized five persons in the afternoon, that had made confession at the morning service, and then spoke at a union service of the two groups in the Church of the Brethren in the evening. A more favorable fraternal spirit seems to be developing there than existed in other years and we predict that with the right sort of leadership that entire community can be held for the Dunker faith. In this brief visit we were most cordially received by everyone, and our brief sojourn was most pleasant and profitable.

The Church of the Brethren has a membership here of two hundred and the Brethren one hundred. Each has splendid buildings. The Church of the Brethren being the larger which is modern and in good repair. To neglect churches and fields of this kind, and permit them to die, is certainly a tremendous blow to our Home Mission work. Pray the Lord of the harvest that the right leadership shall be secured for this work and that His will shall be done.

C. C. Grisso,  
Illiokota District Evangelist.

### NEW LEBANON NOTES

We like to believe that the New Lebanon church is still headed forward. The Sunday School, under the fine, consecrated leadership of Brother Glen Clayton, is doing much to absorb the disadvantage that comes with half time pastoral service. Our weekly attendance of the Sunday School stays up well and good work is being done. The New Lebanon Sunday School has some fine teachers on its teaching staff. The School did its full part in making possible what we consider, for these times, a very creditable Easter offering. Our preaching services are well attended.

On Sunday, April 8th, we began a two weeks meeting. This meeting was executed

purely by local talent. The pastor and congregation and the Lord did it all. It may not have been done as well as others might have done it, but nevertheless we did it. The singing was splendid. A fine little circle of the faithful stood right by the prayer meetings. The attendance was good throughout. As for the preaching—well, I'm modest if I am anything, so we will say nothing about the preaching, except that every sermon was built around Jesus—His authority, His matchless love, and His power and willingness to save.

The visible results of this meeting do not measure up to the big ingatherings this church has had annually for years. Big, regular ingatherings in former years has meant for us a closely gleaned field. Moreover, I had the disadvantage of being comparatively new on the field, and the meetings continued just two weeks, whereas there might have been additional results if the meetings could have been continued longer. And what is more, because of the half time program, there could not be the advance preparation for the meetings which a full time, resident pastor can make. Anyway, we did our best, and by "we" I mean the faithful who stood right by the meetings from start to finish. Three fine folks were baptized and received into the church. One or two will yet be received by letter. Many of the people in the church rededicated their lives to God. Sinners were warned. Christ was magnified; good seed was sowed which will yield harvest later. And the church was strengthened in the community. So we say—it was a good meeting, the glory be to God. On the night of the 29th of April we had an edifying communion service. And thus we are moving on.

Wm. H. Beachler, Pastor.

### PLEASANT HILL, OHIO

Having accepted the call to this pastorate we began our work on November 30, 1933. The closing days of the year were spent in getting adjusted to the new field and planning for the coming year.

We were given a real send-off in the New Year for the last Sunday of the old. It was a pleasure to have with us Brother Alva J. McClain. His message proved a great inspiration as we faced the New Year. His kindness in coming was greatly appreciated and the fellowship was an added blessing.

Following the visitation period we began to prepare for our revival. The forerunner of this meeting was much prayer—and the prayer meetings held before the meeting were very well attended. Our meeting be-

gan on March 4th and was very well supported throughout its entire length by the church and community. The music committee composed of Mrs. Miller, Mrs. Adams and Brother Flory supplied us with special music every night and Brother Flory was our song leader.

The Word of God we found can still reach hearts for our meeting revealed the Holy Spirit still uses the Word to win men and women. Our meeting closed on the 18th, with ten confessions and three re-consecrations. Of this number ten have been baptized and united with the church.

Next came our Easter service. Our goal for the day was 150, our attendance was 187. The Foreign Missionary Offering was lifted during this service. The outstanding feature of the day was the attendance of the Young Married Folks class, 48 being present, not including seven babies. Mrs. Adams is the faithful teacher, and is building up in a real way. Ten were received into membership also at this hour.

We have enjoyed our work here, folks have been very kind and considerate. Just after the New Year many came to visit us one evening bringing us many things for our pantry shelves. Again the pastor was remembered, with a gracious gift, March 12th., his birthday.

Our needs are many yet we know our God will supply them. With the deepening of our prayer, a widening of our vision, and full co-operation with our national work we feel sure this church will again assume her proper place.

We covet the prayers of God's people that in all things we shall be found faithful until "he comes."

### SUNNYSIDE, WASHINGTON

Dear Evangelist Family:

Several months have elapsed since you last heard from the Sunnyside church.

Since then we have enjoyed two special meetings. Dr. Page of the Moody Bible Institute was here under the auspices of the Union Bible Class, which is taught by Brother Earl Reed. After a three day union service, our church secured Dr. Page's services for the remainder of two weeks. He has been a speaker for two years at the Laymen's Bible Conference in Yakima, so speaker and audience were not strangers and a real feast for students of God's Word was enjoyed. The keynote of his teaching ministry was personal evangelism. After this meeting, Brother Fry baptized four, two uniting with our church.

A more recent meeting was that conducted by Dr. Holzer of the Palestine Prayer Fellowship. Due to the large crowds the meeting was brought from the smaller Presbyterian church. Dr. Armin Holzer is a dynamic Jewish Christian, and his individual treatment of the word together with his plea for prayer for the conversion of Israel brought new responsibilities to those who would more fully serve him.

Our congregation loaned our pastor to Harrah for a pre-Easter meeting. Our prayers went with him and we trust he was a blessing to the Brethren there. Brother Fry also gave the final message to the District C. E. Convention last month. He spoke to about 250 young people on the theme, "Not I, but Christ." He was pastoral counselor for that organization the past year; and two of our young folks are district officers this year.

The special services Easter day opened



with a short Sunday School program by the children after the class period. Each teacher drilled his or her own class, and Miss Lena Kortemeier, our superintendent, had general charge of the numbers. Our pastor preached on "The Joy of Resurrection Service," speaking from John 20:20. At the evening service, the choir of 27 voices with organ rendered to his glory one of the most beautiful cantatas ever given here. With this ministry in song, which was directed by Sister Hattie Weed, a memorable Easter closed.

The offering for Foreign Missions had the most important part in our Easter services, since "they which live should not henceforth live unto themselves, but unto him who died for them and rose again." On the first Sunday, \$300 in cash was received and we have hopes of at least doubling that amount before June 1.

Soon after Easter we held our spring Communion. The faithful were there and all present were blessed as they gathered at the Lord's table.

Recently our church roll was revised and the membership now stands at 210. This does not include many who have moved to various points in the northwest. Our pastor has faithfully kept in touch with these Brethren, and most of them have been grateful for the little weekly bulletin that has visited them from the church. Although they cannot be with us, they respond with their substance when special offerings are taken.

This week we have enjoyed fellowship with the Harrah folks in two meetings. Sunday evening a number of their young people's Gospel Team stopped in returning from an appointment and led us in some choruses. Then Tuesday, we held our annual union W. M. S. meeting. About 24 ladies from the Harrah society were present. After dinner their society presented the program of the day. They gave a play on tithing, besides musical number and talks which were well received. The visiting sisters enjoyed several pieces on our pipe organ, which they are not privileged to hear often.

In recent weeks some improvement in Sister Fry's health was seen, and as a result, the official board asked Brother Fry to reconsider his resignation. He, however, did not think her health had improved sufficiently to warrant an acceptance of the call. We again ask the prayers of the Brotherhood for our pastor's wife's health. Although she has seldom been able to attend services for two years, we feel her interest and prayers are for the advancement of the work in this community. Brother Fry has been a faithful under-shepherd, having the interests of his flock at heart and striving to please the great shepherd who so definitely called him to care for this flock. Dr. Page, who was mentioned above, told us he had never worked with a man who felt the responsibilities of his pastoral duties more conscientiously than does our pastor. While we regret that Brother and Sister Fry and the two girls are leaving this field we are resigned to God's will in the matter.

We are looking forward to a blessed time of fellowship with our Spokane Brethren at the District Conference held there, June 28-July 1. Any of the Brotherhood touring this way this summer, please keep this date in mind.

And finally we look forward to more

earnest and fruitful service in view of our Lord's near appearing. We believe in 1 Cor. 15:58, and press on. We pray that every member of the Brethren church may with us share that eternal happiness when our fruit in Argentina, Oubangui Chari, and America are caught up to ever be together with the Lord.

Your Sister in Christ,  
Mrs. Nettie A. Harris,  
Church Correspondent.

#### DESS DELOZIER

It was a damp dismal Sunday evening. Should the pastor travel sixteen miles when a scarce half dozen of his congregation would venture the few rods between their homes and the church? But on schedule time, he was present.

"Instead of the regular sermon, we will have a Bible study," said the pastor as he turned to the first chapter of Genesis.

Brother James Cook will never regret the lesson he taught that night for one was destined to leave that little group with a new found joy in her heart; one whose life would henceforth be as a fountain, gushing forth in spiritual blessings to church and surrounding community. Words failed her when she endeavored to describe to me the unspeakable joy that came to her heart that night as the Holy Spirit bore witness to the wonderful truths of his wonderful word.

Mrs. A. S. (Dess) DeLozier is absent from her pain racked body and present with her much loved Lord. She leaves a husband, mother, two brothers and a sister, besides a multitude of relatives and friends, to mourn her departure. She was a member of the Brethren church of McKee, Pa.

Never have I met a more kindred spirit in the Lord. The extreme narrow way is an extremely lonesome way but oftentimes have I left her bedside refreshed and with a new assurance that it is, after all, the best way.

Often have I been grieved at the wasteful expenditure at Christian funerals, but not so here. At her own request her body was laid away without flowers and needless expense, the money thus saved to be placed in Foreign Mission channels. God only knows the number of precious souls from dark Africa that will sometime wing their flight through the pearly gates, won to their Lord through the medium of those dollars that would have otherwise been wasted. Long, long ages after strong steel vaults have rusted away and massive marble slabs have crumbled into dust, these redeemed souls from ebony skins will still be outshining the stars, bearing witness as a memorial to her love and thoughtfulness.

The large company, which had gathered, stood respectfully, as the pastor led in prayer and her body was laid to rest in the church yard near setting sun, the evening of April 29.

R. I. Humberd.

#### LIQUOR TRAFFIC—VERSUS THE HOME AND ESSENTIAL BUSINESS

Whether therefore ye eat, or drink, or whatsoever ye do, do ALL TO THE GLORY OF GOD.—1 Cor. 10:31.

The nation has launched upon its liquor spree." The results are none too inviting—exactly what the foes of the liquor business predicted. Drunks are increasing, arrests

are more numerous, and crime has been accentuated. The wets themselves are warning their own crowd, to behave themselves—for, as they say, "Prohibition is not dead it is only in a stupor."

From the economic standpoint alone drink is a failure. It was predicted to be the precursor of good times. Drink was to be the cure-all for all our economic ills. But listen to Sir Josiah Stamp, London, England, who when asked lately, whether the national drink bill of England was a good bargain for the nation, replied, "No, it is a bad expenditure from an economic point of view. I am sure of that." The bills of England and the United States for drink are vastly larger than those of the British Columbia, the province of Canada along the Pacific Coast. Note the tremendous waste in even a small fourteen million dollar drink bill. Note the waste of food in its making—wasted money in buying—wasted marhood in the consumption.

The Drink Bill for British Columbia fiscal year ending March 31st, 1932, \$15,264,051. Municipalities paid \$19,440 for drink to get back \$1.00. Money spent in drink would have given relief as follows:

10,000 houses rented 12 mo. at \$25.00 .....	\$3,000.00
10,000 houses furnished at \$400 each .....	4,000.00
25,000 hundred lb. sacks sugar, at \$6.00 .....	150.00
25,000 hundred lb. sacks flour at \$4.00 .....	100.00
25,000 hundred lb sacks potatoes at \$1.00 .....	25.00
25,000 hundred lb. sacks carrots, at \$1.50 .....	37.50
2,000,000 lbs. beef, at 13c .....	260.00
2,000,000 lbs. bacon at 20c .....	400.00
200,000 pounds cheese, at 18c .....	36.00
50,000 tons coal, at \$10.00 .....	500.00
20,000 loads wood, at \$6.00 .....	120.00
25,000 suits clothes, at \$22.00 ..	550.00
25,000 dresses, at \$15.00 .....	375.00
20,000 boys' suits, at \$13.00 .....	260.00
20,000 girls' dresses, at \$7.00 ..	140.00
25,000 pairs of boots (men's), at \$5.00 .....	125.00
25,000 pairs shoes (women's), at \$5.00 .....	125.00
40,000 pairs of children's shoes, at \$4.00 .....	160.00
20,000 men's hats, at \$4.00 .....	80.00
20,000 women's headdress, at \$3.00 ..	60.00
50,000 pair blankets, at \$7.00 .....	350.00
2,000,000 quarts milk, at 9 cents ..	180.00
2,000,000 loaves bread, at 6 cents ..	120.00
300,000 lbs. butter, at 23 cents ..	69.00
300,00 dozen eggs, at 25 cents ..	75.00
100,000 boxes apples, at \$61.50 ..	150.00
35,000 persons with a bank account of \$10.00 .....	3,500.00
	\$14,947.50

With \$316,555 on hand for emergencies.

How much more would the above amount have meant to the nation in the purchase more legitimate things! These could have been used to a more desirable advantage. Another was just poured down the throats. Lately, some one requested, "Please go see So-and-So, street Thus and So; see what you can do for this man. The condition of the family is appalling. Already he has poured down his throat the value and proceeds of an entire farm." This is not a the soul losses are even greater. The loss of manhood and womanhood is by far



the earth. The Holy Ghost, who stays for the present the spread and full development of the mystery of iniquity, having been taken out of the way, (2 Thess. ii, 7) and the church of true believers having been caught up to meet the descending Lord, (1 Thess. iv, 16, 17), "then shall that wicked be revealed," (2 Thess. ii, 8). That wicked, or the antichrist, if often mentioned in Scripture, and in a way to prove that he is a literal person, and not an ecclesiastical system, nor succession of rulers. His audacity and blasphemy and pride and lust of power will set forth the Christless culture of the present age personified, and mark the end of the world's boasted progress, terminating in the worship of an infernal trinity, described in Rev. xiii as the last attempt of Satan to ape the Godhead. For his characteristics and doom, besides numerous allusions to him in the Psalms, and numerous types of him in the historical books of the Bible, see Isa. xiv, 4-20; Jer. 1, 34-46; Ezek. xxi, 19-27; xxxi, 3-17; Dan. vii, 8-27; viii, 23-25; ix, 26-27; xi, 36-45; Mic. v. 1-5; Hab. ii, 4-8; Zech. xi, 14-17; Matt. xxiv, 15; John v, 43; 2 Thess. ii, 3-10; I John ii, 18-22; iv, 3; 2



John 7; Rev. xiii, 4-18; xvii, 11-14; xix, 11-21.

Ninth, as the antichrist will have special relations to God's ancient people, the Jews, it is important to show that they will be restored to their own land. If this is not clearly seen, the prophetic Scriptures can not be understood; and if it is possible to teach anything in human language, this truth is plainly and abundantly revealed in the word of God. Read carefully Gen. xiii, 14-17; xv, 18; xvii, 8; xxviii, 14; xxxv, 12; xlviii, 4; Lev. xxv, 23; Deut. xi, 12; xxxii, 8; Isa. ii, 1-3; xi, 11-16; xlix, 12-23; lx; lxii; lxvi, 10-20; Jer. iii, 16-18; xxxi, 31-39; xxxii, 37-44; xxxiii, 7-22; Ezek. xxxvi, 17-38; xxxvii, 16-28; xxxix, 22-29; Hos. ii, 14-23; Joel iii, 16-21; Amos ix, 11-15; Mic. iv, 1-7; Zeph. iii, 14-20; Zech. ii, viii; xii; xiv; Luke xxi, 24; Acts i, 6, 7; xv, 14-17; Rom. xi, 13-29; Rev. xii, 4-8; xi, 1-8; xxii, 6.

Tenth, the order of events connected with the close of the present age or dispensation is as follows: (1) Christ is coming personally to awake the bodies of the saints that are sleeping in the graves, and to change in the twinkling of an eye his people who will be still on the earth when his shout shall be heard. That is "that blessed hope" set before us in the Scriptures, and there is no predicted event between the present moment and His coming. He may be here before the passing hour ends, Tit. ii, 13; I Thess. i, 10; iv, 16; Phil. iii, 20; I Cor. 1, 7; xv, 51; Acts i, 11 compared with Luke xxiv, 52; John xiv, 3; Matt. xxiv, 42; Mark xiii, 35; Luke xii, 40.

(2) In this coming the unbelieving world feels no interest, and hence the shout of our descending Lord may not be heard by uncircumcised ears; or if heard, it will not be heeded, but rather cause the ungodly to throw down the reins upon the neck of their lust, Gen. v, 24; Dan. x, 6-8; Luke xvii, 8; John xii, 28, 29; Acts ix, 7, compared with xxii, 9; Ex. v, xi; Rev. vi, xix.

(To be continued)

## OUR LITTLE READERS

### HOW RALPH PAID THE DOCTOR

There was a dreadful time when Ralph broke his arm so badly, and the doctor came every day for more than a month, and bent and straightened it to save him from having a stiff joint. Ralph helped him bravely by obeying all his directions though he could not help crying with pain. Nobody thought anything about the expense at first until the arm was well again, and only needed to be "worked" every day by some one of the family to keep it from stiffening, and the doctor only came every few days to see how it was getting on. He had not sent his bill, and mamma began to worry.

"I wish we could pay Dr. Loring. He has been so kind and patient, and has come so often. I am sure we owe him at least fifty dollars or more, and he will not send his bill! And if he did, I don't see how we could pay it now! That was an expensive game of ball, son."

Ralph felt very badly to think they owed the kind doctor so much money, and by his means, though not exactly by his fault, for no one breaks his arm on purpose. He worried a good deal over how he could make some money to pay the bill himself, and the

next time the doctor came, he asked him how much it was.

The doctor laughed. "Why, I can't tell exactly, Ralph, because I've not made out my accounts lately, and it takes a good deal of figuring. You tell your mother not to worry; I haven't got around to her bill yet. Plenty of time."

Ralph was not satisfied, but he went on putting pennies and nickles into his bank, and felt that he was getting on. One day he was playing on the sidewalk, when Dr. Loring drove up in his big car, and went into the house on the other side of the street, where a little girl had measles. Presently a young man came down the street, whistling carelessly. He looked around to see if any one was near, and, not noticing the small boy quietly playing marbles across the way, he stepped up to the car, examined it a moment with an air of ownership, and then prepared to get in.

Ralph had been watching him, and now came across. "That's the doctor's car; he's in that house," he said.

"That's all right, kid! I'm a friend of the doctor's, and he said I could use his car a little while this morning. I'll take good care of it. Move out of the way, now!"

That didn't sound right to Ralph. Why should the doctor lend his car and leave himself afoot, with his rounds to make? Ralph had never known him to do such a thing before. "I don't believe it," he said to himself. "I'll just call the doctor."

But mother didn't want him to go in the house for fear of getting the measles, and besides, if he did, the young man would drive off at once. He was only a little boy, and he hardly knew what to do, but he stood his ground, right in front of the car so that it could not move without running over him. The young man looked as if he would not much mind doing it, he was so angry, but then he realized that there were windows on all sides, and no telling how many eyes might be watching the scene, so he decided not to risk a struggle; he tried persuasion. "See here, sonny, don't you like ice cream? Jump in and we'll go and get some, and be back before the doctor is ready for his car."

Now Ralph was sure there was something wrong, for mother had warned him never to accept an invitation to ride with a stranger.

"No, thank you," he said politely. "I'll just wait for the doctor—oh, there he is now!" with a joyful shout as the doctor stepped out onto the porch.

The young man jumped out very quickly on the other side. "Well, so long, kid, give my respects to the doc, and tell him I couldn't wait."

And he hurried away on the other side of the street.

Ralph told his story. "Was he really a friend of yours?" he asked anxiously. "Maybe I oughtn't to have stopped him."

The doctor had looked very grave but now he laughed. "A friend of mine? Indeed, no, my boy; it is you who have proved yourself a staunch little friend. He wanted to steal my car, just as you thought, and but for you, I should be several hundred dollars poorer this minute, for there were valuable instruments and medicines in there, besides the value of the car itself. So we'll set that against your bill, my son, and you may tell your mother that as you have saved me many times the

amount she owed me, I'll consider it square, and send her a receipt for payment in full."

—J. L. Glover, in *Northwestern Christian Advocate*.

## ANNOUNCEMENTS

### COMMUNION NOTICE

The Brethren Church at Lanark, Ill., will observe its Semi-annual Lovefeast on Lord day evening May 20, 1934. All of like precious faith and those desiring to share the blessings of this sacred service are invited to be with us.

C. C. Grisso, Pastor.

## THE TIE THAT BINDS

**SHEDENHELM-WELTON**—On Saturday, March 17, 1933, at the home of the bride, in the presence of a company of relatives and very close friends, Mr. Cecil Shedenhelm and Miss Maxine Welton were united in marriage. The bride has been a member of the Brethren church here all her life and is the granddaughter of a former elder of this church, Elder Fetter Hall; the groom recently became one of our members. They will live for the present at the home of the bride's parents, Mr. and Mrs. Leslie Welton, Carlton township. May heaven's richest blessing be upon them as they live their life together.

RAYMOND BLOOD, Pastor

**BLOSSER-TEMPLE**—On the morning of April 28, 1933, Mr. Norman Blosser and Miss Maxine Temple were married by the writer at the Gratis parsonage. The bride is a highly respected Christian young lady of Brookville, Ohio, and the groom is a member of the New Lebanon church and a splendid Christian young man. These young people start out as life partners with the very best wishes of a large circle of friends. Christ will be invited to help them start their home and abide with them. What an inspiration to a minister to unite deserving, clean Christian young people! The double ring ceremony was used. They will reside in N. Lebanon.

WM. H. BEACHLER.

**HARNSBERGER-JAMES**—Before an altar banked with spruce and lighted by cathedral tapers in tall white candleabra, Miss Martha Lou James of Mauretown was married to Mr. Robert C. Harnsberger of Luray at the Shiloh Brethren church at 7:30 o'clock Thanksgiving evening, November 30, 1933. The Rev. John F. Locke was the officiating clergyman. The double ring ceremony was used.

The bride is a daughter of Mr. and Mrs. Charles L. Jar and a great granddaughter of the late Elder E. B. Sha of Mauretown and has graduated from Woodstock H. School and the Nurse's Training Course at Rockingham Memorial Hospital at Harrisonburg.

The groom is a son of Mr. and Mrs. Edwin C. Harnsberger of Luray and is associated with his father in the Page Milling Company of that place. He is an alumnus of Cornell University and has done graduate work in professional courses and milling at the University of Wisconsin at Kansas State College. He is a member of the Rotary Club and the Chamber of Commerce and with his attractive personality is highly esteemed by many acquaintances.

Mr. and Mrs. Harnsberger left for a motor trip through the south, after which they will be at home in Luray.

JOHN F. LOCKE

## IN THE SHADOW

**DEFFENBAUGH**—Charles Emmett, only son of Samuel Mary Mack Deffenbaugh, was born near Glenford, Ohio, January 23, 1867. He passed to be with the Lord on April 1934, closing an earthly pilgrimage of 67 years, 2 months and 14 days. Brother Deffenbaugh united with the Brethren Church at the age of eighteen, and was elected and ordained to the Gospel ministry, receiving his training in Ashland College, from which he graduated in 1893 with a degree Bachelor of Arts. In his earlier years he did consider preaching, serving the Bremen-Mt. Zion charge for several years. For twenty-five years he served as a member of Board of Trustees of Ashland College, serving as secretary of the Board for a number of years.

Charles Deffenbaugh was twice married, his first wife being Minnie Oakes, of Dayton, Ohio. To this union three children were born, all of whom died in infancy. This union was broken by the death of the wife on July 29, 1917. September 23, 1924 Brother Deffenbaugh was united in marriage with Miss Juanita Huggins, with whom he has lived in happy marital relations.

He leaves as the members of his immediate family, wife, Mrs. Juanita Deffenbaugh, one sister, Mrs. Ethel Key, and one nephew, Mr. John Tinkey, all of Ashland, and a score of more distant relatives also survive him. Only months ago his aged mother, Mrs. Mary Deffenbaugh, died in his home.

Brief funeral services were conducted at the family residence in Ashland on Tuesday morning, April 10, in the presence of Elders Martin Shively and J. Allen Miller, and at the afternoon of the same day the stated burial service was conducted by the writer, his pastor, at the Good Lutheran church, near Glenford, Ohio, and burial was in the adjoining cemetery beside the forms of the loved one gone before. Peace to the ashes and God rest the soul.

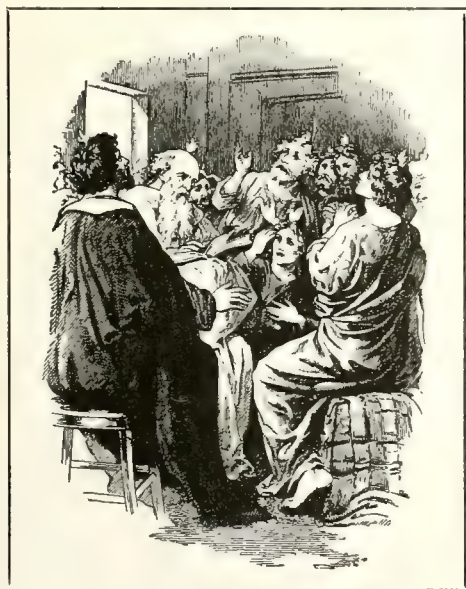
JOYCE BELLO



# BRETHREN EVANGELIST

## *The Day of Pentecost*

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
**C**OME, Holy Spirit, as of old  
In thy celestial noonday hour,  
And visit Zion's waiting fold  
With flaming tongues of grace and  
power!



Let now thine Upper Room of yore  
To this thy house of praise draw nigh;  
And on our yearning spirits pour  
The Holy Unction from on high!

O Love divine, unchanged Thou art,  
While countless ages onward flow;  
And every humble contrite heart  
Shall God's unfailing presence know.

Forever one at last shall be,  
Dear Lord, these severed tribes of  
thine.

All warring creeds shall find in Thee  
The one full Orb of truth divine!

In Thee all nations shall possess  
The Will that maketh wars to cease!  
The ruling towers of righteousness  
Shall guard the holy wells of peace!

Great Spirit, waft thy beams afar,  
Till through thy mystic light divine  
All eyes shall see the Pilgrim Star  
That leads to Love's eternal Shrine!

\_\_\_\_\_  
\_\_\_\_\_  
\_\_\_\_\_  
—Lyman Edwyn Davis.  
in "Methodist Protestant-Recorder"



## Signs of the Times

by  
Alva J. McClain

### WHAT is Practical Preaching?

This question is very forcefully discussed by the late Bishop Moule in his comment on Phil. 3:17-21. I would like to suggest that this passage be carefully studied before reading the following quotation:

### WARNING Men Against Sin

"The whole passage now before us is strongly characteristic of the New Testament way of dealing with sin. In the first place, there is no lack of urgent and explicit warning. The moral and spiritual evil is labelled unmistakably. It is pointed out as a danger not hypothetical but actual; not floating in the air, but embodied in lives and influences: 'Many persons walk, of whom I tell you of with tears, as the enemies of the Cross of Christ.' And of these persons, as such, it is unflinchingly said that their end is apoleia, 'ruin,' 'Perdition'; dread and hopeless word. In all this lies a lesson for our day. In many quarters the solemn utterance of warning is now almost silent; it is regarded as almost un-Christian to warn sinners, even open sinners, to do anything so much out of fashion as 'to flee from the wrath to come,' 'the wrath which is coming upon the children of disobedience.' But this is not the apostolic way, nor the Lord's way.

### THE Great Motive for Holiness

"Yet this passage, this heart-searching appeal, while it deals with warning, does not end with it. Its strongest and chosen argument is not fear but hope; not perdition but 'the coming again of our Lord Jesus Christ, and our gathering together unto him.' St. Paul has to guard the Philippians against a most subtle form of sensual temptation, a masterpiece of the Enemy. In passing, and with bitter tears, he points to the gulph where that path ends. In closing, and with his whole heart, he points to the coming Lord in his benignant glory, and to the unutterable joy of our being then, finally and even in our material being, transfigured for ever into his likeness.

### HOW to Win the Battle

"For our own blessing, and for that of others, let us follow this example. Whether in the pulpit to a listening throng, or in more individual approaches to other men, or when we turn in upon ourselves, and, like the Psalmists, speak to our own souls, in the most secret possible hour, let us seek to speak thus. Let us not take an opiate against the ideas of judgment, wrath, perdition—unless, with our Bibles quite open, we are quite sure that such things are only dreams of a past religious night. Let us take urgent heed, above all for ourselves, lest we lose faith in the warnings of God. But all the while let us present to ourselves, and to others, as the great argument of all for saying "No" to specious sin, 'that blessed Hope.' Let us consider Jesus Christ,

till he shines upon us in something of the glory of his Person and his Work. Let us wait for him from heaven. More and more, as the years roll, and the suns set, and 'that day' is approaching, let us take our place among those who 'love his appearing.' And as for our bodies, and his call to be pure in body as in spirit, let us continually remember that "the body is for the Lord, and the Lord for the body" (1 Cor. 6:13). Let us not merely try to reason down temptation, or to order it down, in the name of abstract rightness, or of concrete peril. Let us recollect as a glorious fact that the body is the purchased property of the Lord Jesus; that he cares for it, as his dear-bought possession; that he can, by his own Spirit, sanctify it now, through and through; and that he is coming, perhaps very soon indeed, to transfigure it to be "conformed to the body of his glory."

### OUR Strength to Say No

The whole genius of the Gospel tends to connect together, as closely as possible, holiness and happiness. They are to act and react in manifold ways in the Christian life. Holiness lies at the root of happiness, as its deep condition. But also happiness, from another point of view, waters the root of holiness, and expands its flowers, and brings its sweet fruit to fulness. "The joy of the Lord is your strength"—your strength to say to temptation a "No" which shall be entirely willing and simple. Never shall we so tread down the tempter, and the traitor, as when we are "rejoicing in Christ Jesus," and "in the hope of the glory of God."

### THE Power of the Blessed Hope

Then let us cultivate this blessed secret. Let us prove the power of Christ loved and looked for. In a very special sense let St. Paul teach us here to apply to our present needs the force of a heavenly future, the future of his coming, and of our meeting him and being transfigured by him. In many directions, in the Church, this rule is being practised now with great earnestness, and with happy issues; the looking for the Lord's Return is indeed a reality to many. But in many directions it is otherwise. Christian thought and labour too often seem to limit themselves to the sphere of the present, and to forget that the goal of the Gospel is not a state of social bien-etre developed by philanthropy under the auspices, so to speak, of Christ, but an immortality of holy power and service, won for us by his merits, prepared for us by his exaltation, while we are prepared for it by his Spirit working in us. Again and again we need to remember this. The Gospel showers along its path, upon the mortal life of man, personal and social blessings of the philanthropic kind which nothing else can possibly bring down. It makes today infinitely important by connecting it with the eternal tomorrow. But the path is towards that tomorrow. "We look at the things not seen, for the things which are not seen are eternal." We "desire a better country, that is, an heavenly." "It doth not yet appear what we shall be; we shall be like him, for we shall see him as he is."

### LET Us Follow the Lord

Much current Christian teaching practically tends to drop immortality very nearly

out of sight. The Lord's Return, the heavenly Life, "the liberty of the glory of the sons of God"—these topics are either little mentioned, or treated too much as luxuries and ornaments of the Gospel. But it was not so for the Lord Jesus, and for his apostles. And we shall find that to follow him and them in this, as in other things, is best. It "hath the promise of the life that now is, and of that which is to come." Their doctrine of the future is much more than an antidote to death. It is the mighty animation of life. It makes altogether for present purity, and righteousness, and self-sacrificing love, in the concrete circumstances of this generation. It is the thought in which alone man can live his true life now, as a being who is made "to glorify God—and to enjoy him fully for ever."

### "BE STILL AND KNOW"

That is a difficult discipline ready to understand. We understand the discipline of going on—that suits our impatience and our littleness; but the discipline of standing still, simply waiting, doing nothing, who can understand that? And yet this is the way in which we are sometimes trained. How shall we accept it? You want the appointment now; you want to come into your blessing today; you want the answer to the great question you have put immediately; and God says, "No; not today, nor tomorrow, nor this year, but by and by." How do you take that answer? Do you fret, chafe, kick, rebel? or do you say, "Even so, Father; for so it seemed good in thy sight"? If you can say that, you are ripe; you are matured under the blessed and all-comforting sun of God's glory, and may surely be quickly transplanted to the higher gardens. That is the last conquest of grace, the supreme acquisition of the soul, to have no will but his, to be ready to stand, to go, to fight, to wait, to suffer, saying always, "Not my will but thine be done."—Joseph Parker.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## The Coming of the Holy Spirit

It was fifty days after the resurrection of our Lord and ten days after his ascension that the Holy Spirit came with great manifestation upon the waiting disciples. The church will never forget that day and will never cease to marvel at what took place there and to covet a re-enactment of that event. It will never happen again just as it did that day, for God used special means to accomplish special ends. Nevertheless the Holy Spirit is come and will be continually coming. He is here to abide, having come in response to the promise of the Son, and will be ever coming into individual hearts and lives and into the life of the church.

The Holy Spirit's presence was clearly and definitely manifest as he came and rested upon and empowered the first disciples. His coming upon and into the hearts of men and women today will be and is just as clearly evident, though the form of the manifestation may differ. No one can have the Spirit of God in his life without knowing it, nor yet without other spiritually minded people knowing it. That holy presence will make himself known in various ways.

(1) He will be known by **his regenerating power** in the lives of those whom he visits. This is his function according to the words of Jesus himself: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3:5). Again the same truth is set forth in the words of the great apostle Paul: "According to his mercy he saved us, by the washing of regeneration, and the renewing of the Holy Ghost" (Titus 3:5). The Spirit changes things. No man can know his presence and be the same that he was before.

(2) The presence of the Holy Spirit will be made manifest by **his convicting of men of sin**. We have the statement of our Lord to this effect: "And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me" (John 16:8, 9). And on the occasion of Pentecost, when the Holy Spirit had actually come, he mightily convicted men of sin as they heard the words preached unto them, so that we read: "They were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do?" (Acts 2:37). This he is still doing, as everyone engaged in evangelism can testify. Without his office work there is no success.

(3) The Holy Spirit **sanctifies** and frees from longing after the carnal and sinful things of life and makes it possible to be ever attaining unto the Christian ideal. Paul said, "I find then a law, that, when I would do good, evil is present with me. For I delight to do the law of God after the inward man: but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." When he inquires who shall deliver him from this conflict, he answers, "Through Jesus Christ our Lord." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace" (Rom. 7:21-25; 8:1, 2, 5, 6). Paul writes to the church at Corinth: "But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God" (1 Cor. 6:11). It is the Spirit that gives the motive and the sanctifying power. In Galatians 5:22-25 we find the "fruit of the Spirit" listed, preceded by a list of "the works of the flesh", then we read the declaration: "They that are Christ's have crucified the flesh with the affections and lusts," and this admonition, "If we live in the Spirit, let us also walk in the Spirit". The Spirit is the constantly essential and practical agency. Again Paul bears

witness to the sanctifying work of the Spirit in these words: "God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13).

(4) The Spirit's presence will be manifest and real because he is to be the Christian's **Comforter and Teacher**. Jesus promised to those who would love him and keep his commandments, that he would "pray the Father and he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth" (John 14:16, 17). Then he further said: "When he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he speak: and he will show you things to come. He shall glorify me; for he shall receive of mine, and shall show it unto you" (John 16:13, 14). Again we have these words from him: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you" (John 14:26). And concerning the "things to come," consider what Paul says: "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." These, said Paul, "God hath revealed unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God" (1 Cor. 2:9, 10). Without the teaching of the Spirit, who can understand the revelation of God to man? Spiritual things can only be spiritually discerned.

(5) The Spirit's presence will be known by **his indwelling of believers**. Paul inquires: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16). And again, speaking of the divine indwelling, and coupling the physical and the spiritual more definitely together, he asks: "Know ye not that your body is the temple of the Holy Ghost, which is in you?" (1 Cor. 6:19). Then we have this lofty and challenging statement of Paul to the Romans (8:9): "But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his". That is a strong statement, but it is Scripture, and we do well to examine ourselves in the light of it. This indwelling Spirit is not only challenging, but reassuring and strengthening, for he makes us "to be strengthened with might by his Spirit in the inner man" (Eph. 3:16). "Likewise the Spirit also helpeth our infirmities" in prayer and "maketh intercession for us with groanings which cannot be uttered" (Rom. 8:26). And besides that Spirit makes us conscious of an inner and blessed relation, and to that purpose was it given: "And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ" (Gal. 4:6, 7).

(6) And finally (though not because there are no more items to mention), the Holy Spirit manifests its presence by **building God's people together in unity**. And this process begins with the very beginning of church membership, as Paul remarks: "For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been made all to drink of one Spirit" (1 Cor. 12:13)—an allusion to the blessed fellowship of the communion cup. What a unifying influence that is! Men and women cannot gather about the communion tables under the direction of the Holy Spirit and partake together of the sacred emblems of the Lamb of God and maintain the spirit of division. Unless it be not the Holy Spirit, but another spirit that brings them together, they cannot be other than knit together into one harmonious whole by such a fellowship. Under a different figure, Paul writes the Ephesians (2:22): "Ye also are builded together for an habitation of God through the Spirit." What a blessed and glorious



use to which we may be put—"an habitation of God!" And it may be achieved through the presence and the operation of the Holy Spirit in our hearts and lives. May it be that he shall have the right-of-way, and that nothing shall interfere with his coming in and taking full possession.

## An Unpopular Christian Ideal

"Be not conformed to this world," said Paul. It is a Christian ideal, but a mighty unpopular one. Nobody likes to take it very seriously, yet nothing is more needed in our day than just that. And it has strong scriptural urgency. If there is one Christian ideal that is set forth more emphatically than another it is that the true follower of the Lord Jesus Christ should be characterized by a different type of life and a different spirit of life than the man of the world. The church of Christ is to constitute a "spiritual house," a "holy priesthood" (1 Peter 2:5), "a people for God's own possession" (1 Peter 2:8; Tit. 2:4). Paul in writing to the Corinthians (2 Cor. 6:17) sounds anew the warning of the Old Testament prophet (Isa. 52:11), "Come ye out from among them and be ye separate," an injunction that is given again in Revelation 18:4. In that marvelous twelfth chapter of Romans, we find that striking sentence with which we began and which we might fairly render: "Don't line up with the world," or as some prefer, "the age." But it matters not which term we use, "world" or "age." It is the people who make the world and give it moral quality, and not things. Likewise it is the people who make the age and give it the character it possesses—its superficiality, its fads, its passing show.

Whichever figure we use, the evident intention is to warn us against conforming our lives according to the selfish, superficial, vicious, sinful tendencies, which characterize the mass of the people who make no profession of discipleship to our Lord but are frankly disciples of the gods of this world. "For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit" (Rom. 8:5). We who profess to be the children of God ought to manifest the presence of the Spirit of God in our lives. "He that saith he abideth in him, ought himself also to walk even as he walked." We should therefore "love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him" (1 John 2:6, 15). And many other scriptures might be quoted, bearing on this truth, for the Word is very insistent on the necessity of Christian non-conformity to the world.

But, as already stated, it is an unpopular doctrine. The mere mention of it in some circles arouses a hostile attitude of mind toward it. Some show little sympathy for it because of recollections of abuses to which the ideal was subjected in former times, excrescences that were superficial and have long since been lopped off. In reacting against the outward signs and decisions of the elders, they have turned against the ideal itself. Others will have nothing for it because it means a sacrifice, involves giving up worldly interest, activities, habits and pleasures and standards that are not consistent with the Christian spirit and ideal. Many others have not been taught the scriptural requirements along this line and so have little sympathy for the doctrine, imagining it a matter of no consequence. For many reasons this Christian teaching of non-conformity is unpopular, but primarily it is the disinclination on the part of church people to be really separated from the world, and from the spirit and practices of the world. But that is all the more reason why it should be taught and pressed home with new zeal.

There are many practical ways in which the ideal of separateness from the world might show itself, but we will mention only general principles, and those in but a word. (1) The Christian should be separate in life-aims. The unregenerate life is essentially selfish in its seeking, but the Christian should seek to accomplish the will of God. (2) Desiring to be led by the Spirit of God, the Christian will differ from the man of the world in the ideals to which he is devoted. (3) There will also be a radical difference and separateness from the world observed in the manner of conduct. "He that saith he abideth in him ought himself also to walk even as he walked" (1 John 2:6). The true child of God will show love to the Father, not merely 'in words, neither with the tongue, but in deed and in truth' (1 John 3:18). In every way

that conflicts with the Christian ideal, let it be said, "Be not conformed to this world." That warning is fundamental and based upon the necessities of things; it is no arbitrary statement. The separated life is essential to Christian attainment and service.

"Ye are the salt of the earth," and "Ye are the light of the world," said Jesus: then the Christian must not shun the corrupt social order that needs salting, nor the men of darkened souls that need lighting.

Jesus said it was hard for a rich man to enter into the kingdom of heaven. It is indeed so difficult that it can fairly be said that when a man begins to grow in riches he must either give his fortune to God or lose his soul.

### ASKS 25 MILLION TO REBUILD PALESTINE

A \$25,000,000 program for the colonization of Palestine with a Jewish population of 250,000 consisting in the main of refugees from nazi persecutions in Germany, was outlined last week by Dr. Chaim Weizmann, president of the Hebrew University at Jerusalem, at a meeting held in New York under the auspices of the American Palestine Campaign, the Zionist Organization of America and the Jewish Agency for Palestine.—Christian Century.

## EDITORIAL REVIEW

Brother L. G. Wood, pastor at Fort Scott, Kansas, writes that the work is pressing forward there in a more encouraging way in recent weeks. Two were recently added to the church by baptism.

Brother Louis D. Engle, who is now serving as pastor of our church at Sidney, Indiana, says on a post card notice to us: "Our work is growing and interest is increasing, especially in missions. A going church is sure to grow."

Brother John F. Locke informs us that Brother A. H. Lichty, secretary of the state Y. M. C. A. in Virginia, recently gave a much appreciated address in his church at Mount Olive. Also while Brother E. L. Miller was in his meeting at the Third church, Philadelphia, Brother Locke preached in his home church at Maurertown.

The Hollins church, near Roanoke, Virginia, has enjoyed a splendid revival under the leadership of Brother R. Paul Miller, who says a good work has been done in this field by the pastor, Brother J. E. Patterson and that the prospects are bright for a very much larger work being done here. The definite results of the campaign are not reported, possibly we shall have word from the pastor soon on this point.

In one of the weekly church calendars that came to our desk recently we read this statement: "Have you read this week's 'Brethren Evangelist'? There are several articles in it you are bound to read if you have a copy. Why not subscribe now?" And this is now an isolated incident. This pastor is frequently calling attention of his people to something of interest in his church paper and he never seems to be at a loss to find something in the paper to commend. That is a fine type of loyalty, and it is based upon merit. The church paper is worth supporting, he thinks. And the service is mutual—he helps the paper and it helps him and his church.

### PRAYER REQUEST FOR THIS WEEK—

Pray for an evangelistic campaign at Buena Vista, Virginia, now in progress, having begun May 14th with Brother W. H. Schaffer as evangelist.

Brother S. C. Henderson informs us that a meeting is now in progress in his church at Roanoke, Indiana, with Brother Lester V. King as evangelist. Pray for this meeting.

Brother M. L. Sands began a meeting at Vinco, Pennsylvania, on May 14th. Pray for God's blessing upon it.

A letter recently received from Brother Frank G. Coleman, pastor at Hagerstown, Maryland, informs us that Mrs. Coleman, who has been ill for a year, was taken to Johns Hopkins for observation and treatment. Prayer is requested in her behalf.



# "FOUND"

By Ernest F. Pine

Recent Seminary Graduate  
Now Pastor at Oak Hill, West Virginia

TEXT—And Hilkiah the high priest said unto the scribe, I have found the Book of the Law in the house of the Lord.—2 Kings 22:8.

There have been many wonderful finds in the world, in recent years, which have all left a deep imprint in the history of the world. In the excavations of the last fifty years, discoveries and finds that have completely revolutionized our thinking along certain lines, have been made. In the far away and fascinating land of Egypt have been unearthed some startling and magnificent things closely associated with our Biblical incidents and truths. The ancient tombs of the Pharaohs reek with memories and testimonies of the times in which they lived and worked. Likewise we know from our histories, that in the famous year of "forty-nine", during the nineteenth century, that gold was discovered in the newly settled pioneer state of California. "Eureka," resounded across the states of the newly formed union, and within a few short days many hundreds of men and women were braving the wild plains intervening between them and the recently discovered wealth. This wonderful find was of such propensities that it has changed this comparatively new continent into the richest and most powerful known in the last few centuries.

However the greatest finds have not been those in the physical and the material realms, but in the ethical and spiritual realms. We are not discounting the finds of the scientists and the secular scholars, but those of the spiritual realm are as far surpassing them as the light is from darkness. True our modern day science has turned the drudgery of labor into an almost pleasing occupation, and has liberated the human being from the slavishness of work, but even this cannot compare with the spiritual finds that have liberated the soul and the mind from moral and spiritual bondage.

In the passage now before us we are told of a find that was powerful in its influence, far reaching in its effects, and lasting in quality. It came during the time in which the Temple was being renovated and repaired in the time of Josiah the King.

**I. EXCAVATION.** Thence comes the uncovering of the book that had been lost for a time and no one knew whence it had gone. Through lack of interest on the part of the people and rulers, the book became sinfully lost. No one knew that the book was gone, it had been forgotten and the people went on living as if nothing had happened. Here, the great book of the law was actually lost, the best known book in all the land, and no one seemed disturbed about it. This must remind us of the plight of our Bible. It is the commonest Book in all the universe, and yet it is the most unused Book of them all. More homes own a Bible than own a dictionary, yet the dictionary is the more used. More Bibles are sold over the counters of our book stores than any other book that was ever published, but it is of little consequence if the people do not use them.

At this time there was no open rebellion nor revolt manifested in attempts to destroy the book, which makes their guilt the more evident. In our fair country of religious freedom and liberty, there is no open warfare against the reading of and the preaching from the Bible, yet we are the most negligent people on the face of the

earth in our use of the Book. In other lands where the Book is under fire and persecution prevails, there may be some excuse for not being bold in declaring one's stand by the Bible, but where there is no such persecution it takes a coward indeed who will not stand before men and let them know he believes in the Bible and loves to see it read and studied.

The book of the Law had been lost within the Temple. That for which the Temple had been built, to declare the Law, had now been lost and had no part in the service of the people. Their religion had become so formalistic and ritualistic that they no longer had need of the Book of the Law and through disuse it became lost from their sight. It is no marvel to me that the people were so corrupt in that day, indeed the marvel is that they were not worse. If modern society were robbed of every Bible in the land, wickedness and corruption would become so prevalent and intense that civilization would destroy itself for want of a restraining force.

This would be a dark story indeed if the story ended here, but no, thank God, for the Book was providentially found. I can hear the priest Hilkiah, when he found the Book. He came to the king running, and cried, "I have found the Book of the law in the house of the Lord." This is but an example of the joy that comes to some weary heart when they at last find the Book of God, and find in it rest for their weary soul and rest for their labors in sin. I am positive that we would be overwhelmed with joy if we knew the light and happiness that the Bible could bring into the life of every one of us if we would uncover our Bibles and read them.

**II. ACCLAMATION.** The book was not only excavated and brought to light but it was read to the king that he might know what the book was. It is interesting to note that the book was not put back in its quiet resting place, but it was read. And after all that is what the Book is for. If we do not read, how can we know what is in it?

As the priest continued reading it was at once evident that all was not praise and commendation, in fact it began exposing the gross sins of the people and telling of the wrath of God that was going to be poured out upon those who did not obey the law. How could they obey something that they did not possess? It was through their own sin and neglect that they had not had the book, so they stood guilty as ever before God. Its reading made a great impression upon all who heard, and such we might easily imagine, for suppose some one should bring to light an ancient book dealing with our future and with all our dealings toward God, we too would be very much interested and curious. Out of it all the king, who was a mighty man and had to fear none, became frightened and began tearing his clothes because he was so greatly stirred by the words that the priest was reading. This reminds us of the scene in the New Testament when Paul was pleading his cause before Felix and he read and preached to him until the mighty man trembled and shook with fear. Yes, the Word of God does leave an impression on men and moves them to action. No one can ever



be the same after hearing the Word of God proclaimed, either they are harder in heart or else they are convicted of their sins and they become new individuals in Christ Jesus.

There was no hesitating in the reading of the Book just because it seemed to hurt the feelings of the King and the people, or because it revealed their wicked lives, but the priest read on. We cannot stop reading the Bible today merely because it lays bare our lives of sin and then condemns us if we are outside the fold of Jesus Christ, for that is its purpose—to convict men of sin.

Most of the people at this august gathering had never heard anything like this before. Unless they had heard that very book they could not have heard anything like it, for there is only one Bible, the unique Word of God and there is no substitute nor equal. A little boy once asked his mother whose book that was lying on the shelf. He was pointing his small finger to the Bible covered with dust resting on the same old place on the mantle. The mother replied that it was God's book. And in the characteristic manner the boy thought a minute and then replied, "Why don't you return it, we never use it?"

**III. REFORMATION.** Heeding the book. We must consider briefly the effect that the finding of the Book and reading it had. The reading of the Book started a mighty reformation in the land, known as the reforms of Josiah. The reformation was not limited to the political and social conditions but to the religious as well, which after all was the important fact. It is needless to say that it does no good to reform a man outwardly, unless his inward countenance is changed and made respectable by the blood of Jesus Christ, the Lamb of God. The reformation of the sixteenth century was possible only because the Word of God had been translated into the language of the common people that they might read it. It was after they had read and knew that it was for them as well as the clergy, that the reformation swept the earth like a storm, and whose effects are still felt in this far removed day and age. It is wonderful to think of what the Bible will do in any life when it is given a chance. The people in that day had been used to doing that which was right in their own eyes and it was difficult for them to conform their ways to the way that the Book prescribed for them, but this is necessary. We today must conform our will to the will of God if we are to be perfectly blessed and used of him.

The house of God was then cleansed of all the idols and high places of worship which had separated them from God. Oh, that the house of God now could be cleansed of all its earthly defilement which keeps it from perfect communion with God. That there might be a returning to the Book and a turning away from material things which seeks to destroy our dependence upon him.

But merely finding the Bible is not enough; we must read it and study it and most of all obey it. There are enough of us that have the Bible as the center piece for our table, but what we need is a center piece for our heart. It is contained in the Bread of Life, we starve ourselves spiritually when we refuse to partake of it.

We would be surprised beyond measure at the results this Book would bring into our midst if we would use it to the full. We would not have to worry why people should not take part in the activities of the church. A host of problems would dissolve themselves into thin air. **LET US UNCOVER, READ, AND SPREAD THE WORD OF THE ALMIGHTY GOD.**

Oak Hill, West Virginia.

## CHARACTERISTICS

### of Liquor Propaganda now Applied to Gambling

By Harry Woolever, Religious Press Representative  
at Washington, D. C.

Many church folks do not know that organized effort is being made to legalize gambling the country over. Following usual lines, gambling propaganda makes silly exaggerations which a credulous public accepts at face value. The plan is to get people disgusted with the present restrictive or prohibitive laws and bring about their repeal. The claim is that Americans gamble to the extent of \$4,000,000,000 annually. "Four billion dollars is an almost unbelievable figure. But the only criticism I have heard of it is that it is too low." This is the Herald Tribune's estimate of the amount gambled in the United States in a year. But any informed person knows it is a gross exaggeration and a piece of subtle propaganda.

**Liberty**, probably the smuttiest and profanest magazine in print, on April 7, 1934, in a full-page cartooned editorial, signed by Bernarr Macfadden, after arguing that "In fact we are all gamblers at heart," and asserting that "even a minister when he 'tries out' in a new pulpit is gambling," states that "the annual yield of (gambling) is between four and six billions. . . . We have a similar situation to that which existed under prohibition. People insist upon gambling, and no laws will deter them . . . etc."

All farm crops for 1930 were valued at \$3,971,000,000. The operating expenses of all the railroads was \$3,993,000,000 for the same year. The total cost of the public school system of the nation (elementary and high schools) was \$2,316,000,000. These falsifying propagandists claim that gambling exceeds any one of these three major expenses.

In the repeal drive the estimated intake of the bootleggers was often put at the same figure, four billions per year, though quite often it was given at five billions. And one illustrated "Sunday Magazine" article (now before me) stated that it was the largest business in the nation—though the intake of the railroads was over six billion and the farm intake for crops and live stock was well over nine billion. Moreover, whatever the intake of the bootleggers during prohibition, the evidence is overwhelming that liquor prices are much higher since repeal, and that consumption is much greater. Also, it is generally recognized that there is more political and personal graft in the traffic now than during prohibition.

Just as the liquor evil has been multiplied by repeal, so will gambling be, if it is legalized.

#### Their Battle Strategy

The friends of gambling are now doing just what the friends of liquor did—setting up a nation-wide news press FIGHT for what they want. They make the particular vice they agree upon together, the sustained, dominant note. First it was liquor—the father of all iniquity. "People will drink—no law can deter them," and they swept the law away. "Now it's Gambling."—People will gamble—everybody gambles—no law will deter them. The next is to be legalized prostitution—and the arguments will be the same.

#### Can We Devise a Battle Strategy?

Could not the religious press and the pulpit put on a  
(Continued on page 7)



# Is the FAMILY ALTAR OUTDATED?

By Thoburn C. Lyon

As we look back to the old days at home, many of us count among our most sacred memories the recollection of gathering around the Family Altar with mother and father and the rest of the family.

As a minister's son I was accustomed to hearing my father read from God's word and offer prayer in public; but never did it seem so personal and sacred, never did God's presence seem so real as when he read a portion of scripture in the home and offered up prayer while we all knelt in the old dining room. I believe that all who have shared in such experiences will agree that they made us ashamed of the petty misdeeds of the day and made it a bit easier to walk in HIS strength through the day which was to follow.

But today, all is different. The observance of the Family Altar has largely passed into history, and the question is raised as to whether this is not, after all, as it should be; perhaps the Family Altar has been outdated.

Admittedly, life today is vastly different from the days of our fathers. Life is fearfully crowded, and we are always rushing to get ready to go to the office, or to school, or to the church, or somewhere. The old fashioned home life has almost vanished and home has become largely just "the place where you go to get ready to go out." If by some accident the family should find itself with an evening at home it would be at a loss how to put in the time.

Even in the church, conditions are vastly different. Our fathers went to church and Sunday school on Sunday, and some of them went to the mid-week prayer service. The Ladies' Aid held an occasional social, and that was all. Today we have added the Y. P. S. C. E. and the organized classes of the Sunday school with all their varied activities; there are regular monthly meetings of the W. M. S. and the Laymen's League; the Junior and Senior S. M. M. for the girls and the Brotherhood groups for the boys. We have personal workers' bands, the Official Board and endless committees, Sunday school council meetings and teacher training classes—and so on ad infinitum, so that merely to be faithful to all the work of the church leaves us little or no time for home life.

Under such conditions we may well ask if the Family Altar has not been outdated, has not been more than replaced by these manifold Christian activities. In addition, there is a changed outlook on many matters of this sort. There has been something of a revolt against forms and formalism, and we seem to fear the formality of the Family Altar. Of very necessity we have been emphasizing the attitude of constant prayer through all our daily rushings, forgetful of the prayer closet.

It is a growing conviction that this change is not for the better. In a home that is actively Christian there will be much talk of the things of Christ from day to day as the Sunday school lesson is studied, as the Sunday sermons and prayer meeting topics are discussed, or as the news headlines proclaim the fulfillment of scripture prophecies. Nevertheless, there is still a real need for "the pause that refreshes," that **compels** our personal atten-

tion while we hear the word of God say unto us, "Thou art the man!"

It is a growing conviction that the departure from the faith on the part of many young people from Christian homes is due in no small measure to the neglect of the Family Altar. In many respects the need is greater today than in former years, for our schools are more definitely anti-Christian than formerly. Without becoming argumentative, the Family Altar could still be made an instrument of showing the complete reasonableness of the Christian faith even in the light of present day knowledge.

Certainly the temptations all must face are greater today than ever before. With the coming of repeal and the popularization of drinking, young and old, even professed Christians, need to be reminded of God's warnings. Marriage vows are being held ever more lightly, and one evening newspaper recently reported criminal assaults upon three girls from two to five years of age, on the part of boys nine and ten years old.

In view of the generally recognized beneficent influence of this institution in former days, and the even greater need for such an influence today, should we not urge, as strongly as possible, a return to the Family Altar?

If we fear its formality, it need not assume any formal character. Some are in the habit of reading a portion and offering prayer at the breakfast table. In other families no two persons eat breakfast at the same time, and a simple worship service of the same nature is conducted when first seated for supper. In other homes the children's bed-time is preferred, although as the children grow up this is likely to become a bit complicated! Some read consecutive passages from day to day, others read selected passages. Again, some prefer that each member of the family read or recite one verse chosen from his own devotional reading for the day, and others make use of the daily readings on the Sunday school lesson, with the comments published each week in the Evangelist.

But whatever the form of our Family Altar, let us see to it that we have one. Like many another good thing, it may **seem** to be outdated, but it **ought not** be—and in reality is not.

To return to it in any measure would be to enrich and sweeten our family life, to strengthen Christian character, to fortify and upbuild the Church and to furnish Christian citizens to our land in her hour of need.

Washington, D. C.

## Characteristics

(Continued from page 6)

vigorous, attention-challenging campaign, and arouse the pew to bring vigorous influence to bear upon congress and the state legislatures where betting has not yet been legalized, to hold the fort against further civic moral retreat? It would have to be done in a BIG way and MAIN-TAINED till people are awakened and alarmed. It seems they do not realize the backward steps we are taking. Can they not be stirred? It surely **SEEMS** that it might be done. At least the moral and religious convictions of



church people ought to be strengthened and registered. Otherwise it takes no wise or inspired mind to foresee this nation with legal gambling in every state and the Federal Government conducting a national lottery for the benefit of the national treasury!

## "For Our Light Affliction"

By Frank Gehman

2 Cor. 4:17A

"But I just can't. You don't know what a hard time I have had in my life". How many times pastors and workers have heard people say something like this. Each time I hear it I am caused to wonder. Certain conclusions are obvious.

It is, for one, an unmistakable mark of self-pity. And self-pity is not a mark of the soul-saving, Christly-living Child of God. Who ever had time to be sorry for himself when he was busy all the time doing for his Lord and for others? It just is not done. Self-pity is in danger of being an indication of an absence of deep spirituality. Spirituality leads to the forgetting of self.

In addition, this attitude is a bid for another's pity. Now every true Christian heart is moved by sincere compassion at the affliction of another whether or not a brother in Christ. Any who know at all the genius of Christian living know this is so. The unfortunate have the true Christian's sympathy even before it is bidden for. Some souls with mistaken zeal hug every affliction to their hearts to win other's sympathy. That is selfish.

It reveals a heart that lacks a vision of our Lord. How can man's affliction compare with that with which our Lord was afflicted? Too, like the dying thief, we may be compelled many times to agree that we are justly afflicted, but he was afflicted for us. However great the aggregate of our affliction, in comparison to his it is "light". "Yet we did esteem him ... afflicted. ... Jehovah hath laid on him the iniquity of us all." In contrast: "Our light affliction."

It feebly attempts to cover up a desire to escape a personal responsibility. Almost always it is spoken in an effort to avoid doing something for God or fellowmen. The implication is: How can I, who have had such a hard time, do anything? Well, the affliction will make the saint stronger. It will cause him to lean the heavier on God who is his strength. If the other would do the same, he, too, would find his affliction "light" and a means of preparing him the more for responsibility and service. As is, he is either too discouraged or too indolent to give the Lord a chance at his life.

This is not an attempt to in any way minimize the fact of the serious afflictions many do most certainly endure. Rather it is a suggestion to the Christian that his eyes should be on Christ Who alone is our Strength. If his eyes be there, the Christian's own will appear in Paul's words as "our light afflictions". His thoughts will flee from the temporal to the eternal, and the eternal belongs to the Child of God.

"... we faint not; but though ... our outward ... is decaying, ... our inward ... is renewed .... For our light affliction, ... worketh FOR US ... an eternal weight of glory; while we look not at the things which are ... temporal; but the things which ... are eternal".  
2 Cor. 4:16-18. South Bend, Indiana.

## SIGNIFICANT NEWS AND VIEWS

### DRAFT CAPITAL, END WAR

A sure way to end war is to conscript capital before the average man is called, General Smedley D. Butler, once of the Marines, said Sunday, April 22, in asserting that "war is a racket devised by capitalists for the sole purpose of acquiring more capital."

The famous war veteran addressed 200 persons in New Haven, Connecticut, under the auspices of the Veterans of Foreign Wars, and said he was going around the country trying to arouse the soldiers to act in keeping America from any more wars, except those in defense of her own territory.

As the general put it, "the manufacturers of arms in this country accept contracts from both belligerents in a war, the arms are manufactured and shipped, one of the opposing sides sinks the boat and the manufacturers are not paid. They then go to Washington and complain about the insult to the flag."

"Then," said the general, "if this country decides to enter the war it enters on the side which owes it the most money."—The Evangelical-Messenger.

### MAKING APPROACHES TO CHRIST

In the Chin Hills of Burma a religious reformer has appeared who has broken away from heathenism and made approaches to Christ. He condemns drunkenness and animal sacrifice, and advocates the worship of one God, Creator of heaven and earth. His followers, who number many thousands, come from all classes of the Chin race, and there is promise that this movement may ultimately pass into the Christian Church. The Rev. W. Sherratt has found this reformer, Pau-Chin-Hau by name, anxious to receive the Scriptures in his own tongue, in order to teach his people the worship of the one true God. He has devised a script by which any Chin may master the art of reading in fifteen days, and which is actually used by Chin tribesmen in correspondence. Four of the followers of Pau-Chin-Hau traveled eight hundred miles to Rangoon, with a transcript of the Sermon on the Mount, in order to ask the Bible Society to print it for them.—The Sunday School Times.

### THE UNSUPPRESSED BOOTLEGGER

To those gentle and compliant dries who yielded to wet propaganda and, against their real convictions, voted for repeal of the Eighteenth Amendment, to end bootlegging and curb crime, we call attention to a statement by Secretary Morgenthau of the United States Treasury, dated from Washington, April 19. In this Secretary Morgenthau declared that illegal distilling formed a "husky industry" that had shown no signs of depression since the Eighteenth Amendment was repealed. The Secretary announced plans to combat this illicit industry. "We hope," he said, "to hit it and hit it hard." To date, so far as we have observed, no wet prophet of despair, of that sort that was obstreperously vocal a year or so ago, has arisen to assure the Secretary that "the law can't be enforced" and that the way to put down crime is to repeal the law that criminals are determined to break. What a change a few months make!—Advance.

### MOLTEN GLASS FOR 22-TON LENS POURED

On March 25, molten glass to form the world's largest telescopic "eye" was poured at the Corning Glass Works, Corning, New York. By nightfall the last ladle of brilliantly glowing glass was spread in the brick form, which will stand for ten months while the composition hardens. Ten hours were required to transfer the liquid glass from the furnace, where it had been heating since February 15, to the mold housed in a brick igloo.

If, as scientists anticipate, the 200 inch mirror emerges from the annealing tank flawless, it some day will enable man to gaze into unfathomed depths of the great void beyond the earth. The astronomical vision, if all steps of the experiment are as successful as those already taken, will be increased fourfold.

The mirror is to take its place in the world's largest telescope being designed for the Carnegie Institute of Washington and the California Institute of Technology. It will be set up on an as yet unnamed mountain site in California. The present largest telescope is on Mount Wilson.—The Evangelical-Messenger.



### THE SUSPENSION OF NEWSPAPERS

A copyrighted article from Berlin tells that 350 German newspapers have suspended publication voluntarily during the first twelve months of Hitler's regime. This in addition to the compulsory suppression of the Socialist and Communist papers. The most noteworthy recent addition to the list of suspended publications is the famous *Vossische Zeitung*, 230 years old, of a prestige almost equal to that of the *London Times*.

Many of the liberals who remain in Germany are forced to obtain the actual news of their homeland from foreign papers. The censorship is so rigid that German papers dare not print the liberal viewpoint or even uncolored news, and Swiss, English, and French papers have greatly increased their circulation within German borders. The *London Times* now publishes a special German edition.—The Christian Evangelist.

### BISHOP CANNON ACQUITTED

Bishop James Cannon, Jr., was found "not guilty" of a charge of conspiracy to conceal contributions made to the Anti-Smith forces in the Presidential campaign of 1928. This triumphal acquittal ends forever any legal question of the manner in which he used the \$100,000 he received during and after the campaign. The trial had its inception in charges made in 1930 by Congressman Tinkham, a radical "wet." The Bishop now has a \$500,000 suit pending against Tinkham in a Massachusetts court. We rejoice in his vindication, and trust he will live to fight the liquor traffic many years more.—Methodist Protestant-Recorder.

## OUR BIBLE STUDY DEPARTMENT

### Studies in the Book of Revelation

(Study Number Twenty-nine)

By R. I. Humbert

#### CHAPTER THIRTEEN

We now come to the thirteenth chapter of Revelation. We have seen how several of these chapters do not carry us on in the matter of time but rather give us different angles of affairs on earth during the last months of this age.

Chapter 11 shows us God's love is still extending mercy, even though he must keep his witnesses alive by supernatural power. Chapter 12 shows us the Jewish side, chapter 17 the religious and chapter 18 the commercial side of human life while chapter 13 shows us the political affairs.

#### The Times of the Gentiles

Christ said, "Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled" (Luke 21:24). Some forty years later, Titus destroyed Jerusalem and the city went into the hands of the Gentiles and continues thus to this day.

But let us note that Christ said, "Until". Thus a time is coming when Gentile "trodding" shall cease and the Jews themselves will again rule in their home land.

Since Christ tells us that there is something called "The Times of the Gentiles" and that it must end before Jerusalem can again become the city of the Jews, it brings a question to our mind. When will the Times of the Gentiles end?

#### Signs of the End

The Scriptures give us many signs of that event. When the fig tree (symbol of the Jews) and all the trees (other nations) begin to shoot forth their buds we know summer is nigh. "So LIKEWISE YE, when YE SEE these things come to pass, know ye that the Kingdom of God is nigh at hand. Verily I say unto you, This generation shall not pass away, till all be fulfilled" (Luke 21:29 to 32). In other words, when the Jewish nation begins to show life (and it most certainly does now) and certain events among other nations begin to bud forth (nations are fulfilling Scriptures before our eyes) then know that the end is near.

"But", we ask, "How near? A thousand years?" No, Christ says "When YE SEE" he is talking to the people who will see the buds

opening. That is, he is talking to the people who will see the Jewish nation taking life and the other nations fulfilling their predicted courses. "This generation", that is, the generation that sees these things begin to come to pass will see the end.

Whether we are living in the end time I can not say. However, if this is not the end time it is a time just like the end time will be. The present generation has seen the Jews taking interest in their home land and there is no doubt in my mind but that people now living will see the end.

#### Begin with Nebuchadnezzar

The Times of the Gentiles is a definite period, beginning with Nebuchadnezzar some six hundred years before Christ and ending over twenty-five hundred years later at the battle of Armageddon. Since all Christians will leave this earth (1 Thess. 4:14-18) some seven years before that battle and since we see the signs of the ending of Gentile power, it is of tremendous interest to all Christians now, for it means that our sojourn upon this earth is almost over.

Chapter 13 has to do with the last few months of the Times of the Gentiles. Thus to get the right understanding of this chapter we must know a little more about the time of the Gentiles.

#### The Forgotten Dream

Nebuchadnezzar had won the world. One day he was lying on his bed wondering what would come to pass next. With these thoughts in his mind he fell asleep and had a dream. Later when he awoke he was aware that he had had this dream but he could not remember what it was. Feeling that the dream was of tremendous importance, he called in his wise men, who claimed to have dealings with the gods, and demanded that they recall his dream and give him the interpretation. They were unable to do so and Nebuchadnezzar became furious and ordered all his wise men to be killed.

#### Daniel and the Dream

God revealed the matter to Daniel and Daniel was taken before the king. He told the king that in his dream he had seen a great image. The head was of gold, the breast of silver, the thighs of brass, the legs of iron and the feet and toes of clay and iron. Then a stone flew at the image, struck it on the feet and ground it to powder. The stone then grew and filled the whole earth.

#### The Great Image

This image represents just one thing—The Times of the Gentiles. The Times of the Gentiles is to take the form of four world kingdoms. Daniel told Nebuchadnezzar that his was the first kingdom, "Thou art this head of gold" (Dan. 2:38). History has proven that this dream was correct. The kingdom of Babylon fell and Media-Persia (represented by the silver) took its place. Next came the kingdom of Greece (the brass), while the fourth was the Roman power (the iron legs).

#### Daniel's Beasts

Later God gave Daniel a vision of the Times of the Gentiles under the figure of ravenous beasts. The fourth beast was a terrible unnameable creature and had ten horns. Daniel was told that, "The ten horns OUT OF THIS KINGDOM are ten kings that shall arise" (Dan. 7:24).

Thus we see that the old Roman Empire is again to be revived under the form of ten kings. "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. 2:44). That is, the stone, which represents Christ, is to put an end to Gentile world power when the old Roman Empire is in the form of ten kingdoms.

#### United States of Europe

A few years ago I gave this message in a Brethren church in Pennsylvania knowing nothing of what was in the minds of the statesmen in Europe. Imagine my feelings when two or three evenings later I heard the radio announce that these statesmen were actually planning the United States of Europe—the very thing I had told my congregation that prophecy revealed for the end time.

The image has been fulfilled all except the toes. But at this present moment Mussolini, dictator of Italy, is working feverishly to accomplish that very thing.

Martinsburg, Pennsylvania.



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# Bible Reading on the Second Coming of Christ

By James H. Brookes

(Continued from last week)

(3) The church of real believers having been caught away from the earth, leaving a vast mass of empty professional behind, Israel again comes upon the scene as the centre of Jehovah's thoughts and purposes. The most careful chronologists have shown that the word of God divides the history of the Jewish race into four great cycles or periods, each of "seventy times seven," (Matt. xviii. 22), or 490 years. The first extends from the call of Abraham to the exodus out of Egypt; the second from the exodus to the completion of Solomon's temple; the third from the dedication of the temple to the close of the Babylonian captivity; the fourth from the captivity to the millennium. It is true that there were more than 490 years in each of these periods, as we count time, for we find 505 years from the call of Abraham to the exodus, Gen. xii. 4; xvi. 16; xxi. 5, 8-10; Ex. xii. 40-41; Gal. iii. 17. But we must subtract from this the 15 years during which Abraham failed to "cast out the bondwoman and her son," (Gal. iv. 30). The Bible tells us there were 480 years from the exodus to the time Solomon "began to build the house of the Lord." (I King vi. 1). Infidels of the Colenso school point triumphantly to this statement as a positive error, and prove that there were 621 years. But they fail to subtract the 131 years of captivity, Judges iii. 8; iii. 14; iv. 3; vi. 1; x. 8; xiii. 1; I Sam. vii. 2. From the completion of the temple (I Kings vi. 38) to the close of the Babylonian captivity there were 560 years according to human computation, but God does not number the 70 years of bondage, thus making manifest the important principle that he counts time only when the Jews are walking in covenant relation and fellowship with himself in his land. This fact will at once make plain the prediction concerning the seventy weeks, or heptads as the words is rendered by Tregelles, in Dan. ix. 24-27. Seven heptads, or 49 years, after the decree of Artaxerxes to Nehemiah, were occupied in restoring and building Jerusalem, followed by three score and two heptads, or 434 years, at which time "shall Messiah be cut off, but not for himself," leaving the last heptad, or seven years, still in the future to be brought forward with its crowded and tremendous events at the end of the Gentile or Church age. For a prophetic history of the last heptad see Rev. vi.—xix.

(4) At the beginning of this closing period of seven years there will be a partial restoration of the Jews to their own land in blind unbelief, when they will rebuild the temple, and enter into covenant with Antichrist, the head of the restored Roman empire, that will then exist in ten kingdoms subject to one imperial will, Can. ii. 41-45;

vii. 7-27; ix. 27; Isa. vi. 9-13; xvii. 8-14; lxvi. 3, 4; Ezek. xxxvi. 17-38; Zech. xiii. 2; 2 Thess. ii. 4; Rev. xi. 12; xvii. 10-13.

(5) In the midst of the week, or at the close of three years and a half, or twelve hundred and sixty days, or forty and two months, or time, times, and a half, as this brief period is variously designated, Antichrist will break his covenant with the Jews, arrest the daily sacrifice which had been resumed in utter rejection of Christ, set up his own image in the Holy Place, slay the two witnesses whom God will send to his ancient people, put to death those who refuse to pay him divine homage, the devil will be cast out of the air into the earth, and "then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be," Matt. xxiv. 21; Isa. xxviii. 18; Jer. xxx. 1-11; Dan. ix. 27; xi. 31; xii. 1, 11; 2 Thess. ii. 3-10; Rev. iii. 10; vii. 4-17; xi. 1-10; xii. 7-12: xiii.

(6) A remnant of the Jews, brought through this great tribulation, will turn to the Lord God of Israel in their distress, and bear faithful testimony for him, while longing for the appearing of Messiah. Some will be gathered in Jerusalem and many of them will win the martyr's crown as the result of their steadfast purpose not to recognize the blasphemous claims of Antichrist. Meantime the holy land will be the last as it was the first, battle-field of earth. All the nations of the revived Roman empire will have their armies there, and there will be an invasion also of Russians, as we are plainly taught in Ezek. xxxviii, and xxxix, where instead of "the chief prince" in xxxviii, 2, or "prince of the chief," as it is in the margin, read "the prince of Rosh, Mesheck, and Tubal," Mesheck and Tubal answering to Moscow and Tobolsk; Isa. iv. 3, 4; x. 20-24; Jer. xxiii. 3, 8; xxxi. 7-12; Ezek. xi. 13; Dan. xii. 1-3; Hos. v. 15; Joel iii. 1-15; Zech. xiii. 9; Rev. vi. 9-11; xvi. 14-16; xvii. 14.

(7) When all nations shall be thus gathered against Jerusalem to battle, the Lord Jesus shall suddenly appear with his saints, who have been previously raised from the dead and changed, and after the overthrow of Antichrist and the confederated kings, he will establish his millennial kingdom on the earth, Zech. xiv. 1-5; Matt. xxiv. 29-31; Luke xxi. 24-27; Isa. xxvi. 21; lxvi. 5, 6; Mal. iii. 1-3; 2 Thess. i. 6-9; Jude 14; Rev. xix. 11-21; Ps. lxxii. 8-11; Isa. xxiv. 21-23; Jer. xxiii. 5, 6; Zech. xiv. 9; Luke i. 32; Rev. xv. The appearing of Christ will be followed by the conversion of the Jews and their brethren from all parts of the earth will eagerly press homeward, assisted by the Gentiles; the temple will be rebuilt and such part of its former worship restored as will reflect the glory of the reigning Messiah; Jerusa-

lem will become the praise and joy of the whole earth; and all will know the Lord from the least to the greatest, Zech. xii. 10-14; viii. 3-8, 20-23; Ezek. xl-xlvii; Isa. ii. 1-4; iv. 2-6; xi. 4-16; xxv. 6-9; xxvii. 6, xxxv; xlix. 12-23; lx. 8-22; lxv. 18-25; lxvi. 19-23; Jer. xxxi. 31-40; Ezek. xxxvii. 19-28; Mic. iv. 1-4; Zeph. iii. 14-20; Zech. xiv. 16-21; Rom. xi. 26-29.

Eleventh, there are no dates given in Scripture by which we may determine when these momentous events will occur. In the language of the Westminster Confession, Christ "will have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly. Amen." We only know that he himself describes the condition of things as going from bad to worse during the continuance of the kingdom in mystery, or previous to its manifestations at his appearing. Only one-fourth part of the seed will take effect, (Matt. xiii. 1-23), the tares and the wheat will grow together until the end of the age, and the former in abundance that they can not be rooted up, (Matt. xiii. 24-30); the birds, that is, as he explains in the preceding parable, the wicked one, will lodge in the branches of the great tree (xiii. 31, 32); and the woman hides leaven, always the symbol of evil, in the three measures of meal, the mystery of iniquity already at work, (Matt. xiii. 33; 2 Thess. ii. 7). With this agree the messages to the seven symbolical churches of Asia in Rev. ii, and iii, where we find the last state so bad that the professing body is spewed out of the mouth of the Lord. With this agree also all the allusions in the New Testament to the last days, Matt. xxv. 1-13; Luke xvii. 26-30; xviii. 8; xxi. 34-36; Rom. viii. 23; 1 Thess. v. 3; 1 Tim. iv. 1, 2; 2 Tim. iii. 1-13; iv. 3, 4; 2 Pet. iii. 3, 4; Jude 17-19. Every thing both in the Church and the world indicates that the end is very nigh and that we are certainly in the last days. The Holy Ghost nowhere testifies that the knowledge of the Lord shall cover the earth during the present dispensation, but it is declared both throughout the Old and the New Testament that judgments shall usher in that time of universal blessing. But while Scripture abounds with prophetic testimony touching the world's judgment, it is equally explicit in asserting the terrible apostasy of the professing Church. Luke xviii. 8; Rom. xi. 22; 2 Tim. iii. 2; 2 Pet. ii; Jude; Rev. iii. 15-20; xvii. 1-6.

Twelfth, it is distinctly taught that there are to be two resurrections, one of the righteous at the coming of Christ, and the other of the wicked at the end of the millennium, Rev. xx. 4-6. This explains the remark in connection with our Lord's reference to the resurrection of the just. "Blessed is he that shall eat bread in the kingdom of God," (Luke xiv. 14, 15). It explains the fact that some are accounted worthy to obtain that resurrection. (Luke xx. 35). It explains the questioning of the disciples "what the rising from (among) the dead should mean," (Mark ix. 10). It explains the anxiety of the Apostle to attain unto the resurrection, literally, "the out-resurrection the one from among the dead," (Phil. iii. 11). It explains the allusion to the resurrection of the righteous alone in 1 Cor. xv. 23, and 1 Thess. iv. 16. Believers shall be raised in the likeness of Christ's glorious body, and are already saved when they come forth from the grave; unbelievers dif-



fer entirely in appearance and condition, and shall not be accounted worthy to obtain that first resurrection. So there will be two distinct judgments, one inflicted upon the living nations at the appearing of the Lord, (Joel iii; Matt. xxv, 31-46), and the other the judgment of the dead when the thousand years are expired, and Satan shall have been loosed out of his prison for a little season, (Rev. xx, 11-15). Then will follow the burning of the earth and the works that are therein, the new heavens and the new earth wherein dwelleth righteousness, and an eternity of joy and glory for all who receive Jesus Christ as their Savior and Lord. "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless," (2 Pet. iii, 10-14; Rev. xxi, 1-8).

Studying the  
**SUNDAY SCHOOL LESSON**  
at the Family Altar  
By William S. Crick

**THE LAST JUDGMENT**

(Lesson for May 27, 1934)

Lesson Text: Matt. 25:31-46; Golden Text: 2 Cor. 5:10

**MONDAY**

The Last Judgment. Mt. 25:31-46. The International Lesson Committee uses a misnomer when it calls this the "last" judgment, and confuses Scriptures in associating the Golden Text with this judgment of the Gentile nations at the Revelation. The Golden Text passage evidently refers to the Rapture. However, definite universal facts about man's accountability to God obtain. 1. There will be a separation under God's direct supervision. 2. There will be but two possible verdicts: "Come!" or, "depart!" 3. The verdict will be final, and not subject to suspension, review or reversal. 4. Individual deeds reflect "sheep" or "goat" natures, but do not cause them! 5. "Glory" is a matter of inheritance, relationship, and not one of reward or "wages".

**TUESDAY**

Faith and Works. Jas. 2:14-20. Salvation and glory, to be sure are the result of relationship and inheritance, and this relationship depends upon faith, so that "we are saved by grace through faith, and that not of ourselves—it is the gift of God!" (Eph. 2:8). But, the proof of that faith is "works"—conduct, life! Let James speak: "Faith without works is dead, being alone ... For as the (physical) body without the spirit is dead, so faith without works is dead also!" "Works," while not the cause of faith, nor a substitute for faith, are essentially the embodying forth, the manifestation of that intangible relationship due to faith. Without them there is no proof to one's fellowmen that faith exists. Jesus showed it is "easier" to say: "Thy sins be forgiven" than to say: "Arise and walk!" Men can't prove the forgiveness, but he can see the healed man walking!

**WEDNESDAY**

Helping With Heart and Hand. Deut. 15:7-11. "For the poor shall never cease out of the land!" This statement is emphasized by Jesus when Judas complained about the "waste" incident to Jesus's anointing by

Mary of Bethany. He said: "For ye have the poor always with you!" (Mt. 26:11). But how that quota of "poor" has been augmented in recent years, and its need become more acute. It is the teaching of the Word that ability to relieve, and the presence of need, are definite "calls" of the Lord to share. Selfishness and greed were acridly condemned by Jesus in such discourses as that of the Rich Man and Lazarus and the Rich Fool. How magnificently have many agencies and many individuals risen to the challenge of "helping the poor"—but the end is not yet; may they not grow weary in well-doing!

**THURSDAY**

The Test of Obedience. Mt. 21:28-32. Verily the test of discipleship is not in saying but in doing—on obedience! Good intentions which are not carried out, promises that are not kept, and opinions which are spurious were not substitutes for doing. Jesus warned in the Sermon on the Mount: "Not every one that saith unto me, Lord, Lord, but he that doeth the will of my Father Who is in heaven" shall enter. The absence of the "believer" from his place in the work of the vineyard is an indictment which no amount of pious and feigned good intentions can set aside. "Ye are my friends if ye do the things I command you!" (John 15:14). The formula of Jesus is: "Hearth ... doeth ... wise ... fell not! Hearth ... doeth not ... foolish ... great the fall!" (Mt. 7:24-28). Let us obey James' counsel: "Be ye doers of the word—and not hearers only!" (Jas. 1:22).

**FRIDAY**

The Measure of Responsibility. Lk. 12:41-48. Ominous words these—an erstwhile "believer" becoming careless of his conduct, due to the unexpected delay in his Lord's return, and as a consequence having his portion appointed with the unbelievers! The "one-talent" and "one-pound" "servants" (?) were condemned because they did not try, not because they did not do enough. The Righteous Judge of all the earth will mete out awards on the basis of his servant's faithfulness to known truth, light possessed,

and opportunity. The steward commended here is the one "giving meat in due season". The servant condemned is the one whose measure of faithful service depended, not upon the importance of the service itself, but upon the importance of the service itself, butness of his Master's return.

**SATURDAY**

Personal Accountability. Rom. 14:7-13. This "judgment" relates not to "sheep and goat nations" at the Revelation, but to the judgment of believers at the Rapture. And the point emphasized is a negative one—"that no man put a stumbling block or an occasion to fall in his brother's way!" St. Paul repeats the warning of Jesus: "Woe unto the world because of offences ... woe to that man by whom the offence cometh!" (Mt. 18:7). My brother, you and I shall be "judged", not alone for our sins of omission and commission, but also for our sins of depression and opposition! There is no more fundamental pronouncement in the realm of sociology and of economics, of ethics and of religion than: "For none of us liveth to himself, and no man dieth to himself!" Beware, lest thou cause some one to fail!

**SUNDAY**

God is Merciful. Psalm 86:1-7. When one soberly examines his life and conduct in the light of his responsibility to his fellowmen and to God, he can have but one honest reaction, namely: "God, be merciful to me, the sinner!" (Lk. 18:13). With this sense of personal unworthiness, the Psalmist cried out: "Be thou merciful unto me, O Lord. ... In the day of my trouble, I will call upon thee for thou wilt answer me!" What a boon the believer has in having access to the throne of grace with Jesus' invitation to put our failures, our misdeeds—our sins—under the blood! "He hath not dealt with us after our sins, nor rewarded us according to our iniquities!" (Ps. 103:10). "Shall we continue to sin that grace may abound?" (Rom. 6:1). God forbid—let us live as exemplary a life as possible, and not lean on alibis, and ask for mercy only when we have actually tried and failed!

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## A Hobo Convention

Next Month is Convention Month—Try this One

(For either a hike or a party indoors)

Arranged by A. E. Garwood of the Ontario Union, Canada

1. The Hobo's Pot-Luck. So that there may be no delay for those who arrive on time or even sooner this game can start as soon as there are two or more present. To each one as he arrives are given ten white beans with full instructions how to play. He then engages the others in conversation, and every time he gets "Yes" or "No" as an answer to one of his questions he receives one bean. Should he say, "Yes" or "No" to some one else, he must forfeit a bean. This game may be played until all have arrived.

The one having the most beans at this time wins.

2. The Hobo's Introduction. In order to become a member of the Grand Order of Hobos one must be formally introduced. Two lines are formed facing each other and about two feet apart. Each player then crosses his arms, and takes the hands of the person standing on the right and the left of the one directly opposite. When they are in this position, all hands are raised and lowered



six times, everybody repeating aloud his name each time.

**3. The Hobos Hike, and Are Arrested.** Each one gets a partner, and all form a line, with stones, sticks, or leaves, and march around as the group sing. Three or four large circles are marked out, and over these the line must pass. The circles represent places of ambush where policemen are in hiding. The singing stops at intervals; and, when it does, any one found in a circle is arrested, and is out of the game. The last couple not arrested wins.

**4. The Hobos Hunt for Dinner.** Having arrived at the meeting-place, the hobos plan to secure some food. For this purpose the group is divided into a number of "gangs," each of which chooses a leader and receives a name and a call such as Cat, "Meow"; Dog, "Woof-woof"; Goat, "Baa," etc. Previous to the convention peanuts have been hidden in various places within a given area. The "gangs" then search for them, but no one is allowed to touch a peanut except a leader. When a peanut is found, the one finding it must give the call of his "gang" until the leader comes and gets it. When all the peanuts have been collected, they are put in one pile in the center of the players.

**5. The Hobos Divide the Spoils.** There being much quarrelling among the tramps as to the disposal of the spoils, it is decided to divide the peanuts in this way. Around the pile the hobos form a large circle. Those in charge then go to each one and whisper in his ear the word "Monkey," telling him, at the same time, to keep it secret. This same word must be given to every one without letting any one else know. The leader then announces that he has given to every one the name of some animal found in Africa, and that he is going to tell a story of a recent trip to that continent during which he will mention various animals which he saw there; and that, when he does, those to whom that name has been given will run to the center for the peanuts. Stating that more than one person may have the same name, he makes a rule that only the first one to reach the center gets a peanut, and stresses the need of quick action in the share of the spoils. The leader then proceeds with his story, and after a few preliminary remarks he mentions the word "monkey." The ensuing scramble will reward your very best efforts to make this game interesting.

**6. The Hobos Pack Their Kits.** It becomes necessary for some of the hobos to leave; so it is decided to pack. As they are seated in a circle, the leader begins by naming something that he is going to take, as, "I am taking a comb." Following around the circle, each in turn names something that he is taking. When it gets around to the leader again, he tells what he is going to do with what he is taking, as "I am going to comb my hair with my comb." This is repeated by every one in turn, except the name of the article each is taking is substituted for the word "comb." After the round of the circle has been made the one next the leader tells what he will do, etc. (Note. Do not play this game too long for best results.)

**7. The Hobos Catch a Freight.** Having packed their kits, those who are leaving decide to go by freight in this way. The hobos sit in a circle, leaving no empty places and having one hobo in the center. The leader gives to each one the name of some city.

The one in the center says something like this: "All hobos going to Chicago, Minneapolis, and Portland take this freight." Those having these names must change places, while the one in the center tries to get a place for himself. Should he succeed, the one who is left must be it.

**8. The Hobos in the Barn-Yard.** While prowling around in search of food, the hobos find themselves in a barn-yard, and the following occurs. Some one is blindfolded, receives a short stick, and is put in the center of the circle. Stretching the stick before him, he touches some one in the circle, who must then imitate some barn-yard animal or fowl. The blindfolded one is given three guesses to name whom he is touching. Should he guess right, the one touched must go into the center.

**9. The Hobos Have Their Questions Answered.** At this time the hobos get down to the real business of the convention, and decide to have their problems solved in a unique way. Slips of paper have been prepared on which is written, "What would you do if —?" These are numbered from 1 to 25, and are passed around to the hobos, who are told to fill in the blank space with whatever they wish. After these have been gathered another set of slips is passed around. These are also filled in with answers, which should not be answers to what each wrote before. When all are gathered, both sets are passed out. Be sure to see that no person gets two slips with the same number on each. The one having question number 1 then stands and reads it, to be answered by the one having answer number 1. Continue until all are read.

**10. The Hobos Write Home.** Every one is supplied with a pencil and paper. Ten letters are called by any one, and every one writes them on his slip of paper, leaving

some space between each two as A—C—J—P—. Do not use X. Using ten letters as the initial letters of ten words, the hobos are told to write telegrams. A time-limit is set, after which all are read aloud.

**11. A Hobo Tells a Story.** One of the hobos, who is already prepared, of course, announces that he is going to demonstrate a conversation that he overheard between President Hoover and King George. That they may understand better, he asks them all to listen in on that line. A long string is held up, and all stand in a line along the string, with the string in their mouths. Two hobos representing the two persons concerned each take one end, and a conversation occurs somewhat like this: "Hello, Herb." "Hello, George." "How are you feeling, Herb?" "I'm fine, George; how are you?" "Have you been fishing lately, Herb?" "Oh, yes, George; I was out the other day, and had great success." "Is that so? What did you get, Herb?" "A whole string of suckers, George. They are on the line now."

By adding to this conversation and bringing in jokes of local interest and about local people it may be made into a real stunt.

**12. A Strolling Fiddler Appears.** Some one who can sing or play here renders several selections, while the hobos are gathered around the camp-fire. While this is going on the "eats" can be prepared.

**13. The Hobos Dine.** "Hot dogs" and coffee or beans and bread are good for this occasion. Self-service style saves a lot of work.

**14. The Hobos Make Merry.** Conclude with a real good sing-song. Include popular songs, old-time favorites, Christian Endeavor songs, favorite hymns, and close with "Blest be the tie that binds."

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Berne, Indiana

## The Bible in 941 Languages and Dialects

A distribution of 7,800,766 Bibles, Testaments, and Portions of the Bible during 1933 in 155 languages and dialects and in more than forty countries was reported at the 118th annual meeting of the American Bible Society held at the Bible House, Astor Place, on Thursday, May 10.

More entire Bibles were distributed by the Society in Brazil and in the Caribbean Agency, and more than twice as many in the Upper Andes Agency than in 1932. In Japan the circulation was greater than in any year since the organization of the Agency in 1876, while in China, despite internal disorders, the various Scripture distribution agencies circulated more complete Bibles than in any year since the beginning of evangelical effort in that great missionary field.

Nineteen workers in Brazil traveled more than 20,000 miles by all kinds of conveyances, visiting approximately 18,000 homes and speaking to upwards of 70,000 individuals. The erection of two new modern Bible Houses in Rio de Janeiro and Tokyo during the year aided in increasing interest in Bible work in these two countries.

The reports of distribution in the United States showed not only a larger circulation than in 1932 but also an increase of more than 50% in the circulation of entire Bibles. Against this record stands the statement made by one of the Society's workers who, in calling upon nearly 8,000 American homes during the year, found practically 40% of the homes without Bibles. In a western state one family admitted that for four generations its members had been without a Bible.

In Cuba the political disorder and strikes did not hinder the work seriously. At the height of the revolution when there were no newspapers and no mails one colporteur sold twelve Bibles and 102 portions of the Bible in less than a half hour. A series of drought, cyclones, and floods in the eastern part of Mexico gave the Society's agency an opportunity for a special distribution among the sufferers, while in one province, during a bitter anti-religious persecution, three of the Society's colporteurs were the only religious workers of any kind able to remain. In the La Plata Agency in South America two Bible coaches purchased dur-



ing the year were a large factor in the work. In Paraguay important work was done among the Bolivian prisoners of war.

Scientific invention and progress helped to counterbalance some of the unfavorable economic conditions. The radio began to be used for a half hour weekly in Shanghai to broadcast the Scriptures and to describe the Bible Society activities. A few evenings before Christmas members of the Agency staff read the story of Jesus' birth over the radio in seven languages and dialects. In eastern Bolivia and Peru new government roads opened up formerly isolated and dangerous territories. Automobiles are now penetrating from the Pacific Coast to the highlands of Central Peru crossing the Andes at an altitude of 15,000 feet.

In Africa, according to the Society's report, translation work in three dialects progressed, the New Testament in Tetela, the revision of the New Testament in Luba-Lulua, and the Gospels in Shilluk, while the New Testament in Myore was completed. New Testament translation in both Quiche and Mam for Indian tribes in Guatemala was carried on. In the Philippines the work was chiefly that of improvement of translations already published, with revision work on other dialects and the first publication of the Psalms in Samareno. In China the revision of the New Testament in Hinghwa Colloquial was completed, and in Turkey the revision of the Old Testament for publication in the Roman alphabet continued to advance.

Announcement was made that the latest statistics show that the Bible or some part of it has now been translated into 941 languages and dialects.

The outstanding publication item of the year was the Society's issuance of a new series of self-pronouncing English Scriptures reproduced from new plates from type specially manufactured for the process. Additional new publications included also St. Matthew for the Keres Indians of New Mexico, the four Gospels and Acts in separate volumes in the Bulu dialect of West Africa, and the New Testament and Genesis in Turkish in the Roman alphabet.

The Society continues to face many publication problems in supplying Scriptures in from 150 to 175 different languages. When Scriptures are needed for a remote tribe the edition will likely involve special technical processes. The demand for Penny Portions at times is so great that editions of a million or more are printed at one time. Frequent publication must be in two languages in parallel columns.

The American Bible Society is in its 99th year of supplying embossed Scriptures for the Blind. 2,969 volumes, furnished at the special price of twenty-five cents a volume, were distributed from the Bible House in seven different embossed systems. A special appropriation for enlarging the work among the Society's foreign agencies was granted during the year and the publication of the Gospels of St. Matthew and St. Mark in the new Standard English Braille occurred, the first volumes of the Scriptures to be embossed in this system.

During the year the Society had to reduce its budget because of a shrinkage in gifts with the result that operations were carried on under a budget more than 30% lower than that of 1930. In spite of such limitations the year ended without deficit.

## Sparks from the Mission Anvil

By Altana Avitabile

Back from the Cameroun (West Africa) came Nsa, the flame of whose faith never faltered until every woman in her town but one was consumed with the love of Jesus. The first lonely Sabbath in the midst of a people who knew not her Lord, she realized that if there was to be a service it must be of her own making. Trembling inwardly she stood before them—Nsa, new-born, who never had held a meeting—and told them of the sower and the seed.

McBurney nursery at Elat, Cameroun, is five years old, but still remains an object of wonder and admiration, not only in the regard of the Bulu people, but also in that of the Europeans and members of sister missions. The care received by the little motherless waifs is a far cry from the ignorant care given to the little ones unfortunate enough to lose their mothers at birth or during early infancy. Instead of hard, half-cooked food unfit often for an adult, or sugar cane juice, the babies receive, under the supervision of the missionary nurse, warm, nourishing milk until that time when their diet may be supplemented by foods common to that country.

### He Has 159 Evangelistic Points

Ten thousand African Christians in a field in the Cameroun are shepherded by one white minister, a Presbyterian missionary. His constituency in the Foullassi field numbers 10,271. He has charge of six churches, twelve communion centers and 159 evangelistic points. To cover his large territory the missionary rides two hundred miles by motor, five hundred miles by bicycle, and walks one hundred and fifty miles, while pushing the bicycle up hills. It requires nearly three months to make one round of communions.

Central Hospital at Elat, a Presbyterian

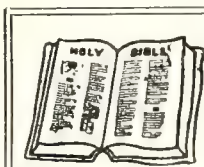
mission institution, recently built a new leper colony near the hospital site. Through the gifts and cooperation of the American Mission to Lepers, nine brick cottages have been constructed. The whole project has been carried on by leper labor. Lepers cleared the ground, made the brick, and served as masons and carpenters.

### A Bible in Bulu Wanted

A formal request has been made by three Christian churches in the Cameroun to the mission for the speedy completion of the translation of the Bible into the Bulu language. The mission replied that during the year it expects to place in the hands of the Bulu people a completed Bible. Dr. A. I. Good, missionary who is the translator and editor, recently reported on the edition of the Benga-Benok hymn book, which comprises 100 selected hymns.

Medical missionaries in the Cameroun report that the scarcity of money in Africa has affected the receipts in mission hospitals and the number of patients. A medical missionary says, "While there may not be a call for absolutely free treatment, yet there does seem to be a need in our hospitals of a way by which the people may receive medicines at lower prices."

Work among the women is sometimes discouraging and sometimes difficult. But it is always a joy to watch so many of these women as they find the Friend of Friends, and grow in grace and the knowledge of him. Their hope and assurance is voiced in the words of old Blind Menge. When asked if she were ready and not afraid if God should call her home, she replied, "No. Would a child fear to tread the path her Father has trod before her?"—Presbyterian Advance.



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a Great Correspondent*



### FORT SCOTT, KANSAS

Perhaps a report from this place might be interesting as several months have passed since the last one.

The work is moving along very nicely, but we have had quite a bit of illness in the congregation and one death which brought sadness to all.

Health is now much better and we are pressing forward, with good attendance at all services.

Since our last report we had the privilege of having Brother and Sister Hathaway with us for one service and a very enjoyable occasion it was and a splendid audience enjoyed the service. That was March 15th last.

On April 22nd we received two, a young man and his wife, into the church by baptism.

Our spring communion service on April 29th was a splendid service and a very good attendance. Our Brother and Sister Clum from Parsons were present, and also our Brother and Elder Aaron Showalter from

Adrian, Missouri, was present. Our people are always pleased to have these esteemed, and aged Brethren with us. On May 6th we had one of the leading lawyers of the city bring us a very timely message on "Peace" which was well received.

Our attendance is increasing and we are very much encouraged. Remember us at the Throne of Grace.

L. G. WOOD.

### THE REVIVAL AT HOLLINS, VIRGINIA

I came down here expecting to find hot weather in the south but found that the season was late and that it was warmer in the country I had just come from. But it wasn't long till the weatherman of these parts began to live up to his reputation by giving us some heat. Then it wasn't long till the flowers were blooming and the ladies of the church had the front of the church decorated with them. The folks here remind me of Californians, for to them the weather, no matter what it is, is always "unusual."

The Hollins church is a country congregation about five miles outside the city of



Roanoke. Most of the folks live in the city and work there. It is a beautiful section in which to live and is very inviting to city folks. Brother Patterson, the pastor, has been in charge of this work for about twenty years I believe, and has done a fine piece of work considering his handicaps. He has received no salary during this time although the church has made him substantial gifts in other ways. If it were but possible for him to give all his time to the work of the church there is no doubt but that the congregation could be greatly increased. I believe this will soon be brought about.

There is a fine class of people in this congregation, and in fact in this whole section. Here in the Shenandoah Valley are the pure Anglo-Saxon peoples who first established this nation. The finest the nation has. The blood of martyrs for Christ and of patriots like Patrick Henry runs through their veins. It is a pleasure to work with such folks indeed.

The meetings were well attended from the start and many nights there was no room at all left, even for standing. The results that were realized in this meeting were due almost solely to the services as we were unable to do much visitation due to the pastor having to work at other things for his income. But we had a good meeting and many outstanding conversions were realized.

My home while here was with Brother and Sister J. W. Michaels and a wonderful home it proved to be. Two sweet little children served to comfort me in the absence from my own family. The hospitality of the folks was very fine and we did appreciate it all.

My fellowship with Brother Patterson was very fine. He has done wonders with his opportunities. Many men with all their time have not accomplished half as much. It was indeed a pleasure to work with him for he is true to his Lord and his word, and the whole country holds him in highest regard.

There is a great field here for our church, for there is practically no competition over a large territory and many fine people interested in our faith.

R. PAUL MILLER.

#### "NATIONAL SOCIETY FOR TEMPERANCE BY EDUCATION"—HAILED BY BREWERS

##### A Warning to Drys and their Friends

Hailed by beer-makers as a propaganda asset. Cradled in an advertising agency which, it is now disclosed, is servicing one of the large brewery accounts of the East.—These are two significant but, heretofore, unheralded facts regarding a widely advertised "National Society for Temperance by Education," just unearthed through an investigation conducted by the Woman's Christian Temperance Union and the American Business Men's Research Foundation.

Inquiries from practically all parts of the country have sought information regarding the simultaneous appearance in the press in many states of large display advertising stating "We Had Prohibition—Now We Have Repeal—What Next?"—and purporting to be the announcement of a new national movement for "temperance by education."

In view of all this the findings of the investigation might be summarized as:

##### Co-incidence

(1) Announcement of the so-called "Na-

tional Society for Temperance by Education" appears almost coincidentally with the launching of a million-dollar advertising campaign announced by the United States Brewers' Association, and the evident expenditure of several other millions for publicity by individual brewers and wine-makers.

##### Sincerity Chimes with Advertising Account

(2) In a follow-up circular sent to those replying, the originator of the "National Society for Temperance by Education" professes to be horror-stricken at the possibility of American young people being seduced by the cocktail-makers and distillers.

(3) However, the conscientious scruples of the self-styled "Chairman Pro Tem" of the "National Society for Temperance by Education" appear to chime nicely with his present business relations, for the advertising organizations of which he is head is preparing a series of brilliant advertising posters and other displays for "King's Beer," the product of one of the leading New York City breweries.

##### Seeks Dry Cash

(4) The advertisement of the so-called "Society for Temperance" appears to be an attempt to win the financial support of drys throughout the country, but extensive inquiry discloses that no organization or individual known as opposing the liquor traffic seems to be in any way identified with this movement.

##### Alcoholic "Temperance"

(5) The interpretation of the word "temperance" as used by the proposed new "National Society for Temperance by Education" is distinctly not that heretofore universally understood by American drys, as illustrated in the long standing names of the National Temperance Society, the National Woman's Christian Temperance Union, or the various church Temperance Boards. On the contrary, in this announcement, the interpretation of "temperance" is exactly that sought to be placed upon it by the brewers and wine-makers as a synonym for so-called "moderate drinking" of the alcoholic wares of these producers.

##### "If You Must Drink—Drink Wine or Beer"

(6) In perfect keeping with the views of the beer-makers, the advertisement begins with a series of misrepresentations regarding prohibition which, despite a multitude of facts that explode them, have been the stock-in-trade of wet propaganda during recent months.

(7) After the opening anti-prohibition allegations, the initial advertisement of the so-called "National Society for Temperance by Education" suavely advises, "Thousands, possibly millions of moderate drinkers believe that, for themselves, the consumption of liquor is not harmful. . . . Probably every one of them will say, 'if you must drink, confine yourself to light wines, or beer.'"

##### Brewers Hail New "Temperance" Society as

##### Trade Life-Saver

(8) The text of the follow-up circular sent in reply to inquiries made by readers of the advertising announcement, is now being enthusiastically quoted and publicized in trade papers of the brewing industry. The April number of *Western Brewer*, leading monthly trade paper in Chicago, devotes several pages to the reprinting of the entire pamphlet published in behalf of the "National Society for Temperance by Education," and introduces the dissertation with these fervent words:

"We urge every brewery executive, every

brewery advertising manager, every advertising agency executive, to read every word of this—then to ponder over the importance of this movement from the standpoint of the future of the brewing industry. We are for TEMPERANCE—and we urge again our slogan: Beer—The Temperance Drink of the Nation."

##### Promises Ads—Hopes for Editorial Support

It may be that the idea behind the "National Society for Temperance by Education" is intended to promote a purely philanthropic enterprise, but a study of the ad reveals four interesting facts, namely: (1) a "committee on organization . . . has planned an experiment . . ." "to mold the minds of millions"; (2) the space occupied by the announcement is "contributed by the publisher of this paper"; (3) "the next desirable move is to publish in this paper a full page advertisement"; (4) "all contributions (received in answer to this advertisement) shall be used for advertising in papers of the committee's selections."

As if that were not enough, a letter which appears to be of circular character and which carries to the newspaper publisher a copy for the proposed advertisement, includes the gratuitous sentiment, "We hope that your cooperation may extend to some editorial comment,—and possibly to personal influence."

##### In Conclusion

Whether this proposal of a "National Society for Temperance by Education" is philanthropic in aim, or has, on the other hand, a purely merchandising objective, undoubtedly it attempts by means of promised paid advertising contracts, with hoped-for, reciprocal news and editorial support, to spread through the rank and file of the American newspaper reading public, misrepresentation of scientific, social and political facts regarding alcoholic beverages.

##### HE TOOK MY PLACE

An ungodly sea captain lay in his cabin in mid-ocean, death staring him in the face. He shrank back in the presence of "the King of terrors," and the dread of eternity took fast hold upon him.

Captain Coutts sent for his first mate, and said: "Williams, get down on your knees and pray for a fellow. I have been very wicked, as you know, and I expect I shall go this time."

"I am not a praying man, you know, captain, so I can't pray. I would if I could."

"Well, then, bring a Bible and read me a bit, for my rope is about run out."

"I have no Bible, captain; you know I am not a religious man."

"Then send for Thomas, the second mate, perhaps he can pray a bit."

The second mate was soon in the presence of his dying captain, when he said to him: "I say, Thomas, I am afraid I am bound for eternity this trip. Get down and pray for me. Ask God to have mercy upon my poor soul."

"I'd gladly do it to oblige you, captain, if I could; but I have not prayed since I was a lad."

"Have you a Bible, then, to read to me?"

"No, captain, I have no Bible."

Alas for the dying sinner! How awful his condition. On the brink of eternity, and without Christ!

They searched the ship over for a man who could pray. But they searched in vain and for a Bible. But none could be found



until one of the sailors told the captain he had seen a book that looked like a Bible in the hands of the cook's boy, a little fellow named Willie Platt.

"Send at once," said Captain Coutts, and see if the boy has a Bible."

The sailor hurried off to the boy and said to him, "Sonny, have you a Bible?"

"Yes, sir, but I only read it in my own time."

"Oh, that is all right, my lad; take the Bible and go to the captain's cabin. He is very sick and wants a Bible. He thinks he is going to die."

Away went Willie Platt with his Bible to the captain's cabin.

"Have you a Bible, my boy?"

"Yes, captain."

"Then sit down, and find something in it that will help me, for I am afraid I am going to die. Find something about God having mercy on a sinner like me, and read it to me."

Poor boy! He did not know where to read, but he remembered that his mother had him read the 53rd chapter of Isaiah just before he left home for that voyage.

Willie turned to that blessed chapter which so fully sets forth the love and mercy of the Lord Jesus Christ in dying for poor sinners such as John Coutts, and commenced to read. When Willie got to the fifth verse—"He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed"—the captain, who was listening for his very life, realizing that he was surely having his last chance of being saved, said: "Stop, my lad! That sounds like it! read again."

Once more the boy read over the blessed words.

"Aye, my lad, that's good—that's it, sure."

These words from the captain encouraged Willie, and he said: "Captain, when I was reading that verse at home, mother made me put my name in it. May I put it in now just where mother told me?"

"Certainly, sonny; put your name in just where your mother told you, and read it again."

Reverently and slowly the boy read the verse:

"He—Jesus—was wounded for Willie Platt's transgressions. He was bruised for Willie Platt's iniquities; the chastisement of Willie Platt's peace was upon him, and with his stripes Willie Platt is healed."

When Willie had finished, the captain was halfway over the side of his bed, reaching toward the lad, and said: "My boy, put your captain's name in the verse and read it again—John Coutts, John Coutts."

Then the lad slowly read the verse again: "He was wounded for John Coutts' transgressions, he was bruised for John Coutts' iniquities, the chastisement of John Coutts' peace was upon him, and with his stripes John Coutts is healed."

When the boy had finished, the captain said: "That will do, my lad; you may go now."

Then the captain lay back upon his pillow and repeated over and over again those precious words of Isaiah 53:5, putting in his own name each time, and as he did so, the joy of heaven filled his soul. He was saved? Yes, praise the Lord, he was saved! Another poor sinner for whom

Christ died "had received him" (John 1: 12).

Before John Coutts fell asleep in Jesus, he had witnessed to every one on his vessel that the Christ of God—the man of Calvary—was wounded for his transgressions, bruised for his iniquities, that the chastisement that he rightfully deserved had fallen on his blessed Substitute, and with his stripes—the stripes that fell on Jesus—he had been healed!

Beloved reader, do you know anything about this salvation? Have you taken your true place as a poor "ungodly sinner" before God and trusted in Christ for pardon?—Selected.

### FAITH

By Maud Frazer Jackson

What is I say, —

"The Bible is God's Holy Word,  
Complete, inspired, without a flaw,"—

But let its pages stay

Unread from day to day,

And fail to learn therefrom God's law;

What if I go not there to seek

The truth of which I glibly speak,

For guidance on this earthly way,—

Does it matter what I say?

What if I say

That Jesus Christ is Lord divine;

Yet fellow-pilgrims can behold

Naught of the Master's love in me,

No grace of kindly sympathy?

If I am of the Shepherd's fold,

Then shall I know the Shepherd's voice

And gladly make his way my choice.

We are saved by faith, yet faith is one

With life, like daylight and the sun.

Unless they flower, in our deeds,

Dead, empty husks are all the creeds,

To call Christ Lord but strive not to obey,  
Belies the homage that with words I pay.

—From The Churchman.

### WHAT I LOOK FOR IN A SERMON

1. The Spirit and substance which bring God so definitely before me that I must meet him face to face or deliberately turn away from him.

2. The Word of God in such living reality that I can receive it as a true means of grace.

3. The facts of the Christian religion so presented as to confirm me in my faith.

4. The interpretation of the facts of the Christian religion so presented as to give me a clearer and wider vision of the possibilities of life under God's will.

5. The commands and precepts of God so presented as to make his will and principles clear, and so show me his way of life.

6. The promises of God, and examples of fulfilment so presented as to reveal my resources of available spiritual strength for the life which God wills for me.

7. The testimony to the truth and value of the message, manifest in the sincerity and earnestness of the preacher, which makes him a witness to its power in his own religious experience.

8. The use of illustrative material, human thought, voice and gesture merely as the means for the effective delivery of the divine message in its own purity and power.

9. The recognition of the Church as the Christian fellowship for worship and work and as the divinely appointed agency for

the ministry of the means of grace, the extension of the Kingdom of God and the demonstration of the Spirit of Christ in the ministry of mercy, so as to promote constantly a consciousness and an appreciation of the Church by its unity and mission.—From an Occupant of the Pew.

### TEN COMMANDMENTS FOR PARENTS

I. Thou shalt love thy child with all thy heart, with all thy soul, with all thy strength, but wisely, and with all thy mind.

II. Thou shalt think of thy child not as something belonging to thee, but as a person.

III. Thou shalt regard his respect and love, not as something to be demanded but something worth earning.

IV. Every time thou art out of patience with thy child's immaturity and blundering, thou shalt call to mind some of the childish adventures and mistakes which attended thine own coming of age.

V. Remember that it is thy child's privilege to make a hero out of thee, and take thou thought to be a proper one.

VI. Remember that thy example is more eloquent than thy fault-finding and moralizing.

VII. Thou shalt strive to be a signpost on the highways of life rather than a rut out of which the wheel cannot turn.

VIII. Thou shalt teach thy child to stand on his own feet and fight his own battles.

IX. Thou shalt help thy child to see beauty, to practice kindness, to love truth, and to live in friendship.

X. Thou shalt make of the place where-in thou dwellest a real home—a haven of happiness for thyself, for thy children, for thy friends, and for thy children's friends. —Paul M. Pittman, in *The Parent's Magazine*.

### DO YOU QUIT OR DO YOU SING?

Calling at a farmhouse where the wife raises canaries I saw, in a cage full of singers, one fine fellow with his tail feathers gone, but up on a high perch with his amplification dial turned up to about 150 degrees. Asking why he had become detailed, I was told that he got into difficulties with some of his bird congregation and they pulled some of his feathers and ruffled some others. But now he was singing again.

I thought it would pay some "birds" I know to have heard his song. We so easily get ruffled and say, "Well, if that's the kind of church members you have, I'm through!" Do you get ruffled and quit? Or do you get up on a higher perch and sing?—John D. Clinton.

## OUR LITTLE READERS

### SEVEN PILLOWS

By Gladys Fordham

Mama, here's a letter from Aunt Mary," called Evelyn Hill to her mother one rainy Saturday morning. "I hope it's about her orphans, I do so love to hear about them."



"You may open it if you like and see what Aunt Mary says," said her mother.

Aunt Mary was the matron of the Kingstone Orphans' Home, and she often wrote letters to her sister, Evelyn's mother, to tell her what the children were doing. She loved the little orphans, and they loved her, and Evelyn always liked to get a letter about Aunt Mary's "children."

"Dear sister Adelaide and niece Evelyn:" wrote Aunt Mary. "Just a little note to tell you of the 'Seven Sisters' as Evelyn calls the seven girls in the seven-year-old crowd. You will remember these girls. They are the ones who live in the big south room at the end of the hall.

"We received a new family yesterday. The father and mother had been killed in an auto accident, and the seven children came in the afternoon.

"When we were fixing their beds, we found we didn't have any pillows for them, and no money to buy pillows with. The 'Seven Sisters' heard of it and came to me with their pillows under their arms, and Elsie Daniels said, 'Here's our pillows for the new orphans, Miss Belding. There are just seven of them, too, and we thought they needed pillows worse than we did. The hurt is worse inside when your mother has just died.'

"Well, I just sat down and cried. I don't know when I can afford to buy them more pillows; we have barely enough for the food and clothing and coal. But I hate to see the little darlings without pillows."

"Oh, Mama, the poor things, can't we do something?" asked Evelyn, when she had finished reading the letter. "I feel so sorry for the 'Seven Sisters.'"

"I don't see how we can. Daddy is out of work you know, and pillows cost a lot of money."

"I'll see what I can find in the attic," said Evelyn, and upstairs to the tiny attic she hurried.

She went first to the great box where all the heavy quilts were during the summer. In the bottom were a number of quilts that were too worn to be used, but they had never been thrown away. Evelyn took all these out, and underneath she found the very thing she wanted.

"Oh-ooh, Mama, look what I've found!" she cried. "Grandma's old feather mattresses."

Down the attic stairs she came, almost buried by a big feather mattress.

"That's just fine!" said Mother. "I had forgotten all about them. I'll get the other one, and we'll see what we can do with them."

Soon both mattresses were on the floor in the living room. Mother looked carefully at the ticking and found it was still good, but rather dusty from being in the attic so long. So the feathers were carefully taken out, put into washtubs, and covered with sheets to keep the feathers from flying around. Then the ticking was cleaned and cut up into pillows.

What fun Evelyn had sewing them up! She was just learning to sew on the machine, and sometimes the seams didn't go right, but finally seven pillows were ready for their feathers. After the feathers were in, Mother sewed up the ends, and they were finished. They were packed into a big wooden box and shipped that very afternoon.

When the living room was cleaned up, Evelyn sat in her little rocking chair by Mother's big one and said:

"Mama, it's almost like the song 'Pass It

On,' isn't it? Only it really is 'Pass it Backwards.' The 'Seven Sisters' gave up their pillows to the new orphans, and then we gave them Grandma's feather mattresses."

"Yes, so it is," said Mother. "Are you tired, Evelyn?"

"Just on the outside, Mother, the inside of me feels rested."—The Burning Bush.

## ANNOUNCEMENTS

### SIDNEY, INDIANA

The Sidney Brethren church will observe holy communion, Sunday evening, May 20th. All Christians who desire to commune as we observe the ordinances are welcome and invited. LOUIS D. ENGLE, Pastor.

### CARLETON, NEBRASKA

The spring communion services will be held in the Carleton Brethren church, Thursday evening, May 24th. Neighboring brethren of like faith are invited.

W. R. DEETER, Pastor.

### LINWOOD, MARYLAND

The Brethren church of Linwood will hold its semi-annual communion service on Sunday evening, May 27th, beginning at 7 o'clock. A cordial invitation is extended to neighboring churches to enjoy these services with us. "If ye know these things, happy are ye if ye do them."

J. L. BOWMAN, Pastor.

## THE TIE THAT BINDS

**DULIN-BARNES**—Mr. Norman Dulin and Miss Margaret Barnes were united in the bonds of holy matrimony by the undersigned at the pastor's home on February 23, 1934. Mr. Dulin is a member of the Washington church while the bride belongs to the Christian Church. Their many friends wish them well in their journey through life together. May Christ have his rightful place in their home.

HOMER A. KENT, Pastor.

**GIBSON-MACPHERSON**—Mr. W. Gregg Gibson and Miss Margaret MacPherson were united in the bonds of holy matrimony by the undersigned at the home of the pastor on the morning of April 14th, 1934. The bride for a number of years has been a member of the Washington church, while the groom has been an attendant though his membership is in another church. Their many friends wish them a happy wedded life. We trust that their home may ever have Christ in its center.

HOMER A. KENT, Pastor.

## IN THE SHADOW

**DISCEPOLI**—Paul Discepoli, a native of Italy, died at Waynesboro, Pa., March 4, 1934, in his fifty-seventh year. He came to this country early in life, settling in this city some years ago where he was employed as a molder. Brother Discepoli accepted Christ and united with the Brethren church in October, 1925. Never having fully mastered the English language, he was unable clearly to express himself. But he much enjoyed the fellowship of God's people, was faithful as a Christian, a devout and prayerful worshiper. He is survived by his wife and four children. Funeral services by the writer.

W. C. BENSHOFF.

**GAUGHER**—At her home in Waynesboro, Pa., funeral services were held for Mrs. Emma Gaugher, who passed to the life beyond, March 22, 1934, in the eighty-first year of her age. She was born near Waynesboro, spending her entire life in this vicinity. Sister Gaugher united with the Brethren church at Hagerstown, Md. many years ago. When the church was organized here, she transferred her membership, becoming a charter member of the Brethren church of this place. She was a faithful and loyal member, a sincere and devout Christian. For some years she was deprived of attendance at the services of the church on account of sickness. But during these years Christ grew more precious to her, and she died in the faith. She is survived by four daughters, seven grandchildren and ten great grandchildren. Funeral services were conducted by the writer.

W. C. BENSHOFF.

**MATHEWS**—Mrs. Martha Mathews, aged 83, passed away Saturday, May 5, at the home of her daughter in Warsaw, Indiana. She had been bedfast for the past four months, suffering with heart trouble. Her illness, however, had exceeded the past year. She was the oldest of twelve children of Mary and Harrison Kirkpatrick, being born in Elkhart County, near Goshen, Indiana. She was united in mar-

riage to George Mathews and they made their home on a farm near Milford until the time of his death eleven years ago. Since that time Mrs. Mathews had made her home with her daughter. She was a member of the Milford Brethren church, and had been a Brethren since the origin of the church. Surviving are two children, Fred Mathews and Mrs. William Rogers of Warsaw; two grandchildren, Mary Ann and Paul Mathews; two sisters, Mrs. A. D. Maggart of Stillman Valley, Ill., and Mrs. Charles Dreesse of Goshen; and two brothers, Charles Kirkpatrick of Goshen and Ed Kirkpatrick of Puyallup, Wash. Funeral services were conducted by the undersigned at the Rogers' home in Warsaw, May 7. Burial was made in Milford cemetery. We rejoice that the Lord has seen fit to promote another of his saints to be with him, beyond this vale of suffering and tears.

L. E. LINDOWER.

**MOHR**—Daniel Mohr, a son of John and Margaret Mohr first saw the light of earthly day in Logan county, Ohio, on Feb. 10, 1863. He closed his terrestrial pilgrimage on May 2, 1934, having exceeded the allotted three score years and ten by 1 year, 2 months and 22 days. He was one of a family of seven children.

On Dec. 1, 1886, Dan Mohr entered into the married relation with Miss Emma A. Miller, of his home county, and for more than 47 years they dwelt together in marital felicity. To the union two children were born, Annabelle, wife of Attorney W. W. Runser, and Harry H. Mohr, an employee of the United States government in the Postal service, both resident at Ada, Ohio.

Dan Mohr was a charter member of the Gretna, Ohio, Brethren church, having united with the Brethren fraternity at an early age. Through the years he has maintained identity with the church at Gretna though not a resident of the vicinity. While not a man of demonstrative type Brother Mohr maintained a quiet, earnest and abiding faith in the things of the Kingdom, and exemplified his faith in his daily contacts with his fellow-men. The closing of all business houses in the town during the hour of the funeral, and the profuse and beautiful array of flowers which banked three sides of the room in which his body lay in his home, were silent tribute to the worth and influence of his character, and mute proof of the esteem in which he was held by his friends and associates in the town of Ada, Ohio, in which he had spent some forty years as a citizen and business man.

One of the finest tributes which can be paid to any individual is the unqualified respect of his family, and of Dan Mohr his children testify that they never heard him utter a sentence that was impure or suggestive. And out of an acquaintance of more than twenty years as a brother-in-law of the deceased the writer can say that that testimony is true. What a challenge to us all for fine, pure, Christlike living!

He leaves the beloved companion, Mrs. Emma A. Mohr, the daughter, Mrs. W. W. Runser, the son, Mr. Harry H. Mohr, a granddaughter, Miss Mary Margaret Mohr, two brothers and three sisters, one half brother, as members of his immediate family, beside a wider circle of us who through marriage were honored to call him relative, and the host of friends and neighbors and business associates who knew him but to respect and admire his Christian integrity.

Funeral services were held at the family residence at Ada, Ohio, on Friday afternoon, May 4, with the undersigned having general direction of the service. Two hymns, "Did You Think to Pray?" and "How Firm a Foundation," were read by the undersigned, also the Scripture Lesson was read and prayer offered by myself. The sermon was preached by Rev. Stanley W. Wiant, pastor of the Methodist Episcopal church, at whose services Brother Mohr was a quite regular attendant. Burial was made in the family plot in the Ada cemetery, the body being borne to its last resting place by the hands of close neighbors and business associates who had vied with each other to show every courtesy and loving service to the family during his illness and passing.

Once in a while we meet kindred spirits and find companionships and associations that are peculiarly agreeable and satisfying. Soon after becoming a member of the same family by marriage into which he also had come by the same route, I met Dan Mohr and it has always seemed to me that our souls were knit together in that hour like the souls of Jonathan and David. He was a brother beloved, and I shall miss him and look forward to meeting him on a fairer and brighter shore. God rest the soul. DYOLL BELOTE.

**WERTZ**—Mrs. Hortense C. Wertz, a respected member of the First Brethren church of Ashland, Ohio, passed away at her home in Crestline, Ohio, April 22, 1934, at the advanced age of 80 years, 3 months and 14 days. She was born at Paradise, Ohio, near Orrville, the daughter of Christian and Catherine Heckert, and for the first years of her young womanhood was a school mistress. On April 20, 1882, she was united in marriage with Jacob Myers Wertz. The marital union was broken by the death of the husband some 26 years ago.

Early in life Mrs. Wertz had identified herself with the Brethren fraternity and upon taking up residence at Crestline she placed her membership in the church at Ashland, and has continued a faithful member of the congregation, though prevented from very frequent attendance upon the stated services of the church. Until the last year when physical weakness prevented her, Sister Wertz rarely missed a communion service. Her passing came in the early morning hours of the day on which our Communion services were held, April 22, and announcement of her demise was made at the preparatory service. She was a frequent and generous contributor to the support of the various auxiliaries of the denomination.

Sister Wertz leaves as the members of her family, an adopted daughter, Mrs. Charles Trory, one grand-daughter, Miss Herma Trory, one sister, Mrs. Jacob Fike, of East Orange, N. J., and a nephew, Mr. Glenn Heckert, of Massillon, Ohio.

Funeral services were held at the Fisher Funeral Home, in Crestline, Ohio, on Monday evening, April 23, assistance in the service being rendered by the pastor of the First Presbyterian church, at which church Sister Wertz was an attendant. Burial was made the following morning at the Paradise burying ground, near Smithville, Ohio, beside the body of her husband. The funeral services and burial were in charge of the undersigned, her pastor.

DYOLL BELOTE.

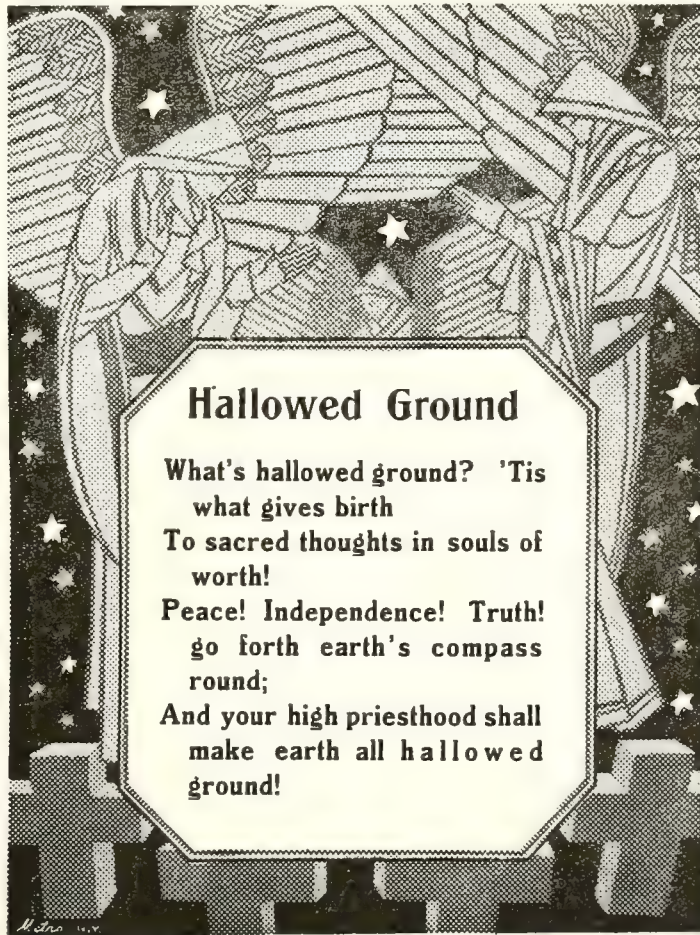


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# BRETHREN EVANGELIST



## Hallowed Ground

What's hallowed ground? 'Tis  
what gives birth  
To sacred thoughts in souls of  
worth!  
Peace! Independence! Truth!  
go forth earth's compass  
round;  
And your high priesthood shall  
make earth all hallowed  
ground!



## Keep Protesting Against Sodom's Filth

And delivered just Lot, VEXED WITH THE FILTHY CONVERSATION OF THE WICKED: (FOR THAT RIGHTEOUS MAN DWELLING AMONG THEM, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds).—2 Peter 2:7, 8.

The Christian Church has lost some of the militancy of her Lord, who testified against the world that its works were evil. Too often the average Christian stands by, lives close to, hears, sees, and observes some of the most filthy and Sodom-like deeds, YET NEVER AS MUCH AS OPENS HIS MOUTH. The Apostle Paul declares that the Cretians were always liars, "whose mouths must be stopped." How about the doubly destructive and damning deeds of Sodom's uncleanness?

Many Christians merely excuse themselves with the toss of the head, and say, "Oh, well, I stay away." Our responsibility does not end with separation. That is but part of our responsibility. The other part, is to TESTIFY AGAINST THE WORLD. If Christians were more separated from these things, and more vocal in their denunciation, much of the uncleanness of the times would lessen, and the rest would seek for the cover of night and privacy. But evil is getting bold, willing to stalk about in the daylight, ready to put its foul hands in the movie ads of the day, as is evident in the daily newspapers. Filth has made putrid many of the magazines. It is laying its foul hands on the rising generation in the movie and theatrical places around us. What are we doing about it? Stay out. Certainly! Refuse to buy the rot. Yes, indeed. But let us go as far as did our Lord. LET US PROTEST. Write your newspaper editor. Speak against the filth to prominent men of influence. Protest to the men who parade the slime of the underworld. Again, we say, PROTEST. When you are vexed, speak out. If you are not vexed, BEWARE. It may be that the finer edge of morality is already lost, by this intimate contact with evil. Let the soul react.

Some one may say that there is no use. Certainly there is. Lately, when the citizens of New York protested against the foul papers, no less than fifty magazines were forbidden access to the stands. When the Canadian people protested, many putrid magazines from the United States were forbidden the use of the royal mails. This was a stunner, and made them sit up and take notice. Listen to this late rumored attempt at breaking down the morals of the American people, through the movies, as stated in the Defender:

Rumors originating from what purports to be "inside" sources tell of a deliberate and planned attack on the part of certain motion picture magnates to saturate the movie-mind of America with communism during the next few months. Already, according to reports, several such films have been made in Hollywood and are waiting to be released. Others are said to be in the making. A mess of communistic pottage is being cooked up for the duped patrons who are estimated to number about seven millions a day at the present time.

This attack on the mass mind has been arranged in a systematic manner. Pictures will be circulated at regular intervals. The first to be released will be comparatively mild, a delicate "pink", but will later turn into blood

"red" as the depraved emotional appetite is created on the part of the masses. It is also reported that future films will become increasingly sensual, emphasizing to a greater degree than ever before, the various elements of vice, crime, and prostitution for which the industry is already famous. The genius behind all this is to utterly break down moral and Christian resistance on the part of the American people.

This was the exact policy of the Reds when they came into power in Russia. They threw open the floodgates of immorality, destroyed the Czar's law against the liquor traffic, and succeeded in weakening the millions of Russian people by promoting every kind of vice and lust. Back of such a program, whether coming out of Moscow or Hollywood, are "Christ-haters."

Meanwhile, tons of propaganda have been circulated throughout America for the purpose of disarming opposition. The public has been made to believe that to strike at the cause of this program, and unmask it in its true character, would tend to promote

"intolerance," "race prejudice," etc. Therefore, hands off!

But there is an ever increasing number of Christian believers and patriots who refuse to be paralyzed by such a scheme. These people are alert to the danger and are willing to put forth every possible effort to purge the country from this Moscow-Hollywood program. Let Christians rise and demand a boycott on Hollywood!

Make no mistake about it! There is every indication of unity of purpose today, between Hollywood and Moscow. One of the first of the Red series of films has already been released. It bears the title: "Thunder Over Mexico." A nasty, putrid plot runs through it in which the raped young woman represents the People and the villain portrays the State. The climax is entirely communistic. The victory of the masses comes only after a bloody revolution has been precipitated. When the patron walks out of the theater his head and heart are in a whirl. And a germ has been planted in his soul that makes him think that perhaps after all, a revolution to overthrow the existing social order is a necessity.

(Continued on page 16)

## More Than a Good Man

Some people seem to think they honor Jesus by calling him a good man, a great teacher, or use some other patronizing term in reference to him. That was done when he was here in the flesh, but such compliments always appear weak. Instead of honoring him they are the sort of "faint praise" that actually does the subject an injustice. In an intimate conference with his disciples there in Caesarea Philippi Jesus asked the question, "Who do men say that I, the Son of Man, am?" He was told that there were a variety of opinions, some saying that he was Elijah, others that he was Jeremiah, still others that he was John the Baptist or one of the prophets. Wonderful compliments they were. The people were identifying him with the very best men the world had produced.

But that was not enough. Jesus waited for an answer that came not by an academic process, but through spiritual illumination. That was the reason he had taken that little company on that long walk up into the hills, far from the "maddening crowd." The ideas of men are apt to be colored by their associations. True conceptions are more likely to be born in solitude. And when Peter said, "Thou art the Christ, the Son of the living God," it must have been with a ring of genuineness in his voice, a new gleam in his eyes, and the light of heaven in his face.

Jesus saw that it was not a mere repetition of something he had heard, although he may have heard it many times. It was said with a note of authority and of finality that was not of human wisdom. "Blessed art thou, Simon Barjona," was the Master's response, "for flesh and blood hath not revealed it unto thee, but my Father who is in heaven." This ought to settle the question, once and forever, as to the divinity of Christ. He was not fishing for compliments. He was rather testing these disciples as to whether they had come into a spiritual conviction regarding his Messiahship, a conviction that must be born within one's own consciousness. Such a conviction cannot be

imparted by an individual. It comes from a spiritual source through a spiritual process. That makes clear the meaning of Paul's declaration, that "no man can call Jesus Lord, but by the Holy Ghost."

The Lordship of Jesus must be realized within the soul as a part of one's Christian experience.

As a conviction of the heart, it requires no argument or explanation. Hence, it is not enough to pay Jesus compliments, to call him a good man. We may exhaust our vocabulary, even to speaking with the tongues of men and of angels, in extolling his merits, but it would be insufficient unless we came to that position attained by Peter who acknowledged him as the "Son of the Living God," by an inward, spiritual illumination.—Religious Telescope.

We grow to be what our daily thoughts, feeling, and conduct determine.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## "Think on These Things"

Memorial Day is fundamentally a day of sacred memories and of solemn contemplation. But there is not much serious thinking and remembering getting into our present-day observances. The popular celebration is little less than a travesty on the high purpose, and the day's ceremonies are all too often in the hands of those who have no real understanding of the deeper meaning of the occasion. Many of the speeches are blatant boastings, appeals to surface sentimentality, ravings of selfish nationalism, propagandizings for greater military preparedness, and their exercises and marchings are often done with such superficiality, pompousness and lack of seriousness that sober thinking and remembering are stifled.

It is a common fault of men to forget and to take even serious things lightly. Henri Barbusse, in his book, "Under Fire," describes the conversation of a group of soldiers at the front during the world war. One soldier said: "We shall forget, we are forgetting already. We are forgetting machines. Men are things that think a little but chiefly forget." "Ah," said another, with his head pillowed in mud, "if we remembered, there wouldn't be another war." "Lest we forget." That is the purpose of Memorial Day, to keep us from forgetting, to keep memories fresh and to encourage thinking.

But still it is not the men who really experienced war who are most inclined to forget and to give little thought to the meaning of Memorial Day. They do remember and they do think. They cannot help it; those grim experiences remain with them and keep them sobered beyond their fellows who stayed in civilian ranks. One writer, describing the close of the war, says, "Well do I remember the day ... We were billeted in a small town nestled in a little valley. No sun greeted us that morning; it was raining as usual. We knew nothing about the end of the war being so near and preparations for our early departure for the front were being made. Towards noon the town crier came down the hill with an umbrella and a piece of paper, shouting 'avis' at the top of his voice and appearing very much excited. His place of proclamation was the town square, but we soon surrounded him by the company cook-house and made him read his 'avis'. All I remember of it is the first statement, 'La guerre est finis.' There was no wild demonstration at the time; instead there were sober young men, slowly finding a place where they might sit down and think it over. ... Here in the United States the manner of rejoicing was not the same ... The people went wild with excitement." And so they did, as all who were old enough to share in that celebration, well remember. But those who saw war at such a distance more easily forget and think less deeply about it than do those who know its dreadful reality from bitter experience. They especially need the reminder of this Memorial Day that they may be made to "think on these things."

Very definitely and with great responsibility does the admonition come to Christian people to "think on these things." They and all citizens of all nations of our day need to think of the terrible cost in life and property of war. The world is bankrupt because of the cost of the World War, which, it is said, amounted to \$215,000,000 per day. According to the late Calvin Coolidge the total cost of that war was 100 billion dollars and the total cost to the United States was 51 billions. And the cost in life was still more terrific. It will do us good to contemplate the thirteen million dead, the twenty million wounded, the ten million refugees, the five million war orphans and the nine million widows. And then consider the thirty million estimated to have perished from the after-effects of the World War. Besides these, recall that innumerable host who perished in the other four major wars in which our country has been engaged. How can such thinking and ponder-

ing do else than stir our hearts with revulsion against every suggestion or preparation for war?

And when the awful cost of war has been passed in review, give thought to the fact that it was all for naught, it accomplished nothing, it was a fruitless war, so far as the real ideals and aims set forth are concerned. It was declared to be a war to make the world safe for democracy, but never in many years has the world been so unsafe for democracy. It was said to be a war to end war, but war is being prepared for more feverishly, on a wider scale and with the prospect of immensely greater destructiveness than that which deluged the world in 1914. Victory was said to have been won by the Allied forces, but after more than fifteen years, we are all fully persuaded that no one was victorious, but that all suffered a deplorable defeat and an irrecoverable loss. War got us nowhere, except into an infinitely worse mess than we were in before.

Then think of the murderous, debauching, sinful character of war. The unalterable law of God is, "Thou shalt not kill." But war teaches men how to kill, how to kill most successfully and on the largest scale, how to kill without mercy and without hesitation. It teaches men to strike out life without a thought when that life is a member of an enemy country. The value of life is nothing; its sacredness is destroyed. War fills men's hearts with hatred and revenge, inspires them with greed and treachery, and takes away self-respect and prepares the individual for an easy entrance upon a career of crime. It is impossible for murder to be legalized and organized and executed in wholesale fashion during war without such debasing activity having a tragic effect on the ideals and conduct of those engaging in it. In the midst of the

(Continued on page 9)

## More Evidence of the Futility

On a number of occasions we have expressed our views as to the feasibility, as well as the desirability, of the efforts to promote harmony among Protestants, Catholics and Jews on a religious basis. Religious views so conflicting cannot be brought together harmoniously without watering down those views. And when such views are sufficiently watered down to avoid conflict, they are not worth holding and no one is willing to stand up and contend for them.

In the main, those who are leaders in this so-called National Conference of Jews and Christians appear to us to fall into two classes: those whose religious convictions have so weakened as to have little of a specific character worth defending, and those who, having convictions, are willing to soft-pedal on them while maneuvering for advantage. The whole effort seems to us to be showing itself more and more futile continually. And a recent incident adds strength to our belief.

There was sent out from the office of this organization (National Conference of Jews and Christians) a bibliography, listing books supposed to present the ideals of each religious group in a fraternal non-proselyting spirit and manner. But nothing could be more disappointing, judged from the standpoint of a square deal in religion. The Catholic books listed are practically all of a definitely propagandist nature. Most of them are by men who left Protestantism and became Catholics and whose messages are calculated to lead other Protestants to follow their course, and one is by a Jewish convert to Catholicism and who presents his apology for submitting to the pope. The Jewish books are of a type that defends Judaism, but are not propagandist. But the Protestant list has nothing of propaganda and little or no real defense.

It can hardly be understood except in the light of the two ob-



servations pointed out above. It is evident that the Catholics do have convictions and propose to stand for them, though some leaders are to be found who will speak with a soft voice for the sake of an advantageous cooperation. But there is nothing to indicate that the Protestants selecting the books listed in the bibliography had anything very definite in the way of convictions.

It all adds strength to our belief in the utter futility of such cooperative efforts. Rather than promoting harmony, they have just the opposite effects, demonstrating the impossibility of bringing together three such religious groups on a common religious basis that is at all satisfactory. Protestants who have convictions are doing far more for harmony by zealously teaching the Gospel of grace and of love one toward another.

## A New German Bible

That is what Dr. Krause, the Nazi, speaking before a meeting of the German Peoples' Church, said, "A German Bible should be compiled from the lives and utterances of great Germans and should be in the hands of all." According to a special correspondent to *The Manchester Guardian*, there is being advocated the importance of preparing this new Bible because the Jews are too prominent in the Old Testament to suit Hitler and his associates. For the same reason the New Testament is likewise unsatisfactory. It is irksome for them to read Paul's epistles, for example, and be continually reminded of his Jewish character and his pride in his Jewish ancestry. They cannot conceive of an Israelite being anything creditable. The German folk-lore would be more to their liking. Their Bible must have a German background and they propose to give it such.

This effort to change the very nature of the Word of God and the essential character of the Christian church and make them tools of the state is the greatest menace of Hitlerism. This is far more significant than the political changes being effected. And Germany will eventually pay the penalty for its infidelity and wickedness. These blind leaders do not realize that all the greatness that Germany has achieved is due to the foundation laid by the Word of God. As Dean F. D. Kershner has said: "It was Martin Luther, the German, who practically created the language of his people by translating the Bible into the vernacular." And in this he was laying the foundation for his people's future greatness. Hitler is leading them, insofar as they will follow him, in the direction of ignominy and disgrace.

Let us hope that the German Protestants have the courage to oppose his religious program in sufficient numbers to save the day for Christianity, even though it means persecution. The movement launched to call Christians to their colors is making progress. It is known as the League for the Protection of the Faith. It will receive encouragement of the English Bishop of Chichester. The support of foreign Protestants will be of great help. These brethren need our prayers and sympathy.

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## EDITORIAL REVIEW

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They are happiest who live most normally and unostentatiously.

"The Christian life is like an airplane; when you stop, you drop."

When we go forth to life's tasks in the will of God, we know he will be with us to give strength and wisdom and fruit for our labors.

The treasurer of the National Sunday School Association, Dr. K. M. Monroe, gives us an additional report of White Gift offerings this week, the total to date being \$1,769.43. If there are still others who have not gotten in on that offering, just remember that it is never too late to do good.

The Southeastern District Statistician wants his report blanks filled and returned to him immediately. Pastors and church secretaries should give this matter their attention at once. Your conference convenes June 12, 13 and 14; you owe your officers your cooperation. The Linwood, Maryland church is making preparations for entertaining a large delegation and the pastor, Brother

J. L. Bowman, gives some road instructions in this issue. The conference program is also published in this paper, and a good program it is.

A recent note from Brother Floyd Sibert of Masontown, Pennsylvania, informs us that he is broadcasting, and has been for nine weeks past, every Friday from 4:45 to 5:15 P. M., over station WNBO, Silverhaven, near Washington, Pennsylvania. He has been giving a discussion of the Sunday school lesson. Mrs. Sibert, Mrs. Eva Berkshire and Clayton Berkshire have been assisting him with singing.

It will be of interest to his many friends throughout the brotherhood to know that Dr. Charles A. Bame was chosen as the Prohibition Party's nominee for governor of the State of Ohio, at the state convention held in Columbus last week. Dr. Bame has been a staunch defender of prohibition and he has been called into service on many occasions by various temperance organizations for the promotion of this great moral reform. We congratulate him on being called to the place of leadership in this great and righteous cause.

Brother J. L. Bowman, pastor at Linwood, Maryland, writes of the progress of the Lord's work in his field. One person was received into membership by baptism recently. A Gospel Team from Washington, D. C., visited this church and conducted two helpful services. In addition to the approaching district conference, this church is to enjoy a visit from Dr. K. M. Monroe, who is visiting the churches in the interest of Ashland College, seeking to enlist Brethren students as well as to encourage financial support of the college at this critical time.

The Third church of Philadelphia, where Brother W. A. Steffler is pastor, has enjoyed a successful revival under the evangelistic leadership of Brother E. L. Miller of Maurertown, Virginia. The revival spirit was already under way when the meetings began, nine persons having been baptized before the evangelist arrived on the field. In fact, the revival spirit seems to characterize the church regularly. As a result of the two weeks' meetings, twenty-six souls took their stand for Christ, most of them making confession for the first time. Brother Miller sees in this field a great opportunity and the pastor is aware of that fact also and is gathering the harvest faithfully. Prof. A. J. McClain is with this church at present for a week of Bible lectures on the occasion of the tenth anniversary of the present location of the church.

At the recent College Trustees' meeting, Dr. J. Allen Miller, for thirty years Dean of the Seminary, resigned from that position, but is to continue his teaching service, dividing his time between the College and the Seminary. Prof. Alva J. McClain, having served for several years as Associate Dean, was elected to the position of Dean. It is safe to say that no man in the brotherhood has done as much as has Dr. Miller toward the training of the present ministry of the church, and the church will never be able to pay the debt it owes to him for the service he has rendered. And it is good to know that the church still has the benefit of his service in the education of its youth. It is needless to say that Prof. McClain is well equipped for the deanship of our Seminary and that he has the wide confidence of the brotherhood, which will assure success to his capable leadership.

President Edwin E. Jacobs of Ashland College reports this week the critical situation in which the college finds itself at present. It was a hard blow, but remember it is not a thing that is irrecoverable. In fact, plans are even now under way which will likely mean the re-instatement of the institution in the North Central Association. The biggest single thing that is in question is whether the church will come forward with the funds sufficient to make possible the needed increase in faculty members. The opportunity will be given the brotherhood on Educational Day, set this year for the third Sunday in June, to prove its loyalty and sacrificial spirit and its readiness to step into the breach. In connection with this comment on college news we wish to extend our congratulations to Miss Charlotte Teeter, daughter of Dr. and Mrs. R. R. Teeter, on the occasion of the honor that was conferred upon her by being crowned Queen of the May at the recent colorful May Day activities. The entire program was beautiful and throughout very commendable.





## MEMORIAL DAY--- A Challenge to Gratitude and Responsibility

By E. L. Miller

Were I to suggest a Scripture lesson to accompany this discourse it would be Exodus 12:21-28, and 1 Corinthians 11:23-34. For a text, if a text is necessary, I would take Ex. 12:26, "What mean ye by this service"? So being in order for further effort I begin by saying that there have ever been great Memorial days among the people of God. The Passover was such among the Jews and surely the Communion service is nothing else but the Christian's Memorial service. There was great and sufficient reason for the observance of these days, and there is quite as much reason for observing our Memorial Day and making it deeply religious. When General Logan issued the order of the day for the first observance of Memorial Day among the members of the G. A. R. and their friends and dear ones, he called for a distinctively religious service as well as a patriotic memorial service. He followed the beautiful plan of the women of Columbus, Georgia, who some years before had decorated the graves of the confederate dead in their cemetery and there being flowers left over they placed them on the graves of the boys in blue who had fallen in battle in the vicinity. No better way to bury the hatred engendered by war could have been devised. The poet has put it nicely in the words, "By the flow of the inland river, Whence the fleets of the iron have fled, They banish our anger forever, When they garland the graves of our dead." In the spirit of those ladies and that poem let us turn our thoughts quickly from animosities to love.

### Celebrate by Stressing Peace

At the Memorial Day season I feel that stressing peace should be our greatest effort. Dragging out the paraphernalia and accoutrements of war is not necessary, although they might make us think of what our peace, happiness and prosperity have cost. Yet we should bury deep our hates as Memorial Day comes around again with its memories of loved ones sacrificed to the god of war and hatred. War has been glorified some but it has never been lovely, and its aftermath has been deadly. At present we are struggling under what is the consequence of war more than anything else. It has been figured out that the money waste of the late war has been \$400,000,000,000, a sum so vast that no mind can fully grasp it. Then some 20,000,000 lives were either snuffed out or

wrecked by explosives and gases. No one would glorify such slaughter and waste if he had the love of God and his fellows in his heart. The most we can do for those who have been slain and whose lives have been made more burdensome because of that and other conflicts is to keep their graves and memories green, and supply the survivors with life's necessities, but more yet, we can determine that such things must cease. Memorial Day is a day of recollection, a day of decoration, but it must also be a day of resolution. In times of peace we must work to avoid and stay war. In times of war such efforts bring only the penitentiary and abuse. It is not permitted the opponent of war to talk peace when war is on us, but the proponent of war may talk all the war he pleases in times of peace. How we shall silence such so as to avoid war is our big task.

However, I do not observe Memorial Day as a day set apart to pay tribute to the soldiers of war alone. One of our presidents said that mothers alone stand higher in his estimation than the soldier who offers his life for his country. Of course he is welcome and privileged to think as he pleases, but it may be that others also rate higher than the soldier of destruction. But to set our efforts more in order we will note in our Memorial:—

### Honor to the Brave and Loyal

First, the soldiers of war. They did not always know what they were fighting about. And they surely were not all always on the side of right. But they were largely conscientious, brave and loyal. Would to God that they had shown the same qualities in other lines of effort. They would fight to preserve democracy and to end war. Such slogans put pep into the fighter, but democracy is in greater danger right now than ever before, or since the Declaration of Independence was adopted. And as to war, well, we are making greater preparation for war right now than at any time previous to the World war. Yet we honor our soldier, dead because of their sacrifice and spirit of devotion. It was not their fault if leaders gave them wrong ideals. But even though we do honor these we still have nothing of approval, honor or cheer for war. W. T. Sherman gave war its shortest and most significant definition and surely I want none of

### AGAIN IN FLANDERS

By Arthur R. Baer

*In Flanders' field  
Where crosses mark the spot we fell  
And speak of war, its death and hell;  
'Twas there a vow from you we sought  
As from our hands the torch you caught.—  
Though right the cause we fought, and true,  
A quarrel we passed along to you;  
With charge to keep our hate aflame  
Else we could not sleep, bowed with shame  
In Flanders' field.*

*From Flanders' field  
We loose that vow and ask anew,  
And trust that same strong will to do  
That made you pledge there by our side,  
Your life, to that for which we died.—  
So pledge your life to lasting peace.  
You know the cause of war must cease,  
This pledge we now exact—You keep;  
While we return to peaceful sleep  
In Flanders' field.*

*Muncie, Indiana.*



hell or its hellishness. And was it not Benjamin Franklin who said, "There never was a good war or a bad peace?" Yet we would show our regard for the ones dying for what they considered to be the perpetuation of freedom, by making full and happy use of what they gave unto us. The soldier of war had little to say about what he would or would not do. He was the victim of circumstances, and for that we are not going to condemn him. Hats off to the ones who bled and died for what they considered to be the highest idealism. With no aim at being sacrilegious, I would say that without the shedding of blood there is no remission of sins, and it has been proven that without the shedding of blood there has been no civilization. So we place flowers on the graves of those who died that we might enjoy the things we have.

### The Soldiers of Peace

But in the second place we would also honor the soldier of peace, the one who **lived** that we might live and enjoy the privileges of a land grand and great. "Peace hath her victories no less renowned than war." And it is the soldier of peace who has laid the foundations of this nation strong and great, he has been the builder. Construction, not destruction, has been the ideal of the man with the axe and saw, pick and shovel, and it is his work that has made us the leader among the nations of the world. Then as we enjoy these things should we not strive for peace? Should we not decorate the graves of those who **lived** well as well as the graves of those who died bravely? As soldiers of peace we too can stress life rather than horrible death, and surely life is a heavenly word. If we are to keep faith with the thousands who have filled soldier graves all over our land and the 30,000 plus who lie on Flanders fields where the poppies blow and the crosses appear row on row, then we must cultivate the spirit and arts of peace. Our finest memorial will be shown in properly living and appreciating all done for us and keeping the memory of the heroes of war and peace green in loving service and efforts toward world peace.

### Our Religious and Patriotic Duty

So in the third place we note our religious and patriotic duty. Religion and patriotism are ever inseparable in the hearts of God's real men. I do not mean jingoism when I say patriotism. I mean the kind shown by the Christ, who was intensely patriotic as well as being the Prince of Peace. He loved his own people and land. He came to them and hardly stepped out of his own country. Yet he hated no one. His patriotism would let all live and enjoy peace and happiness. As a people we too have great ideals and they are nicely set forth in the banner floating over us. "All its hues were born in heaven," says the poet. And if Old Glory means anything at all to us, it is because there lived, worked, suffered and died men and women who gave unselfishly so that others might have better things. And could we better show our appreciation of the work done for us by the soldiers of war and peace than by trying to guarantee to all people the blessings of life, liberty and the pursuit of happiness guaranteed us who live beneath the Stars and Stripes? Indeed, let us observe Memorial Day but let it be a real appreciation of the best that has been given us by those who thought not life too dear to spend it for God and Home and Native land. But above all things, do not forget those noble and brave souls who hewed homes out of the wilderness for us. Let their memorial stand out in bold relief. We must not forget the pit out of which we have been digged, and neither dare we forget those who did the digging. Live

in the present, and live for the future, but remember the past has served us well and we must honor those to whom honor is due.

Maurertown, Virginia.

## THE JUDGMENT

By Mrs. A. V. Barnes

We shall all stand before the judgment seat of Christ.

Rom. 14:10

### The Resurrection of the Just

"The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thes. 4:16, 17).

### The Purpose of the Second Coming

Truly, Jesus is to return. The plan of salvation would be incomplete without the second coming of our Lord. It is this glorious event which brings to full fruition all the benefits and blessings and provisions of the gospel.

The scriptures not only set forth the certainty of Christ's return, but also make plain the purpose of it. It has its specific object. Men may do things aimlessly and without purpose; God does not. The first coming of Christ had its definite objectives; so, also, has his second coming. When he was here nineteen centuries ago, he sowed the seed of the Kingdom. When he comes again, it will be to gather the full harvest of that seed sowing.

The purpose of the coming of Christ the second time is ninefold, namely: to receive his people unto himself, to raise the blessed dead, to translate the righteous living, to judge the world, to reward the righteous, to destroy the wicked, to redeem the earth, to restore all things, and to reign forever.

### To Receive His People

He is coming to receive his people unto himself. When he spoke to his disciples and told them about his departure, in that wonderfully tender and comforting talk he had with them just before his crucifixion, Jesus clearly stated this as one object of his coming. He said: "Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also" (John 14:1-3).

From the very beginning of creation it has been a part of God's eternal purpose in Christ that his people should be with him throughout eternity. It was to make preparation to carry out this purpose that Christ returned to heaven from this earth. Even now he is preparing "a place" in his Father's house for his people, and he will come again to take them to himself, that where he is there they may be also.

His faithful people are to be gathered together at that day by the angels of God: "He shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other" (Matt. 24:31).

### To Raise the Blessed Dead

But when Jesus returns, myriads of his people will be asleep in death. So—he is coming to raise the blessed

(Continued on page 8)



# THE PERIL OF ATHEISM

By Lawrence C. Ridenour

"This know also that in the last days perilous times shall come" (2 Tim. 3:1). We cannot be certain that the last days are here, though our days seem in many respects like them. But we at least have some of the perils of the last days. The peril of "Atheism" is here. It is not new, certainly, but its form is ominous. It is deceptive, and is making inroads on our Christianized life. Its presence can be recognized and is felt in some of our established and most respected institutions, though some do seek to cover it if possible by denial. Those who attempt to expose it have had their eyes open and their ears to the ground, but they are ridiculed and sometimes hushed. This peril is organized as surely as other governments are organized, and they know that if it is to gain in its advances in our land it must be done in secret and by deception largely. Christians must be on the alert lest they become guilty in abetting in its calamitous sweep.

## Atheism Implicitly Admits Being of God

However, there is really very little if any true "Atheism." The modern movement under the name of "Atheism" it seems is at present only a diabolical endeavor to undermine and destroy faith in God. Those who ally themselves with that kind of work fancy the name and are simply averse to any acknowledgment of the supremacy of God and of his sovereign will, and refuse to humble themselves to his program for man. When a group of so-called "Atheists" met in New York on Thanksgiving Day several years ago to conduct a "blame-giving" service, they re-arranged the wording of the model prayer of our Lord to make it blasphemously suitable to their occasion, and cast defiance in the face of Almighty God with the prayer. In so doing they admitted his very existence. And another instance of like admission of the existence of God was the event over in Russia of burning God in effigy to demonstrate their feeling of hatred for him. An effigy has an express purpose for representing something that is. God is, so also his power. The "Atheists" are in a pitiful state of delusion, for verily they believe. The Bible says "the devils also believe and tremble" (Jas. 2:19). The difference between the so-called "Atheists" and the devils is, that the devils tremble and the "Atheists" do not.

## Influence of God-Haters Extending

But whether these God-haters are true to their name or not their evil works do follow after them. Russia as a nation is a veritable hot-bed of upstarts in Godlessness, and is bent on impregnating the whole world, the United States not excepted. Communism which has come to be almost synonymous with atheism is not only of Russia but its advocates are in America. The A. A. A. A. (American Association Advancing Atheism) is a national organization here with thousands of members. In Pittsburgh, Pennsylvania, there is a school of atheism with over 600 students. Seriously minded people cannot doubt that there is a vast amount of influence yielded from these forces of evil. True Atheism may yet come.

## Christian Training Forbidden in Russia

In Russia, atheism is being directed to the homes and especially to the children in the home. Children are strictly forbidden any Christian training, and those who per-

sist in so training them are subject to severe handling or penalty. What if our country should come to such an unhappy pass? "Train up a child in the way he should go, and when he is old he will not depart from it", is a Biblical precept, but the principle is psychological and is workable for evil as well as for good, hence their pernicious practice in Russia of forbidding children to learn of God. Must we reluctantly believe that "this generation is wiser than the children of light" by seeing them supplant faith in God in the same manner we are divinely instructed to instill faith?

Any inclination to apostasy on the part of Christians contributes to the powers of "Atheism", and weakens Christendom. The world is potentially alienated from God, we feel sorry to express, and the conditions of the world at present can never be changed to better by completely divorcing God from all our affairs. Our supreme need is Jesus Christ and his Gospel. Every Christian must be an ardent defender of this requisite, prime and priceless, to guard against any possible abandonment of the religion that has proven to be the greatest stabilizer of our moral rectitude, individually and nationally.

## Our Feeling of Security

For the most part we are accustomed to a feeling of security about our established recognition of the God of Heaven and the Holy Bible. Nationally we deem it as common to us. But we have come to know that times like these are characterized by events that overtake us unawares. Remember the eighteenth amendment! When men whom we thought knew exactly what they were talking about, declared that the eighteenth amendment was here to stay, and we with our own mind believed it was, in the course of a day as it were, and with the stroke of a pencil the eighteenth amendment was sadly gone. Let's not be too certain about our security. The thought of it is sobering and it behooves us to be careful and prayerful for these blood bought possessions, and to be diligent to impart honor to them, as constitutional provisions.

## Inconsistency of Christians

It is really a shame to mention the negligence and inconsistency of professing Christians respecting their attitude and conduct in religious life. To be more specific all life to the Christian should be religious, seven days a week. Space demands brevity here. A certain responsibility devolves upon all who believe. "Let not your good be evil spoken of," is practical admonition. Too often, looseness encourages others, especially children, to become indifferent about the spiritual side of life. Observing the Lord's Day, Sunday, as the time of rest and worship is not only proper and essential for the believers alone, but it is imperative as an example for and as an influence over those who do not believe. Too often this God given institution is not regarded with reverence and appreciation on the part of professing Christians. Without question there can be no outward line of demarcation so pronounced and far reaching as proper observance of the Lord's day. When church people are found at the same time in the same places and in the same manner as the people of the world on these sacred days of the Lord, there is usually very little of anything else to dis-



tinguish between the two classes. Such looseness encourages irreverence.

### Home Worship and Prayer

Another thing needed is regular and stated periods of worship and prayer in the home. Home life and programs of living in this day are so varied that it would be difficult to give any plan that would answer for all. But Christian parents or Christian heads of the home should be diligent to lead or urge family worship of some kind most suitable to their routine of life. This should be augmented with any opportunity to attend worship services of week day evenings at the church.

The "Atheists" are exactly opposite to Christians and they can succeed no faster than the Christian forces will allow them. Our extremity in weakness is their opportunity for strength. If the day should ever come that they would have power to establish and order institutions and modes of living according to their godless ideas we would not only be sorry but at an unspeakable loss. The Christian ideals and standards of living have no equal and never will have because they are of God. "See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil". (Eph. 15-16).

## THE JUDGMENT

(Continued from page 6)

dead. Those who have died are to be made alive. Those who have fallen in death are to be raised up: "Marvel not at this: for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation" (John 5:28, 29). The resurrection of the righteous is to take place at the second coming of Christ: "The Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first (1 Thess. 4:16).

As in Adam all die, even so in Christ shall all be made alive, but every man in his own order: Christ the first fruits; afterward they that are Christ's at his coming" (1 Cor. 15:22, 23).

"At that time shall Michael stand up, the great prince which standeth for the children of thy people: and there shall be a time of trouble, such as never was since there was a nation even to that same time; and at that time thy people shall be delivered, every one that shall be found written in the Book" (Dan. 12: 1, 2).

It is, therefore, when the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity, that the earth shall disclose her blood and no more cover her slain (Isa. 26:2). Then, too, those who are alive, not having tasted death, will be united with those who are raised from the dead, and both groups together will be caught up to be eternally with Jesus.

### To Translate the Living Righteous

He is coming to translate the living righteous. "Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord" (1 Thess. 4:17). It is when the trumpet shall sound at the second coming of Jesus that the sainted dead and the living saints will both be changed from their corruptible, mortal state, in the twinkling of an eye, and be given a glorious immortal life:

"Behold I show you a mystery: we shall not all sleep, but we shall all be changed, in a moment, in the twinkling

of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed: for this corruptible must put on incorruption, and this mortal must put on immortality" (1 Cor. 15: 51-53).

And this will make them like their divine Master: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is" (1 John 3:2).

### To Judge the World

He is coming to judge the world. There is to be a Judgment; the Bible makes that plain. "The Lord shall judge his people." "God shall judge the righteous and the wicked." "God shall bring every work into judgment." "The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished" (Deut. 32:36; Eccl. 3:17; 12:14; 2 Peter 2:9).

It is impossible that this should take place before the end of all things, for God holds men responsible, not alone for the commission of their own deeds, but also for the consequences resulting from their deeds:

"Great in counsel, and mighty in work; for thine eyes are open upon all the ways of the sons of men: to give every one according to his ways, and according to the fruit of his doings." "I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings" (Jer. 32:19; 17:10). Now it is clear that while the "ways" of a man and his destiny are manifest and sealed at the time of his death, the "fruit of his doings" will not then be fully ripe. He can not be judged until the very end of time, for what a man does lives after him. The streams of poison which had their sources in infidel pens, continue to flow through the years to the end of time. The Christian fortitude of the martyrs of Jesus, the faithful, self-sacrificing zeal and earnestness of the true children of God, are fountains of perpetual blessing to the world to the close of human probation. Therefore, the final reward or punishment must be delayed until the ultimate results of every good and evil action can be surveyed and the fruit of a man's doings rightly estimated.

To this agree the words of David, who says: "He cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth". Ps. 96:13

Paul makes it very clear that the judgment of both the living and the dead will take place at the second coming of Christ: "I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom" (2 Tim. 4:1).

It is clear that the time of judgment will be when Jesus comes. To sit as judge on the throne of eternal justice is one of the objects of his return. God "hath appointed a day, in the which he will judge the world" (Acts 17:31).

"The word that I have spoken, the same shall judge him in the last day" (John 12:48). This "last day" is when Jesus comes, at that time the world will be judged, then it will be declared whether our lives have been lived in vain. Then the final separation between the righteous and the wicked will take place. "When the son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his Glory: and before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth his sheep from the goats" (Matt. 25:31, 32).

Of Christ's second coming it is said: "He cometh to judge the earth." "Our God shall come, and shall not keep



silence ... he shall call to the heavens from above, and to the earth, that he may judge his people." He "shall judge the quick and the dead at his appearing and his Kingdom" (Ps. 96:13; 50:3, 4; 2 Tim. 4:1).

Hagerstown, Maryland.

### SIN

Men are busy now putting new labels on to old sins. They are removing warnings and writing "edible" on things that are irreparably destructive, saying that the deadly is not deadly, and that if we eat thereof we surely shall not die. It is the antagonism of a lax and indulgent philosophy which labels indifference "tolerance," license "liberty," and voluptuousness "life."—J. H. Jowett.

## "Think on These Things"

(Continued from page 3)

glamor of war drills and parades and the stir of marshall music, let us not be deceived but think of the real character of war.

"War  
I abhor;  
And yet how sweet  
The sound along the marching street  
Of drum and fife, and I forget  
Broken old mothers, and the whole  
Dark butchery without a soul."

Above all, consider that war is not the Christian way of settling disputes and problems that arise, either between individuals or nations. Therefore it is not right for Christians to engage in war. "Not by might nor by power, but by my spirit, saith the Lord." The Christian way is not to strike back at one who strikes; not to use force upon one who disagrees with him, not to seek revenge upon the one who does him despite. The Christian way is the way of love, of forbearance and forgiveness, of returning good for evil, the way of fellowship, service and conciliation, the way of peace. "Think on these things."

## OUR BIBLE STUDY DEPARTMENT

### Studies in the Book of Revelation

(Study Number Thirty)

By R. I. Humberd

#### The Three Images

The Times of the Gentiles began with a great image; it is to run its course under the form of a great image and at the end there will be another image. Three Jews defied Nebuchadnezzar by refusing to worship his image which he set up at the beginning of the Times of the Gentiles. They were thrown into the fiery furnace but God delivered them (Dan. 3). The great image of Daniel two, outlines the course of the Gentile age and in the end time there will be another great image and those who refuse to worship it will be killed (Rev. 13:15).

#### Revelation Thirteen

"And I stood upon the sand of the sea, and saw a beast rise up out of the sea,—and the dragon gave him his power, and his seat and great authority."

These two beasts of chapter thirteen are rather difficult to place. Some think the first is the antichrist while others regard him as the second. This same beast is seen in chapter seventeen where the symbols of his heads and horns are explained.

#### Beast Out of the Sea

This beast comes up out of the sea. In Scripture symbolism, the sea stands for multitudes (Ch. 17:15). No doubt this beast rises from among living humanity.

The dragon (or Satan) gave him his power. Satan offered this power to Christ. Christ refused, but Satan will yet find a man

who will accept the offer. Christ chose to receive his power from the Father (John 17:2).

#### The Two Trinities

There is a trinity of heaven; the Father, the Son and the Holy Spirit. There is also a trinity of hell; the dragon, or antigod (Satan himself), the antichrist and the anti holy spirit (False prophet).

"And I saw one of his heads as it were wounded to death and his deadly wound was healed" (Vs. 3). We read in verse fourteen that his wound was by a sword. We remember that the true Christ was killed and rose from the dead. Satan is a great counterfeiter. His antichrist will probably be stabbed with a sword and die—"wounded to death; and his deadly wound was healed." That is, he will be resurrected.

#### Resurrection and Worship

"And they worshipped the dragon which gave power unto the beast—and power was given unto him to continue forty and two months" (vs. 4, 5).

We worship the God and Father of our Lord Jesus Christ, who raised him from the dead. The whole world will worship the dragon (or Satan) because of the resurrection of the antichrist.

We read (Daniel 9:27) that the antichrist will make a contract with the Jews for seven years, and after three years and a half (or in the midst of the time) he will suddenly change his tactics. He will set up his image and demand worship under penalty of death (Matt. 24:15). It seems that his death and resurrection will greatly change his character and he will continue in terrible blasphemy during the last half of the seven year period.

#### Universal Worship

"And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world" (vs. 8). There is no middle ground. Everyone must worship the Christ or the antichrist.

#### God's Foreknowledge

Let us note that nothing takes God by surprise. Before Adam and Eve sinned, before they were even created, God knew they would sin and provided salvation through Christ, the Lamb. Certainly it is true that "known unto God are all his works from the beginning of the world" (Acts 15:18).

I was one time on the building committee of a new church. The architect met with us in the old building. One evening he brought us the picture of the new building; every corner stone, window and door was in place. That architect knew every nook and corner of the building before a single stone of the foundation was laid. If he, being a man, knew his building ahead of time does it seem impossible that God would know all things from the beginning?

#### Worship a Man

Another thing in this verse may seem difficult for us. We are told that the whole world will worship the beast. Isn't the world too much civilized to worship a man? Great men have often been worshipped by the common people. Herod was worshipped as a god (Acts 12:20). Let a man accomplish some great work and his name is on every tongue. When Linbergh returned to America, excitement ran high and the admiration that burned in many a breast was almost akin to worship. A church even placed his picture in their stained glass window.

Word will go out that the beast has been slain. The world will mourn and lament. Then suddenly the radio will announce his resurrection. Everywhere mass meetings will be held and greeting sent to him for "who is like unto the beast" (vs. 4).

#### A Supernatural Person

Here will be a supernatural person, one who is energized by Satan, one who has passed through death. People will reverence him when his wound is healed. He will be exceedingly attractive. He is a composite of Daniel's beasts, (Dan. 7). That is, he will embody all of the greatness of Babylons' splendor (represented by the lion); Media Persia's power (the bear); the polish and elegance of Greece (the leopard) and the Roman strength of law (the dreadful beast with iron teeth). A man embodying these qualities will be irresistibly attractive and mankind will idolize him.

Martinsburg, Pennsylvania.



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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# A Sunday School and a Class Constitution

(Editor's note: From time to time various individuals have written to me about constitutions for their Sunday school or a class in the school. The following two samples have been tested and proved by some of the pastors of our denomination in various places. It is hoped that they will be helpful to others.)

## CONSTITUTION AND BY-LAWS OF THE FIRST BRETHREN CHURCH SCHOOL

Dayton, Ohio

### Article I—Name

This organization shall be known as The First Brethren Church School and shall be an auxiliary to The First Brethren Church of Dayton, Ohio, and subject to its Rules and Regulations

### Article II—Object

The object of this organization shall be to build up the Church of our Lord Jesus Christ by teaching the Word of God.

### Article III—Service

The school shall meet each Sunday at 9:15 A. M.

### Article IV—Membership

Any person may become a member of the school by attending the sessions and signifying a desire to enroll. He shall then be entitled to all the privileges of the school so long as he complies with its rules and regulations.

### Article V—Officers

Section 1. The General Superintendent, two Assistant Superintendents, Secretary and Treasurer shall be elected by the church in business session as set forth in the Church Constitution.

Section 2. All other officers and assistants shall be appointed by an appointing committee composed of the elected officers and pastor.

Section 3. Teachers shall be recommended to the General Superintendent and shall be examined and appointed by him and the pastor. Resignations of teachers and officers shall be acted upon by the Executive Board.

### Article VI—Boards and Committees

Section 1. Executive Board. The business of the school shall be conducted by and under the action of an Executive Board. This board shall be composed of the General Superintendent, Assistant Superintendents, Secretary, Treasurer, Adult Superintendent, Young People's Superintendent, Children's Superintendent, the Pastor, Missionary Superintendent, Home Department Superintendent, Temperance Superintendent, Junior Superintendent, Primary Superintendent, Beginners' Superintendent and Cradle Roll Superintendent, Chairman of Board of Religious Education and Chairman of Music Committee.

Section 2. Regular Meetings. The Executive Board shall meet quarterly for the transaction of such current business as may be at hand. All members of the board shall have power to vote.

Secretary 3. Special Meetings of the

Executive Board may be called at any time by the Superintendent or pastor.

Section 4. Quorum: A majority of the Board shall constitute a quorum for the transaction of business.

Section 5. The Board of Religious Education shall be composed of five members who shall be appointed by the appointing committee. This Board shall have charge of the selection of literature, text books, courses of study, reading courses and a teacher training course.

Section 6. The music committee shall be composed of three members appointed by the Appointive Board. This Committee shall provide for music both vocal and instrumental and a suitable director for each, shall be selected.

Section 7. Such other committees may be created and appointed at any time as the Executive Board, or the Appointive Board may deem proper.

### Article VII—Duties of Officers

Section 1. The General Superintendent shall have supervision of the entire school. He shall be chairman of the Executive Board.

Section 2. The Assistant Superintendents shall help the General Superintendent and take the Superintendent's place in his absence.

Section 3. The Secretary shall keep the records of the school attendance and the yearly Honor Roll. He shall direct the work of, and have general supervision of the departmental secretaries. He shall also act as a secretary of the Executive Board, and shall keep the minutes of its meetings and perform all secretarial duties pertaining to the Board. He shall make an annual report to the church of the work of the school.

Section 4. The Treasurer shall receive and keep record of all money collected in the school. He shall pay out money only on written order signed by the Secretary and approved by the Superintendent.

Section 5. The Missionary Superintendent shall have supervision over the missionary activity of the school, under the direction of the Executive Board.

Section 6. The Temperance Superintendent shall bring to the attention of the school from time to time such information

and literature relative to temperance and law enforcement as may be proper.

Section 7. The Divisional Superintendents shall have charge of the work in their respective divisions under the supervision of the General Superintendent and shall see that their local plans do not conflict with the general program of the Executive Board. Each Division shall elect its own officers with the exception of the Superintendent and Divisional Superintendents not later than March 1st of each year.

Section 8. The Departmental Superintendents shall have charge of the work in their respective departments under the supervision of the General Superintendent and Divisional Superintendents.

### Article VIII—Finances

Section 1. The finances of the school shall be raised by voluntary contributions of its members and friends.

Section 2. One-tenth of the offerings shall be given to Missionary enterprises under the direction of our Missionary Superintendent, on advice of pastor and general Superintendent.

Section 3. All payments shall be made by check signed by the Treasurer on the order of the Secretary. All expenditures must have the approval of the General Superintendent.

### Article IX—Amendments

This constitution may be amended by a two-thirds vote of the teachers and officers present at any regular meeting or special meeting called for that purpose.

## BY-LAWS

### Article I

The Secretary shall keep a Roll of Honor and shall place thereon the name of each scholar who has not missed more than two Sundays unexcused in a year.

### Article II

The order of business for the Executive Board shall be as follows:

1. Roll Call.
2. Minutes of previous meeting.
3. Treasurer's Report.
4. Secretary's Report.
5. Superintendent's Report.
6. Other Reports.
7. Unfinished Business.
8. New Business.
9. Adjournment.

### Article III

These By-Laws may be amended at any regular meeting by a two-thirds vote of the entire membership of the Executive Board.

Adopted February 15, 1925.

## A MODEL CLASS CONSTITUTION

### Article I.—Name

This class shall be known as .....  
..... of the .....  
..... Church School of .....

### Article II—Object

The object of this class shall be Bible study, soul winning, Christian culture, mutual helpfulness and the extension of Christ's Church throughout the world.

### Article III—Membership

Any (man—woman) twenty-five years of age or over may become a member by attending the class and signifying a desire to join.

### Article IV—Officers

The officers shall be a teacher, a president, a vice president, a secretary and a treasurer, who shall be elected annually by ballot, and shall hold office until the next

## White Gift Offering

The following White Gift Offerings have been received since the additional report made in the Brethren Evangelist on May 5th.

Previous Total .....\$1,714.43  
First Church, Johnstown, Pa. .... 20.00  
First Church, N. Manchester, Ind. 35.00

\$1,769.43

K. M. MONROE,  
Sunday School Board Treasurer.



annual meeting after the election, or until their successors are chosen. (Where the church provides for the election of teacher, the church authority should be recognized.)

#### Article V—Committees

The following committees should be appointed: (1) Membership; (2) Social; (3) Devotional; (4) Missionary; (5) Civic; and such as the work of the class demands. The executive committee or cabinet should be composed of the class officers, the chairmen of all standing committees, and the pastor and superintendents of the Church School and Adult Superintendent.

Note: While the standard of organization requires only four standing committees, in addition to the executive, it is recommended that a Civic Committee be added.

(Continued on page 12)

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

#### JESUS IN THE SHADOW OF THE CROSS

(Lesson for June 3, 1934)

Lesson Text: Matt. 26:31-46; Golden Text: Matt. 26:39

#### MONDAY

**Jesus In Gethsemane.** Mt. 26:31-46. How amazing, how enlightening, how challenging this midnight scene in Gethsemane when Jesus agonized in the very shadow of the Cross! He who knew no sin, and who for our sakes, became sin, that we, through his victory over sin, might be more than conquerors—must needs sublimate his will to the Father's. How our Master's final encounter with Satan shames and rebukes our feeble and puerile defense when we are tried. Just as the three temptations in the wilderness at the beginning of Jesus' ministry were typical of every temptation his followers meet, so this encounter in the Garden is typical of the refining fires his followers must needs endure in order that their full and complete surrender may be accomplished.

#### TUESDAY

**The Last Supper.** Lk. 22:14-28. The same ideal of self-effacement that the Father's will may be done, is symbolized in the emblems of his broken body and spilled blood. The life element in the grain of wheat must be extinguished, sacrificed, in the milling, baking and assimilating processes if the bread is to sustain life. The fruit of the vine must be compressed, straitened, and lose its identity, if the juice is to sustain and stimulate life. Likewise, our Savior must have bled and died—give his life—for us; so also his followers must die to self, and sublimate their wills to the will of the Father, if the life of God is to be manifest in them. This ideal of the fully surrendered life is set forth by St. Paul: "I (self) am crucified with Christ, nevertheless I live—yet not I but Christ liveth in me . . . who loved me and gave himself for me!" (Gal. 2:20).

#### WEDNESDAY

**The Transfiguration.** Lk. 9:28-36. How were human physical senses failed even those three disciples of the inner circle in

the Presence of the Majestic Glory of the mountain top of the transfiguration. The Savior himself—even his raiment—became dazzling white, a cloud of glory settled down upon the mount, two denizens of the glory—Moses and Elijah—appeared unto them, and the voice of the Father was heard "out of the excellent glory" saying: "This is my Beloved Son in whom I am well pleased!" (2 Pet. 1:17). How impotent our finite minds are to comprehend the full significance of "glory"! Jesus emptied himself of his glory and took upon himself our "form", and nailed it to a cross, that we might become partakers of his glory. O let us not be found living ingloriously!

#### THURSDAY

**In Remembrance.** 1 Cor. 11:23-34. A memorial and an anticipation: "For as often as ye eat this bread and drink this cup, ye do shew forth the Lord's death—till he come!" The Christ did not ask his followers to erect to him monuments, a mausoleum, or cathedrals to his memory. He simply said: "This do in remembrance of me!" What particular things did the Master wish his followers to remember? His sacrifice, yet, and also his example, his teaching, his nobility of manhood, his obedience to the will of God. This memorial in the church is not simply a symbol of recleansing from the defilement of sins, it should recall the Garden, the Mount, the Upper Room, Bethany, Nazareth, Nain, Cana. Let us remember Jesus not only in our failures, but also in our aspirations, our ideals, our plans, our friendships, our livelihood.

#### FRIDAY

**Perfect Through Suffering.** Heb. 2:5-10. What a mystery this—that the Son of God should "be made perfect through suffering"! Was he not sinless even when he presented himself for baptism? The explanation lies in the fact that God requires not only Saviorhood but manhood, nobility of life and character. Not that Jesus' life saves us, but his must be a perfect (mature) life in order to bring the "many sons to glory." The positive side of the saved life is worth,

character, "righteousness". The block of granite is not a statue when it is cut out of the quarry. It requires the infinite skill and patience of the sculptor, his sublime vision of what the stone is to become, and tireless chipping away with mallet and chisel, before the masterpiece is to adorn the "habitation of God through the spirit"! (Eph. 2:22).

#### SATURDAY

**The Father's Will.** Heb. 10:7-18. Jesus is the believer's pattern in the matter of obedience to God's will. He wholly yielded himself to God's will in submitting to his death on the Cross. We, his followers, are not called upon to die on a cross, literally; but, we are challenged to "Present (yield) your bodies (faculties) a living sacrifice, holy, acceptable unto God, which is your reasonable service!" (Rom. 12:1). When the arch persecutor of Tarsus came to admit the deity of Jesus of Nazareth, he immediately inquired: "Lord, what wilt thou have me do?" (Acts 9:6). From the moment one becomes a member of God's family through receiving his Son by faith, one is surely expected to seek to know and to strive to do the Father's will! "If ye love me, ye will keep my commandments!"

#### SUNDAY

**Longing For God.** Ps. 42:1-5. Out of the depths the Psalmist cried unto the Living God—out of the depths of loneliness, of persecution, of despair, of disquietude, of remorse. He compared his quest for God to the panting of the thirsty hart for the waterbrooks. Our souls are designed to find their satisfaction in God, and are ill at ease when out of fellowship with him. Oh, the blessedness of that soul thirst which drives us to the Eternal Fountain of the Water of Life to slake our thirst! Blessed invitation: "Ho, everyone that thirsteth, come!" (Isa. 55:1). And the invitation is repeated in the cadence of the Revelation: "Let him that is athirst, come—and whosoever will, let him take of the water of life freely!" (Rev. 22:17). "Give me this water that I thirst not!" (John 4:14).

<b>E. M. RIDDLE,</b> President Waterloo, Iowa	<b>CHRISTIAN ENDEAVOR AT WORK</b>	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	<b>C. D. WHITMER, Editor,</b> South Bend, Ind.	2301 13th St., N. E., Canton, Ohio
<b>B</b> RETHREN RINGING BY	<b>C</b> HRISTIAN CHURCH UNSECEATED	<b>E</b> NDEAVOR XTENSION EVANGELISM

## Special Membership Problems

By E. P. Gates, Former General Secretary of the International Society of Christian Endeavor

How can we persuade timid members to lead our meetings?

a. Try the plan of having two leaders, a Senior and a Junior leader. Let the Junior leader give out the hymns, read the Scripture reference, and make the announcements. This experience will give him confidence, so that next time he will be willing to act as Senior leader.

b. Be sure to appreciate the work that timid members do. This will encourage them to do harder things in the future.

How can we make sure that leaders will prepare?

The prayer meeting committee should meet ahead of time with the leader. The best plan is to meet once a month with the

leaders for the following month. At this meeting ask each leader to present a suggested program for his meeting. Talk over these programs together, and make plans for variety, publicity, etc.

How can we get our members to pray in the meetings?

a. Maintain the pre-prayer service for a few minutes before the regular Christian Endeavor prayer meeting. Invite to this service the members of the prayer meeting committee, the Comrades of the Quiet Hour, and one or two members of your society who are not in the habit of praying in public. Get off by yourselves, down on your knees, and have a series of sentence prayers for the meeting, the leader, and those who



are to take part. Nearly always those who are not in the habit of praying in public will offer brief prayers in this meeting, and this will give them the courage to pray in the larger meeting.

b. Emphasize sentence prayers. Let it be understood that long prayers are not desired in a Christian Endeavor meeting. Then the timed members will not be afraid to pray.

c. Plan to develop the devotional spirit in the meeting. Choose carefully the songs which come just before your season of prayer. Introduce sentence prayers with a period of silent prayer. Suggest topics for definite prayer.

d. We cannot expect members to pray in public unless they pray in private. Therefore emphasize enrolment as Comrades of the Quiet Hour. More than two hundred thousand Endeavorers belong to this great movement, whose members promise to make it a rule of their lives to set aside fifteen minutes a day for prayer, meditation, and Bible study. No one plan can be more helpful in developing the spiritual life of the society. Quiet Hour literature and enrolment cards can be secured from the International Society of Christian Endeavor.

How can we keep members faithful to the Christian Endeavor pledge?

a. Explain it thoroughly to every prospective member. Let him understand that it is not a mere form of words, but a covenant which every member is expected to keep to the best of his ability.

b. Give each new member a copy of the pledge to keep in his Bible as a daily reminder.

c. Hold frequent meetings on the pledge, emphasizing different clauses. An excellent book for material for such talks is "Pledge Promptings", published by the International Society of Christian Endeavor. Display a large sized wall pledge prominently in the prayer meeting room. Underscore with a piece of ribbon clauses which need to be emphasized. Have it frequently read or recited in concert.

d. Once a year have a re-signing of the pledge. Announce the meeting for this purpose well in advance. Prepare for it by a series of meetings on the pledge. Place leaflets on the pledge in the hands of every member. Those who have lost all interest in the society will fail to re-sign the pledge, and will thus drop themselves from the society roll. This will keep the society clear of dead wood and spur those who remain to greater activity. For details of this plan see Dr. Clark's leaflet on "Reorganization."

e. Send out a monthly report to each member of the society, showing his attendance and participation at the Christian Endeavor meetings and his attendance at church services. Some societies figure these items on a percentage basis, so that each member may know his standing with relation to the others. If this is done, display an honor roll of those who make more than seventy-five per cent.

How can Endeavorers be trained in personal soul-winning?

a. Try the prayer group plan. Invite a few members of the society to join with you in praying definitely for certain young people in the community who should be won to Christ. Agree to pray at a definite hour each day, no matter where you may happen to be; and at weekly meetings of the group have testimonies as to the circumstances under which you prayed, and check up on results.

b. Conduct a personal workers' class. This class should meet weekly for prayer and the study of the Bible from the standpoint of its use in individual soul winning. A good time for the class to meet is just before or after the midweek prayer service of the church. Other classes meet for the hour before the Christian Endeavor meeting on Sunday morning.

c. Do not be satisfied with the prayer group or the personal workers' study class, but merge both into an invitation committee, whose members will undertake to speak definitely to young people about accepting Jesus Christ as a personal Savior. This committee should meet regularly for prayer and reports. With proper guidance it can be made one of the great soul winning forces of the church.

d. Work especially for your associate members. Every society should strive to enroll as many associate members as possible, and should be working at all times to win them for active membership and the Christian life.

e. Hold decision services in connection with your Christian Endeavor meetings. Do not be afraid to "draw the net." Let your pastor present briefly the claims of Christ, and then while heads are bowed ask for the decisions of those who will accept him.

What special help can we give to timid members?

Timid members of the society who are afraid of doing personal work can make a start by inviting young people to Sunday school, Christian Endeavor, and church services, where some one else may give the invitation. Let them realize that this is just as truly personal soul winning as if they extended the invitation to Christ themselves. The aim of the society, however, should be to develop every member to the point where he will gladly invite others to accept Christ.—C. E. World.

## A Sunday School and a Class Constitution

(Continued from page 11)

### Article VI—Meetings

The class shall meet every Sunday for Bible study at ..... o'clock in connection with the Church School. Business meetings shall be held at .... o'clock, the ..... day of each (month—quarter). Special meetings may be called at any time by the president, teacher, or the executive committee of the class, by giving notice to the class the Sunday previous to the proposed meeting. One-fourth of the enrolled membership shall constitute a quorum for the transaction of business.

### Article VII—Duties of Officers and Committees

Section 1. The teacher shall have charge of the lesson period and shall be ex-officio member of all committees. Officers and committees must consult with the teacher and president on all class activities and all committee appointments must have their approval.

Section 2. The president shall preside on Sunday and all other meetings of the class, and shall be the general executive officer. The president shall be chairman of the executive committee, and ex-officio member of all committees.

Section 3. In the absence of the president, the vice-president shall perform the

duties belonging to the president's office and shall render such other assistance as may be required by the president.

Section 4. The secretary shall have charge of the records of the class, keep the minutes of all business meetings, and shall make all announcements. He shall make a record of the attendance of the members each Sunday and report same to the Secretary of the Church School, as required.

Section 5. The treasurer shall have charge of all the moneys and shall pay them out as directed by the class and in harmony with the rules of the school. He shall report to the class as often as required and also to the treasurer of the school each Sunday.

Section 6. The Executive Committee shall have general supervision of all the class activities. It shall devise ways and means of advancing the interests of the class.

Section 7. The Membership Committee shall direct the work of securing new members and looking up absentees.

Section 8. The Social Committee is responsible for greeting, welcoming, and introducing new members and visitors. They shall also provide such socials and entertainments as the class may approve.

Section 9. The Devotional Committee shall be responsible for the development of the religious life of the class through worship in the class, and in the home, through class prayer meetings, the organization of Secret Service Circles, or Personal Workers' Leagues, securing the presence of all members at the regular church services, and enlisting every member in the regular work of the school and the church.

Section 10. The Missionary Committee shall promote Study Courses in Missions and Stewardship, distribute missionary literature, co-operate with the school in securing enlistments for Life Service; it should also lead the class to participate in the missionary program of the church and approved interdenominational missionary activities.

Section 11. The Civic Committee shall foster an interest in civic righteousness and community welfare by publicity and cooperation with agencies which stand for high ideals in the administration of public affairs.

### Article VIII—Amendments and By-Laws

This Constitution may be amended at any regular business meeting of the class by a two-thirds vote of the members present. Any motion to amend must lie on the table at least one month before final action is taken.

It seems impractical to suggest any by-laws because of the varied conditions in the different parts of the field. As the class-work progresses, it will be found necessary to enact rules concerning class management, benevolences, athletics, etc.

Once when T. Gilbert Pearson, president of the National Association of Audubon Societies, was high up on the slopes of Pikes Peak, a Clark's nutcracker dashed from a tree in pursuit of another bird of the same species. "Straight out from the mountain they flew," he writes, in The National Geographic Magazine. "Four hundred yards or more away, they turned to the misty valley beneath and plunged downward, volplaning, banking, flying with flapping wings, but always descending until, perhaps two thousand feet below, they were lost to my view. Diving flights from such dizzy heights meant nothing to them."





## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### NEWS OF THE COLLEGE

The news that we met with some reverses at the last meeting of the North Central Association of Colleges and Secondary Schools, has doubtless reached many of the readers of this paper.

Every three years one-third of the schools within the area of the North Central are reviewed. This is called the tri-ennial report. This year we made out this tri-ennial report which was very full and exacting. On the basis of that, the authorities came to the conclusion that we needed to strengthen certain points in order to remain on their list. The three points were all related to an under-staffed faculty and this of course goes back to the lack of finance.

At the last meeting of the Board of Trustees, the matter was gone over fully and steps were taken to re-organize the work here with the end in view of asking for another examination within the next school year.

The plans briefly are as follows: Dr. Anspach was appointed expert educational adviser. Already he came here and brought with him Mr. Ira Smith, Registrar of the University of Michigan and both advised certain plans, which are now being followed out. These two men will act with us here for the year. Both are of the opinion that things can be so improved that re-entry will be possible.

Several things are apparent; we must add at least three men with their earned Ph.D. to the teaching staff. Our health program and physical education must be improved. In addition, minor changes in courses, etc., doubtless will be asked for.

Now what about the finances? I have already asked the City to pay the salaries of two teachers. This seems assured. With this, the Church must do likewise and if these two sources of added income do not fail us, the way back will be possible.

What about the credits meanwhile? Please bear in mind that Ashland is still a member of the Ohio Association of Colleges, the American Association of Colleges, and that we have full recognition at the State Office of Public Instruction and that OUR CERTIFICATES ARE IN NO WAY EFFECTED. Moreover, we have written assurance from several of the country's foremost universities, that our graduates will be admitted as usual. Already two have been admitted to the University of Michigan and one at the Johns Hopkins.

Now the duty of the church,—stand loyally by until the college has taken this next step in her progress. We have a large program for expansion which will be fully announced at commencement time. This will be set forth also in The Evangelist.

One thing that is essential is, the usual enrollment next year. Every church in the light of this article, which sets forth the true situation, is asked to support us in at least these two ways, the educational day offering, and students. We are bending every effort to sustain the work here on the same high plane as formerly and with this newer and enlarged program, the work will

surpass this next year anything we have ever yet attempted.

May Day was celebrated last Saturday forenoon on Redwood field before a capacity audience. Miss Charlotte Teeter, daughter of Dr. R. R. Teeter, the business manager of this paper, and Mrs. Teeter was the charming May Queen. Before her throne was enacted the old English legend Robin Hood. It was well done.

In the afternoon Ashland baseball team defeated Fenn College of Cleveland, 11 to 4.

Friday evening preceding May Day, Lantern Night was observed when the west campus was lighted with several hundred Japanese lanterns. Also a program was put on of music and other events.

Dr. Kenneth Monroe is now in the East among our churches in the interest of the College. It is our ardent hope here that he will be enthusiastically received. He has a big task ahead of him, viz., interesting the churches in the program which the Trustees have outlined relative to requalifying for the North Central.

It was a great pleasure to see so many former students and friends here for the week-end events.

The commencement week program follows:

#### Commencement Events, 1934

Baseball at Ashland: May 26, Oberlin; June 2, Wooster.

Senior Class Play—May 29, High School Auditorium.

Baccalaureate Service—3:00 P. M., June 3, Park Street Church. Edwin E. Jacobs, Ph.D.

Class Address—8:00 P. M., June 6, Park Street Church—Charles LeRoy Anspach, Ph.D., Dean Michigan State Normal College.

Following the Address, Reception by President and Mrs. Jacobs, 230 College Avenue.

Alumni Luncheon—12:00 P. M., June 7, Methodist Educational Building.

Class Day Exercises—4:00 P. M., June 7, Redwood Stadium.

Advanced Student Recital—May 21.

#### JUNIOR RECITALS

Miriam Bird, Reader—May 31, Assisted by Donna Russell, Contralto.

Mildred Trout, Reader—June 4, Assisted by Edward Colburn, Basso.

#### GRADUATE RECITALS

Roger Helman, Tenor—May 23, Assisted by Betty Ingmand, Reader.

Maud Edwards, Reader—June 1, Assisted by Miss Gertrude Wilgus, Violinist, Miss Bernice Bicksler, Pianist.

EDWIN E. JACOBS.

#### LINWOOD, MARYLAND

Linwood is a very busy place these days. The farmers owing to the lateness of the season are very busy with their spring work. Other seasons at this time of year most of the spring work was done. Then too, in the church, plans are being made to care for conference which meets here on June 12th, 13th and 14th. We are planning to the best we can to take care of all who come. Ad-

vance indications are that we will have a fine conference. A glance at some of the names that will appear on the programme insure a conference of more than ordinary interest. Brother Ernest Pine one of the latest arrivals in our district is planning to be with us from Oak Hill. We extend to Brother Pine a most hearty welcome. Brother Pine comes from Oak Hill, West Virginia. He recently finished his seminary work at Ashland. One has been received by baptism and confirmation since the last report here.

A few weeks ago the Men's Gospel Team from Washington came to us and conducted two services. Both services were greatly enjoyed and the young men who brought the messages deserve a great deal of credit for their fine work. The song services conducted by Brother Hartman were very good. Brother Hartman knows how to secure and hold the interest of the crowd. Our people here at Linwood were very much pleased with all the team and will be glad to have them come back at any time. They had fine crowds notwithstanding rival attractions in the community.

In addition to the conference Linwood will have another treat. On the evening of June 15th, Dr. Kenneth Monroe will speak in the Linwood church. His subject is, "Present Day Education in the Light of the Bible." The subject and the author ought to attract the attention of all thinking people. We are anxious that a good crowd shall hear our good brother on this timely subject.

Our communion here is booked for May 27th. These blessed seasons ought not to be missed by a single member of the church. These services bind us closer to our Master and we need the strength and help that comes from them.

The death angel has visited us rather frequently in the past year. Just this week Brother John Drach, a long time official member was called to answer the last summons. Brother Drach was a deacon, a loyal member of the church, a fine Christian citizen. A more extended notice of his life and death will appear later.

J. L. BOWMAN, Pastor.

#### THIRD CHURCH OF PHILADELPHIA, PENNSYLVANIA

Another revival meeting is now history. Beginning April 16th and continuing for two weeks, Brother E. L. Miller, of Maurertown, Virginia, was with us, and preached the Word of God in all its purity.

Brother Miller is so well known in the Brethren denomination, it is not necessary to describe the type of work he did while here. The meetings lasting only two weeks—Brother Miller buckled down to real hard work the evening of his arrival. Willing to go anywhere, agreeable to do anything, there wasn't anything too much trouble for him; that might be to the glory of God, and success of the meeting. "Brother Ed" made many new friends and his "straight to the point" Gospel messages were enjoyed by everyone.

Attendance was excellent from the very start, continuing so until the last meeting, when the capacity of the church was taxed. Each evening special musical features added to the enjoyment of this campaign. We were also pleased to have with us Brother I. D. Bowman and his son, Brother J. M. Bowman, both of New Jersey.

We also had the pleasure of a visit from



Brother Kimmell, pastor of the First church in this City. A goodly delegation accompanied him, and their choir kindly furnished music for the evening, which was very enjoyable and appreciated.

Our church is a place of "Constant Evangelism", with souls being won to Christ nearly every week. At the close of these meetings twenty-six persons had taken a definite stand for Christ, the majority of whom had never before confessed Christ publicly. We praise the Lord for this victory, and pray that we shall continue to be used of him here, until the Bride of Christ is complete, and the trumpet shall sound, calling us to that new and better land.

May we take this opportunity to thank the Mauretown church for so kindly loaning us their pastor.

Now we are looking forward to the coming of Dr. A. J. McClain, of Ashland, Ohio, who will deliver a series of Bible lectures, extending from May 21st until the 27th. This particular week marks the tenth anniversary of our church at its present location, and we purpose, with the help of the Lord, to trim off a large portion of our first mortgage then.

This is the first year we have been a self-supporting church, and thus far the Lord has supplied our needs in a wonderful manner. He is always faithful.

We know what a wonderful field Philadelphia affords for the Brethren Denomination, to preach the whole Gospel, and we want to be free of debt, in order that we might concentrate on another locality. Brethren, pray for us, that if the Lord tarries, we may be used of him to this end.

"May we all grow in grace, and in the knowledge of our Lord and Savior—Jesus Christ—To HIM be glory both now and forever!"  
WM. A. STEFFLER.

#### MEETING WITH THE THIRD CHURCH, PHILADELPHIA

From April sixteenth to twenty-ninth we were permitted to work with Brother Steffler and his good people at Tioga and Ella streets in the City of Brotherly Love. The city was not showing brotherly love at its best while we were there, for strikes and the consequent head-breaking were the order of the day. Just three squares to the north and south of our place of work there were nasty labor troubles. And in the very square in which our church is located the strikers had their headquarters in the building used some years ago by our folks as a place of worship. So the air was charged with the spirit of strife, but the church folks went to work with a good will and we had a real nice meeting together. The meetings had been preceded by an intensive campaign of prayer and the night before the evangelist arrived there were nine baptisms. That showed that the folks were ready for a meeting, in fact had entered upon it before the special speaker arrived. Brother Steffler and his loyal workers are to be complimented for such preparation. But that is the regular thing with those folks. They are in the midst of a large residential section, and prospects without number are all around them, and they go after them. More power to them.

Each evening found a nice audience. Only one exception to this was noted, and that was an evening when it rained hard. But then that could hardly be an excuse, for after services when returning a good sister to her home, the pastor and I noted that

around the movie houses there was hardly room to move. So much for the loyalty of the patrons of the Hollywood divorcees and their productions. And what support the musically minded did give us! Three trumpeters play regularly for the services and with the pipe organ they make the singing mean more. Then we had an orchestra one evening, the Friendly Trumpeters, a quartette of trumpet players that broadcast regularly, and several vocal organizations. The choir of the First church sang for us one evening and with their pastor, Brother Kimmell and forty others helped make a happy evening. All these helpers are to be thanked for their assistance and their number is too large to name all in detail.

And how appreciative the folks were! Each evening they made known to the evangelist their appreciation of his efforts. They are a Bible studying folk and the preacher who preaches to them must cut his work clean. They are there to check up on him, and they can do it too. Brother Steffler is to be congratulated for his loyalty to the Word and it shows in the folks who listen to him regularly.

The meetings were accompanied by a prayer hour each morning and that too was a source of strength to the speaker. The one thing that was hard to overcome, as is the case almost everywhere at present, was the poor attendance of the unsaved. Some came, but not at all regularly. Perhaps the unsettled condition of affairs in the social world about us was partly to blame for it. But we did our best with those who came, and some of them were added to the fold, while others will be gathered in later by the pastor and his good people. We visited some and preached each evening and three times on Sunday, the last Sunday speaking five times to as many groups. Then the church sent us away with thanks and a material expression of the good will that will help in the times of stress. We would thank them again and hope that some time in the future we may be privileged to meet with them, and look into their eager faces once more. I feel that we have the nucleus of one of our really strong churches in this loyal group in the Third church of Philadelphia.

And in closing these rambling words I must not forget to mention the fine entertainment had in the home of the pastor. He and his good wife and darling daughter, Harriet Ann made it quite like home to us. I would ask nothing better this side of eternity. It was home to me and I pray God's blessing to be with that good pastor and his enthusiastic helpmeet. In fact we have nowhere been better treated and received than with these dear folks. Keep your eyes on the Third church. I leave it to Brother Steffler to make more detailed report of the meetings.

E. L. MILLER.

#### TEMPERANCE IN SCHOOLS

School directors of Pennsylvania do well to urge that temperance education be emphasized more than ever in the public schools. Such instruction is required by the school code and if enactment of Prohibition resulted in deflating the course in any particular, then repeal ought to be followed by inflating it.

Only the most ultra-wets could object to public school courses in temperance. It would be difficult to find any wet of standing who would claim that boys and girls

should complete their course without being made aware of the dangers of intemperance. Temperance and moderation have been the twin slogans of the crusade against Prohibition. Consequently the wets could not repudiate them consistently now.

One of the strongest arguments against liquor is its effect on the human body as science has found it. There is no sentiment in these findings. It is the cold facts that count. Boys and girls in public schools are entitled to know those facts. Nothing in all their courses is more important than this.—The Patriot.

#### IT IDENTIFIES YOU

The National Geographic has always been appreciated by intelligent and cultured people. Making much of this class appeal the magazine has for years had as its slogan, "It Identifies You." What strong words those are and how applicable to other magazines and other things!

"It identifies you," of course it does—"All Story"

"The Missionary Review"

The cigaret

The lipstick

"Photoplay"

The daily sports page

The prayer meeting

The good book

The face paint

The bad company

The unchristian remark

The painted finger-nails

The Y. P. M. S.

The Sunday-school

Your pilgrim attire

The jazz songs and jazz conduct

Your good conversation or your slang

The Bible and prayer

Yes, it identifies you.—Free Methodist.

#### THE SLOT MACHINE IS VICIOUS

"Aside from the purely moral issue on gambling, the slot machine racket is particularly vicious. Players, often lured to spend entire weeks' wages in a vain quest for easy money, haven't a chance to win on the modernized machines. With one chance in a thousand—at best—of winning what is known as the 'jackpot' (a prize of money to the value of two dollars to six dollars), it is the rare player who ever wins out over the machine. Players are fooled in many ingenious ways, not knowing that the machines can be manipulated against them. The industry is well supplied with wily lawyers who put up the defense that the machines are mint venders. This is obviously a sham, as anyone could see who inspected the interior of any one of the devices. One official said that the slot machine industry was the nation's 'meanest racket.' It is unlikely that it can be dissipated except by a vigorous drive to reach the 'higher-ups' and the politicians who profit from this grossly unfair and vicious trade."—Churchman.

I do not know how soon 'twill be  
Ere I will cross life's darkest sea;  
But when on earth my life shall end  
I hope in Heaven to meet a friend  
That I did help, by act or word,  
To follow Christ, the Risen Lord.  
No greater joy to man can come  
Than just to know he's helped some one.

—C. W. J.



# **FORTY-SEVENTH ANNUAL CONFERENCE** of the **SOUTHEASTERN DISTRICT OF BRETHREN** **CHURCHES**

LINWOOD BRETHREN CHURCH, LINWOOD, MARYLAND

June 12, 13, 14, 1934

Rev. J. L. Bowman, Pastor

THEME: THE WITNESSING CHURCH. Acts 1:8—"Ye shall be witnesses unto Me."

Mr. Floyd W. Hartman of Washington, D. C., in charge of conference music

## **Conference Officers**

F. G. Coleman ..... Moderator  
E. L. Miller ..... Vice-Moderator  
H. W. Koontz ..... Secretary-Statistician  
L. A. Kent ..... Assistant Secretary-Statistician  
I. C. Dooley ..... Treasurer

## **Executive Committee**

F. G. Coleman, John F. Locke, J. L. Bowman, E. J. Rohart,  
H. W. Koontz

## **PROGRAM**

### **TUESDAY AFTERNOON, JUNE 12**

2:00 Devotions—Floyd Hartman and Moderator Coleman.  
2:15 Address of Welcome—J. L. Bowman, Pastor of the entertaining church.  
2:30 Response by Delegates according to Roll Call of the Churches. (One from each congregation).  
2:45 Conference organization:  
Election of Officers.  
Appointment of Committees.  
3:30 Bible Lecture—"The Major Themes of the Savior"—M. A. Stuckey.

### **TUESDAY EVENING**

7:15 Song Service—F. W. Hartman in charge.  
Prayer.  
7:30 Devotional Bible Study—"The Second Coming of Christ in Second Peter."—R. Paul Miller.  
8:15 Moderator's Address—"A True Witness for this Hour"—F. G. Coleman, Retiring Moderator.

### **WEDNESDAY MORNING, JUNE 13**

8:00-8:30 Prayer Hour—W. S. Baker in charge.

### **Sunday School Session**

8:45-11:00 M. A. Stuckey in charge.  
Address—"A Sunday School in Africa"—J. W. Hathaway.  
Address—"Teaching the Scripture as Our Lord Did"—M. A. Stuckey.  
Round table discussion on important and vital Sunday school problems.

### **Departmental Sessions**

11:00-12:00 Ministers' and Laymen's Session.  
Address—  
Address—John F. Locke.  
W. M. S. Session.  
Song.  
Devotions—Representative of the Mt. View W. M. S.  
Greetings—Mrs. Geo. Simpson.  
Business—Mrs. P. G. Wenger in charge.  
S. M. M. Session.  
Devotions—Jane Artz, Hagerstown S. M. M.  
Talk—Mrs. H. W. Koontz.  
Special Music—Mrs. M. A. Stuckey.  
Talk—Mrs. J. W. Hathaway.  
Duet—Jane Artz and Katherine Adams, Hagerstown S. M. M.  
Business.

### **WEDNESDAY AFTERNOON**

1:15 S. M. M. Luncheon—Program by the Washington S. M. M. and Decorations by the St. James S. M. M.  
1:30 Devotions.  
1:45 Business Session—Minutes; District Missions; Conference Location; Selection of Board Members; Ministerial Aid; Property; National Executive Committee; District Executive Committee; College, etc.  
2:45 Bible Lecture—"The Virgin Birth of Christ"—M. A. Stuckey  
3:45 W. M. S. Session.  
Song.  
Devotions—Representative Bethlehem W. M. S.  
Special Music—Ladies' Quartet, Hagerstown.  
Reading—"God in the Nation's Life."  
Address—"Calling Out a People for His Name."—J. W. Hathaway.  
6:15 S. M. M. Vesper Service. Leader—Margaret Lowery, St. James S. M. M.  
Address—M. A. Stuckey.  
7:30 Song Service. ....  
Devotions.  
7:45 Special Music.  
8:00 Address—"Africa's Present Appeal for the Gospel."—J. W. Hathaway.

### **THURSDAY MORNING, JUNE 14**

8:00-8:30 Prayer Hour—C. H. Wakeman in charge.  
8:45-9:45 Business Session. Minutes; Treasurer's Report; Statistician's Report; Committee Reports, etc.

### **Mission Session**

9:45-11:00 President of the Board, F. G. Coleman, in charge.  
Mission Board Reports by Members of the Board.  
Reports from District Mission Points.  
Mission Address—"The Open Door of Missionary Opportunity in Our District"—H. A. Kent.

### **Departmental Sessions**

11:00-12:00 Ministers' and Laymen's Session.  
Address—"Why Preach the Second Coming of Christ?"—E. J. Rohart.  
Address—E. L. Miller.  
W. M. S. Session.  
Song.  
Devotions—Mrs. William Eyler, St. James.  
A Model W. M. S. Meeting.  
"Our Work in Africa"—Mrs. J. W. Hathaway.  
S. M. M. Session.  
Program to be given by the Linwood S. M. M.

### **THURSDAY AFTERNOON**

#### **Young People's Session**

Hiram Davis of St. James in charge.  
1:30-1:45 Inspirational Song Service—Floyd Hartman.  
1:45-1:50 Devotions.  
1:50-2:00 Talk—"Why Every Young Person Should Pray"—Miss Edna Garber, Winchester.  
2:00-2:10 Talk—"What the Church Can Give to Her Young People"—Miss Catherine Sampson, Washington.  
2:10-2:20 Talk—Young Person from the Hagerstown Church.  
2:20-2:30 Reading—Elizabeth Meyers of Linwood.  
2:30-2:35 Song Service—Mr. Hartman.  
2:35-2:45 Talk—Young Person from Maurertown.  
2:45-2:55 Talk—"What the Church Expects of Her Young People"—Proctor Messler of Linwood.  
2:55-3:05 Talk—Young Person from Mt. Olive Church.  
3:05 Closing Song and Benediction.  
3:00-4:00 Business Session: Unfinished Business; Memorials cared for—E. L. Miller. Minutes.

### **THURSDAY EVENING**

7:30 Song Service and Devotions.  
7:45-8:15 Address—"The Harvest is Great but the Laborers are Few"—Hiram Davis.  
8:15 Bible Lecture—"The Resurrection of Jesus the Gibraltar Fact of Christianity"—M. A. Stuckey.



## WHY SENSIBLE YOUNG PEOPLE LET TOBACCO ALONE

"I am not much of a mathematician," said the Cigarette, "but I can and do add to a man's nervous troubles, I can subtract from his physical energy, I can multiply his aches and pains, I can divide his mental powers, I take interest from his work, and discount his chances for success."

You can get along with a wooden leg but you can't get along with a wooden head. It's the brain that counts, and in order that your brain may be kept clear you must be a total abstainer from tobacco in any form.

According to medical science, tobacco contains from three to nine per cent of nicotine, and nicotine is a poison. It is a slow but sure killing process. The heart turns into a big sponge saturated with nicotine, which is inhaled through the nostrils and is pulled into the brain cavities and does its deadly work.

A cigarette fiend is like a wormy apple, it falls before its time.

Sensible young people who desire to be successful in life must be honest, industrious, economical and total abstainers. Professional smokers would never urge young people to start the habit if at all interested in their welfare. It would not be urged upon any one if it wasn't for the profit in it. Advertisements display that tobacco is helpful and it soothes the nerves. Chloroform soothes the nerves, too; a small bottle of it will soothe them forever. My advice is to leave it alone.

### The Wily Weed

"I have walked in summer meadows,  
Where the sunbeams flashed and broke,  
But I never saw the cattle nor the  
Sheep nor horses smoke.

"I have watched the birds with wonder  
When the world with dew is wet,  
But I never saw a robin puffing at  
A cigarette.

"I have fished in many a river  
When the sucker crop was ripe,  
But I never saw a catfish puffing at  
A briar pipe.

"Man's the only living creature that  
Parades this vale of tears,  
Like a blooming traction engine,  
Puffing smoke from nose and ears.

"If Dame Nature had intended, when  
She first invented man, that he'd smoke,  
She would have built him on a  
Widely different plan.

"She'd have fixed him with a stove-pipe  
And a damper and a grate,  
And he'd had a smoke consumer that  
Was strictly up to date."

—Betty Jane Larson.

## KEEP ON PROTESTING AGAINST SODOM'S FILTH

(Continued from page 2)

Is America's moral life so burned out that there is no hope of creating an organized resistance against these outrages? We hope not!

But the Christian forces of the nation are no longer organized. Constant attacks have scattered our moral armies and broken our battle-lines. It is therefore a time for individual efforts, and there is something that every one can do! We can all pray, and agitate, and protest.—Christian Monitor (Menonite).

## OUR LITTLE READERS



### THE STORY OF A BRAVE PRINCE

1 Samuel 14:1-23

Jonathan, the son of Saul, was one of the king's best helpers. He was tall and handsome. He could run so fast that men said, "He runs as fast as the eagle flies!" Jonathan was brave too, and he was quick to see whenever there was a chance to gain a victory over their enemies, the Philistines.

The Philistines had made a camp on the hill along the side of a deep valley. "They are as many as the sands on the seashore," said the soldiers of Saul, and they sat down and wondered what they could do.

But while they were wondering, Jonathan, the prince, was looking up and down the valley and thinking out a plan. Perhaps he prayed as he planned, "Help me, O Lord, to think how it can be done!"

At last Jonathan said to the young man who carried his armor, "See, we can climb down these rocks into the valley." "Surely we can climb up on the other side, and so come into the camp of the enemy. God will help us to be brave. Come, let us see what we can do."

The two young men climbed down the rocks, holding on with hands and feet, and helping each other as they climbed.

When they were safely in the valley Jonathan said, "If the Philistines see us, and say, 'Wait until we come down to you,' we will go no farther. But if they call out, 'Come up to us,' let us go."

Just then one of the Philistine guards saw them. "Ha, ha," he laughed, "see those Israelites are coming out of the caves where they have been hiding!" And another called out, "Come up here to us!"

Then up and up those rocks climbed the two men, sometimes hardly able to hold on with hands and feet. The high cliffs hid them from the enemy until they reached the camp. Then with a great shout they rushed among the Philistines. The soldiers were too frightened to fight. They thought that a whole army had come, and they ran away.

From their camp across the valley King Saul and his soldiers saw that the Philistines were running away. "Let us follow them," they cried. So the Philistines were beaten that day, and all the people of Israel praised Prince Jonathan and his armor-bearer for the brave deed.

This story reminds us of Memorial Day because it is the day we celebrate the brav-

ery of our nation's heroes and remember their sacrifices.

Give a tiny flag to some soldier to wear, or paste one on a card to give to a soldier. Write on it, **To remember brave deeds.** Maybe you can tell him about Jonathan too!—Adapted.

## ANNOUNCEMENTS

### CORRECT ADDRESS

Having had some difficulty in securing correct mail delivery, I wish to announce to future correspondents that my present address is 1427 East Jackson Street, Muncie, Indiana. DELBERT B. FLORA.

### FAIR HAVEN, OHIO

The Fair Haven church will observe the Holy Communion on Sunday evening, May 27th, beginning at 7:30. Neighboring Brethren are cordially invited.

RAYMOND E. GINGRICH, Pastor.

### PASTOR WANTED

The church at Flora, Indiana, is seeking pastoral aid after September 1, 1934. Any pastor desiring to change fields, please write to Esther Roskusky, Flora, Indiana.

### SOUTHEASTERN DISTRICT STATISTICS WANTED

I must have all statistical reports immediately. Blanks have been sent to all churches. If any churches have not received them, they should write me immediately.

H. W. KOONTZ, Secretary-Statistician.

### CONFERENCE CALL—ROADS

All roads always lead to the Linwood Brethren church, Linwood, Maryland but during the period of the Southeastern District Conference which will be June 12, 13 and 14 for a bit of information to persons driving through from Virginia and West Virginia we gladly give the following directions: From Harrisonburg, Virginia, Route 11 to Winchester, Virginia; Winchester, Virginia Route 37 to Berryville, Virginia; Berryville, Virginia by way of Charles Town, West Virginia, Harpers Ferry, West Virginia on Route 340 to Frederick, Maryland. Enter Frederick on West Patrick Street. Continue on West Patrick Street to the square. Here turn left on to North Market Street and continue on North Market Street out of the city. On leaving Frederick you will pass by the I. O. O. F. Home on the right. This Route has four numbers 15; 71; 31 and 26. Continue on this route straight on until about 3 or 4 miles out of Frederick, just after crossing over a large White Bridge over the Monocacy River, bear right on Route 31 and 26 on to Libertytown, Maryland. At the cross roads in Libertytown turn left on to Route 75. Straight through Johnsville and Union Bridge. On leaving Union Bridge turn right, around Garage on Route 75. About 2½ miles from Union Bridge turn right on stone road and enter the Village of Linwood, Maryland.

A final word as to conference arrangements may not be out of place. Conference guests will take breakfast where they lodge. Lodging and breakfast free. Dinner and supper will be furnished in the basement of the church at reasonable rates. If you can drop us a card and tell us how many will come from your congregation it will materially help us to locate you. Give us at least an estimate as to how many will come. Come, for all things are now ready.

J. L. BOWMAN, Pastor.

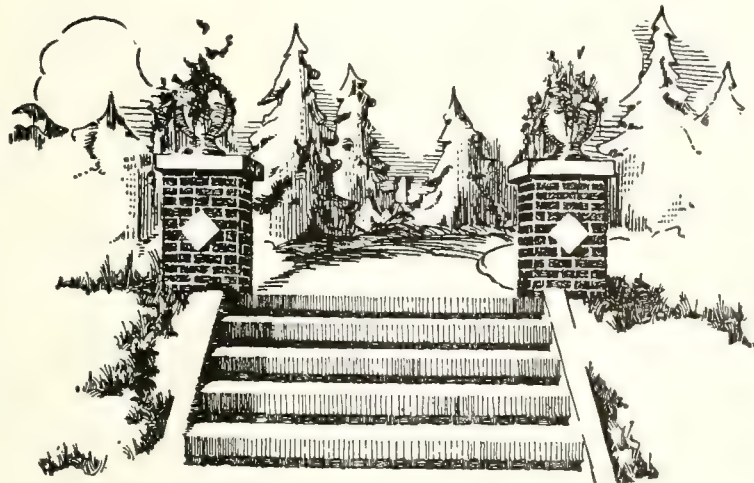


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THE

June 2  
1934

# BRETHREN EVANGELIST



**JUNE 17  
Will be  
Educational  
Day**

**STEP UP**  
with a generous offering  
for your College

## Education and Service

*Education that simply lets one slip through the world so as to escape productive work and avoid one's share of responsibility for the world's welfare is a blight to the community and to the soul itself. This turns the soul into a sponge that sucks up everything around it, instead of making it a fountain that sends forth refreshing streams. The educated man is that much more of a man and should be of that much more use to the world. His eyes should be clearer to see human needs and his heart kinder and his hand abler to meet them. His shoulder*

*should be the stronger and the readier to go under the burdens of his fellow men and to help carry the load of the world's need. His presence should be so much wisdom and inspiration and cheer in his own circle and in the community. The wider his education, the stronger and richer his personality, the wider and deeper should be his sympathy and service and sacrifice. Much has been given to the educated man and woman, and of them is much justly required.*

—JAMES H. SNOWDEN  
in "The Meaning of Education."



# He's Coming To-morrow

By Harriet Beecher Stowe

(Selected for publication by R. I. Humberd).

"Then shall they see the Son of Man coming in a cloud, with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh."

"If any man love not the Lord Jesus Christ, let him be accursed when the Lord comes."

Coming!—The Son of Man really coming into this world again with power and great glory?

Will this really ever happen? Will this solid, commonplace earth see it? Will these skies brighten and flash and will upturned faces see him coming?

So our minister preached in a solemn sermon and for moments, at times, I felt a thrill of reality in hearing. But, as the well-dressed crowd passed down the aisle, my neighbor, Mr. Stockton whispered to me not to forget the meeting of the bank directors on Monday evening, and Mrs. Goldthwaite poured into my wife's ear a charge not to forget her party on Thursday; and my wife, as she came out, asked me if I had observed the extravagant toilet of Mrs. Penynman.

"So absurd," she said, "when her income, I know, cannot be half what ours is, and I never think of sending to Paris, for my things. I should look on it as morally wrong."

I spoke of the sermon.

"Yes," said my wife, "What a sermon!—so solemn I wonder that all are not drawn to hear our rector. What could be more powerful than such discourses? My dear, by the way, don't forget to change Mary's opal ring for a diamond one. Dear me! the Christmas presents were all so on my mind, that I was thinking of them every now and then in church; and that was so wrong of me!"

"My dear," said I. "Sometimes it seems to me as if all our life were unreal. We go to meeting, and the things we hear are either true or false. If they are true, what things they are! If we are looking for that coming, we ought to feel and live differently! Do we really believe what we hear, or is it a dream?"

"I do believe," said my wife earnestly—"Yes, I do believe, but it is just as you say. Oh, dear! I feel as if I am very worldly—I have so many things to think of!" and she sighed.

So did I, for I knew that I, too, was very worldly. After a pause I said, "Suppose it should be authoritatively announced that Christ would be here tomorrow?"

"I think," said my wife, "there would be some embarrassment on the part of our great men, legislators, and chief councilors, in anticipation of a personal interview. Fancy a meeting of the city council to arrange a reception for the Lord Jesus Christ!"

"Perhaps," said I, "He would refuse all offers of the rich and great. Perhaps our fashionable churches would plead for his presence in vain. He would not be in palaces."

That evening the thoughts of the waking hours mirrored themselves in a dream.

I seemed to be out walking in the streets, and to be conscious of a strange, vague

sense of something just announced of which all were speaking with a suppressed air of mysterious voices.

There was a whispering stillness around. Groups of men stood at the corners of the street, and discussed an impending event with suppressed voices.

I heard one say to another, "Really coming? What? Tomorrow?"

And the others said, "Yes, tomorrow he will be here."

It was night. The stars were glittering down with a keen and frosty light; the shops glistened in their Christmas array;

Suddenly, as I walked, an angel-form was with me, gliding softly by my side. The face was solemn, serene and calm. Above the forehead was a pale radiance of light, purer than any on earth—a light of a quality so different from that of the street lamps that my celestial attendant seemed to move in a sphere alone.

Yet, though I was awed, I felt a sort of confiding love as I said:

"Tell me—is it really true? Is Christ coming?"

"He is," said the angel. "Tomorrow he will be here!"

"What joy!" I cried. "To see him whose precious Blood has made a full atonement for our sins!"

"Is it joy?" said the angel. "Alas, to many in this city it is only terror! Come with me."

In a moment I seemed to be standing with him in a parlor of one of the chief palaces of the city, a stout, florid, baldheaded man was seated at a table covered with papers, which he was sorting over with nervous anxiety muttering to himself as he did so. On a sofa lay a sad-looking, delicate woman, her emaciated hands clasped over a small Bible. The room was, in all its appointments, a witness of boundless wealth. Gold and silver, and gems, and foreign furniture, and costly pictures—everything that money could buy—were heaped together; and yet the man himself seemed to have been neither elevated nor refined by the confluence of all these treasures. He appeared nervous and uneasy. He wiped the sweat from his brow, and spoke—

"I don't know, wife, how you feel; but I don't like this news. I don't understand it. It puts a stop to everything I know anything about."

"O John!" said the woman, turning toward him a face pale and fervent, and clasping her hands, "How can you say so?"

"Well, Mary, it's the truth. I don't care if I say it. I don't want to meet—well, I wish he would put it off! What does he want of me? I'd be willing to make over—well, three millions to found a hospital, if he'd be satisfied and let me go on. Yes, I'd give three millions—to buy off from tomorrow."

"Is he not our best friend?"

"Best friend?" said the man, with a look half fright, half anger. "Mary, don't you know I always hated those things? There's no use in it. I can't see into them. In fact, I hate them."

She cast on him a look full of pity. "Can't I make you see?" she said.

"No, indeed, you can't. Why, look here," he added, pointing to the papers, "Here is

what stands for millions! Tonight it's mine and tomorrow it will be all so much waste paper; and then what have I left? Do you think I can rejoice? I'd give half; I'd give—yes, the whole, not to have him come these hundred years."

She stretched out her thin hand toward him; but he pushed it back.

"Do you see?" said the angel to me solemnly, "Between them there is a 'Great gulf fixed.' They have lived in one house with that gulf between them for years! She cannot go to him; he cannot come to her. She will rise to meet Christ, and he will call to the mountains and rocks to fall on him."

Again the scene was changed. We stood together in a little low attic, lighted by one small lamp—how poor it was!—a broken chair, a rickety table, a bed in the corner where the little ones were cuddling close to one another for warmth. Poor things! the air was so frosty that their breath congealed upon the bed clothes as they talked in soft, baby voices.

"When mother comes she will bring us some supper," said they.

"But I'm so cold!" said the little one sidling.

"Get in the middle, then," said the other two, "And we'll warm you. Mother promises she would make a fire when she came in, that man would pay her."

"What a bad man he is!" said the older boy; "He never pays mother if he can help it."

Just then the door opened, and a pale thin woman came in, laden with packages.

She laid all down, and came to her children's bed, clasping her hands in rapture.

"Joy, joy, children! Christ is coming; I will be here tomorrow."

Every little bird in the nest was up, and the little arms around the mother's neck the children believed at once. They had heard of the good Saviour, who died for their sins. He had been their mother's on friend through many a cold and hungry day and they doubted not he was coming.

"O mother, will he take us? He will won't He?"

"My little ones, he will take all those who really trust in his precious Blood!"

(Continued on page 15)

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## We Must Urge Necessity of Church Membership

Along with a prevalent slackness among churches of many Protestant denominations in teaching denominational convictions, there goes a corresponding and consequent slackness in setting forth the importance of church membership. When people become saturated with the idea that one church is as good as another, and that denominational convictions is a sign of bigotry and intolerance, it is a short step to indifference about membership in any church. When men join church, they usually do so because of some sort of convictions, especially in the case of those not influenced by any family or social connections or by proximity to the church. Any sort of intelligent choice involves belief in that which is distinctive in one church, as over against that which is distinctive in another. Without such a conviction church membership weighs very lightly. If it matters little what church a person joins, it is easy to jump at the conclusion, though not logical, that it is not greatly important to be a member of any church. Illogical, we say, because the true church of Christ is far above denominational peculiarities, and if men were only willing just to follow the New Testament all the way, denominational divisions would be reduced almost to the vanishing point. But we respect denominational convictions, with all their man-made differences above that watered-down view that gives the individual nothing to stand up and contend for. However, in this editorial, we are not stressing denominational convictions as such, but purpose to deal primarily with the importance of church membership by answering the question,

### WHY JOIN THE CHURCH?

1. BECAUSE it is according to God's order. In Acts 2:47 we read that "the Lord added unto the church daily such as should be (or, those that were being) saved." Again, in Acts 5:14, we are told that "believers were the more added to the Lord, multitudes both of men and women." The phrase "added to the Lord" means made members of the body of Christ, which is the church. If that is the Lord's plan, who are we that we should seek to change it? And how dare any ignore it or regard it lightly?

2. BECAUSE it is the place of our spiritual birth. There the Word was preached and the Spirit made manifest by which the new birth became a reality. Of how vast a number it can be truly said today, according to the words of the Psalmist (87:5), "And of Zion it shall be said, This and that man was born in her." And in a very real sense, men are not only born in the church, but born into it by spiritual birth. For they who accept the whole Gospel plan of salvation are ushered directly into the church. As a result of Peter's preaching on the day of Pentecost, it is reported: "Then they that gladly received his word were baptized: and the same day there were added unto them about three thousand souls" (Acts 2:41). To seek to remain out of the church is inconsistent and points to insincerity. If the church is the place and agency of our spiritual birth, we ought not to be ashamed to remain in it and to stay with it.

3. BECAUSE Christ "loved the church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish" (Eph. 5:25-27). Who would not want to be a member of such a sanctified body of people, cleansed and made pure by the blood of the incarnate Son of God! In Acts 20:28 reference is made to "the church of God, which he purchased with his own blood." Such a price makes the church invaluable in the sight of God. Is it any wonder that the Psalmist (87:1-3) was enabled to see with prophetic ken and inspired to speak in such strong terms concerning the nature and glory of the church? He writes: "His foundation is in the holy mountains, the Lord loveth the gates of Zion more than all the dwellings of Jacob. Glorious

things of thee are spoken, O city of God." In view of such love on the part of God for his church, any one who loves Christ will want to be a member of his church, and more—any one who truly loves and belongs to Christ, will be a member of his church. The obligation is binding and inescapable.

4. BECAUSE the church is "the pillar and ground of truth" (1 Tim. 3:15), that is, the church is the strength, defence and repository of the truth, which is the Word of God. We have Jesus' own assertion for it in his prayer to the Father: "I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." Again, "I have given them thy word; . . . Sanctify them through thy truth: thy word is truth" (John 17:8, 14, 17). The apostles acknowledge repeatedly that God had committed unto men his truth and made them, members of the church, guardians and propagators of that truth. Paul says, "God . . . hath committed unto us the word of reconciliation" (2 Cor. 5:19). Again he writes, " . . . when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God" (1 Thess. 2:13). To Timothy Paul writes: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Tim. 3:16). The writer of the Epistle to the Hebrews begins, "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son." And the church is declared to be "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone" (Eph. 2:20). Such a thoroughly reliable and vital institution can well receive our utmost confidence and most hearty support. Indeed, anyone can well afford to become identified with it, and is obligated to do so.

5. BECAUSE membership in the church is the place for whole-hearted discipleship. The church is composed of "called out" ones, and the Lord is continually saying, "Come out from among them and be ye separate, . . . and touch not the unclean thing and I will receive you" (2 Cor. 6:17). Church membership affords the means of outwardly and sincerely separating oneself from the world unto God, which is essential to true discipleship, for joining the church is a separating process. A man cannot take a neutral or compromising attitude toward worldliness and at the same time be a sincere, Christ-honoring church member. Either he is for all that the church stands for or he is against it. If he is not outwardly for it, he will be found throwing his influence with agencies and his encouragement to activities that are enemies to the welfare of the church. He who will not join the church has already joined himself to the forces of evil. Therefore if a man has any love for the Lord Jesus, any wish to have his life influence to be really accounted for righteousness, and any desire to be known as a Christian disciple, let him cast his lot openly and earnestly with the church of the living God. And having once experienced the joy and wholesomeness of that fellowship, he will be ready to say with the Psalmist (84:10), "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God than to dwell in the tents of wickedness."

6. BECAUSE faithful church membership gives assurance of a victorious life and of complete and final victory. When a man gets into the true church of Christ and stays in, nothing can defeat him, for we have the promise that the gates of hell shall not prevail against the church (Matt. 16:18), nor shall anyone be able to pluck the trusting disciple out of the Father's hands (John 10:28). He is being continually kept by the power of God through faith (1 Pet. 1:5). He need fear no danger so long as he abides in that never-failing power, for "Behold, he that keepeth Israel shall



neither slumber nor sleep. The Lord shall preserve thee from all evil; he shall preserve thy soul" (Psa. 121:4, 7). Many are the promises that give assurance to the one who pins his faith to the great Head of the church, but there is no promise to him who remains outside the church of Christ.

7. BECAUSE it is in the church that we get the soul fed with the bread from heaven; that is the place for dispensing the living bread. Has not the admonition come from the Chief Shepherd to every under-shepherd in his service, "Feed my sheep"? and to every ministering servant, "Preach the Word"? and to every commissioned one, "Freely ye have received, freely give"? Is it not in the sanctuary, where the members of the church are wont to meet, that the heart finds the upward reach of divine communion most exhilarating and inspiring? Is it not there that the soul hungering and thirsting after righteousness is most satisfyingly filled? True indeed, unless perchance he who stands at the sacred desk should be untrue in his ministering and should seek to feed the hungry souls of men on the husks of man's opinions instead of the word of God.

It is there, seeking this heavenly meeting place, feeding on the sincere milk of the Word, that the genuineness of the new life in Christ is made manifest. They who are spiritual will betake themselves where spiritual food is to be found, but they whose tastes are distorted and worldly will not relish the things of the Spirit. It is said that sometimes the beak of the eagle grows so long and turns over so much that it cannot eat its food. When it becomes poor and thin, it will go to a rock and peck the hard surface until the end of the beak is broken off and worn down to where the food can be taken with ease. When we lose our taste for the manna of heaven, we need to break off the unholy lusts and distorted affections on "the rock of repentance and faith." If we will, we shall not be longing for the leeks and onions and garlicks of our bondage experience, as did the Israelites in the Wilderness. When people leave off their love for the church, and no longer relish the fellowship of God's house and the eternal truths of the Word, and no longer give time to the family altar or the church prayer meeting, but rather find time and pleasure in the movies, the dance, the card game, and other worldly amusements, they have come to a serious condition in their spiritual experience. They have yielded to their fleshly propensities. There is a need of renewal in their hearts of their lost love for the church and of their dulled craving for spiritual manna there dispensed.

Every man has a vital and eternal need of getting into the church and of staying in it, and of keeping fresh and keen his taste for the things of God. The church is no mere convenience; it is a vital institution. And church membership is not optional to the true, obedient Christian, but a necessity.

## Miss Patterson Passes to Her Reward

The sad news, somehow delayed, just reached us in time for this paper, of the passing of Miss Edna Patterson on May 10, 1934. She had arrived home a few weeks ago on furlough from her mission station in Africa, seriously ill and accompanied by Misses Tyson and Byron. She entered a private sanitarium in Philadelphia, but she was soon taken to her long home.

On October 27, 1929, Miss Patterson sailed from New York, spending six months studying French in Paris, and arriving at the Yaloke station in French Equatorial Africa on May 15, 1930, where she became Dr. Florence N. Gribble's secretary and assisted her in the dispensary. She was thoroughly consecrated to her work and literally poured her life out in service. She greatly loved the black people and was eager about telling them the story of God's saving grace. She won her way into the hearts of our American missionaries and natives alike and was greatly missed when compelled to give up her work. She spent three years in active service before her health broke. Dr. Gribble referred on a number of occasions to Miss Patterson's value as a missionary and reported her being stricken in health. She was a member of the First church of Philadelphia and was supported by the Sunday school of that church. To that church her affliction and passing will be felt with special keenness, but to them also will her memory be especially inspiring. To us all she is a shining example of devotion to what she believed to be the will of God.

## EDITORIAL REVIEW

The statistician of the Indiana district, Brother Frank Gehman, is still waiting for cooperation on the part of some of the church officers. Those who are responsible for preparing such reports in the local churches ought in fairness to give him immediate response.

Report comes that the three weeks of revival in the Peru, Indiana, church led by Brother Ray Klingensmith as evangelist and Brother Fred Vanator as pastor, meeting with splendid success. The word was that thirty confessions had been received and the meeting had not closed.

Prof. Alva J. McClain is now engaged in a week of Bible lectures in the Third church of Philadelphia, where Brother Steffler is pastor. Last week he lectured in our Washington, D. C., church where Brother Kent is pastor. From Philadelphia he goes to Waterloo, Iowa, for a week of Bible lectures in Brother Riddle's church.

The Ohio Conference program is to be found in this issue. Ohio Brethren will want to look it over. The committee has done its work well and has given the prospective delegates something worth looking forward to. The place of meeting is Louisville and the date is June 19 to 22. Brother A. E. Whitted, pastor of the entertaining church, has a word to say about the gathering and how to get there.

Brother S. C. Henderson, pastor of the church at Roanoke, Indiana, continues to hold up the banner of the King in that community, and the people are standing by united and undiscouraged. The especially promising feature of this work is the fine group of faithful young people; they give promise of a better future. Brother Lester V. King was recently with them in a week of meetings and preached the Gospel with profit and delight to good crowds.

Brother J. C. McBride, of the mechanical force of the Publishing House, made a week-end trip to the Miami Valley and brought back some news regarding the revival of church activities at Camden, Ohio, under the leadership of Brother Sylvester Lowman, with a rededication of their house of worship. He also visited the Dayton church and informs us that their Sunday school attendance numbered 551 and the morning church services were well attended.

Brother D. R. Murray, pastor of the Cooperative Brethren Church of Columbus, Ohio, writes of a well-attended communion service and of a successful Mother's Day program. The Sunday school has been showing some increase, the present average attendance being 70. While our Columbus church is small, yet it is an example of smooth-running cooperation on the part of the two branches of Brethren. There are other communities of Brethren that might well take this little church as a pattern in organization and spirit.

Prof. M. A. Stuckey tells about the Shipshewana Lake Camp on his Sunday School page and also announces three other camps to be held this summer. They are Juniata in Pennsylvania, Buckeye in Ohio and Blackhawk in the Illiokota district. The work these camps are doing is very much worth while and is growing in popularity and appreciation. Doubtless more will be said later about the other camps. We invite the promoters to say what they want to say about them and to give us pictures of their camp sites. We call attention of those who are especially interested in Camp Shipshewana to read what Prof. Stuckey has to say this week.

We are happy to have the privilege of helping Elder A. L. Garber of Ashland, Ohio, celebrate his sixtieth anniversary of the beginning of his ministry. We were late in learning about the occasion, but Brother Garber was very obedient to our suggestion and brought us a good message on short notice. But writing is a part of his weekly task, and has been for many years. He has been for many years a successful printer and publisher as well as a minister, and God has prospered the work of his hands. His presence in the Ashland church is an inspiration, and his counsel is valued. He never fails to give service whenever called upon and through most of the years of his residence here, since the days of his pastorate of the Ashland church, he has preached at least once a year for the congregation. We congratulate him on this sixtieth anniversary of the preaching of his first sermon, and on the good measure of health that God enables him to enjoy at present. He had reached the ripe age of 81 years on January 18th last. That also is cause for congratulation and felicitation.



# The Historic Brethren Message--- CAN IT WIN TODAY?

L. G. Wood says it  
can, and it IS, and  
tells us why.

Yes, I think the most of us are convinced that the Historic Brethren Message is the most winning message that is being delivered today. Of course we do not depreciate the many messages that contain some of the fundamental teachings of the Word of God, although they do not incorporate the whole Brethren Plea.

But it is certain that the conditions which exist in the world today constitute a challenge to the "Whole Gospel to the Whole World," and our message is in line with that challenge. Conditions developing in the last decade, are continually emphasizing this fact. Many remedies for improvement have been tried with little or no success. And now we hear not only great churchmen and religious leaders, but also statesmen and rulers, admonishing the American people to make Bible religion practical in every day life.

Many great church assemblies are now endeavoring to call their people "back to the Bible." We are also told that righteousness, in character and conduct, is the greatest need of the world today.

Now the question may arise: Will the Whole Bible Message of the Brethren church, produce that type of character and life? It has done so in the past and we may be sure it will in the present and the future.

## (1) Its Advocates and Its Author

We believe our message will win today, not because of its advocates but because of its AUTHOR. Some of our time-honored slogans and statements will reveal the thought of the church on this matter. "God's means are best to win his aims," "The Bible, the Whole Bible and nothing but the Bible," "It is in the Book and what are you going to do about it?" "The Bible is the inspired Word of God, for holy men of God spake as they were moved by the Holy Ghost" (2 Pet. 1:21). "For ever O Lord, thy word is settled in heaven" (Ps. 119:89).

Now, we do not claim a monopoly on these statements and slogans, but they are found in the book of our history, and what are we going to do about it?

Our God who knew all things from the beginning to the end, certainly gave a message that is applicable to every age and therefore will win today.

## (2) It IS Winning Today

We believe that our Message will win today, because it IS winning today. People are being received into our church today by our Whole Gospel position.

I find it easier to get an attentive ear for our Whole Gospel message today that it was

20 years ago. I for one am not ashamed of the progress our beloved church is making in these days. With the man and the means, there is no reason why we can not go into any city in the United States and establish a strong Brethren church, by reason of our Whole Gospel message.

Wherever our message has been faithfully lived and taught, it has been a winning cause and it is still so today. God has not promised a new message to meet the needs of 1934, but he has promised that his old message "shall not return unto him void, . . . but that it will prosper in the things whereunto he sent it" (Is. 55:11).

His message is one of universal application and suitable for all time. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in the last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds" (Heb. 1:1-2).

Our church, because of its message occupies a place in the world's work and need, not filled by any other institution or organization.

To all thinking people, the call of the Holy Spirit through the Word of God to the present day task, demands a Whole Bible Message.

## (3) Our Note of Evangelism

We believe that the biggest word in the believer's vocabulary is Evangelism; because it is the blending of the two greatest concepts of the Christian Religion into one tremendous proposition—the Word of God and the Church of God, the Word of God is the Evangel and the right use of that Word is the divinely imposed function of the Church. This is not a matter of convenience, but it is by divine order. Thus we are to carry the Evangel (not something else) to the whole world. This we are doing, and according to our faithfulness and devotion we are winning today.

## (4) Our Message of Peace

Our time-honored, and fundamental message of Peace, which we have faithfully declared for more than two hundred years in the name of the "Prince of Peace,"—our opposition to Christians going to war, has become quite popular today.

We are now in a period of transition. The "World War" was, without the slightest doubt, one of the supreme transition periods in history. There was never in the total experience of humanity so complete an overturning.

Since that time we have heard much about "reconstruc-

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## TO MY BIBLE

*Thou blessed Book, sweet gift of love,  
I scan thy pages o'er and o'er:  
I love thy precepts more and more,  
As in my life their worth I prove.*

*Life is a journey, and thou art  
A light unto my wandering feet;  
My guide and compass and my chart,  
My resting place and manna sweet.*

*Life is a school and thou the Book  
From which I learn. Life is a field;  
Thou art good seed. Life is a fight;  
Thou art the sword my Master took.*

*May I as He win victory,  
As He, bring from the Book of God,  
Things new and old, which must be told,  
To bring the world, my Lord, to Thee.*

—Charles F. Yoder  
in "God's Means of Grace."



# PENTECOSTAL POWER for the Last Days

By Floyd Sibert

"And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh . . . And I will show wonders in the heavens above, and signs in the earth beneath; blood and fire, and vapor of smoke."—Acts 2: 17, 19.

A forgotten God was the occasion of Joel's vision. It has been the occasion for many visions in the past. We believe that a forgotten God is ample reason for some divinely inspired thinking in these last days.

Joel, living in the days of apostacy, in the midst of a backslidden, sinful people, looked down through the future and what he saw was not reassuring. He saw "A day of darkness and of gloominess" and a day when "all faces gather blackness". What he saw was Judgment. Many are seeing the same sort of picture today and are unable to see anything else. But let us thank God that every true believer may pierce the dark clouds and see light beyond. Through his spiritual telescope the prophet saw last days ahead. They were last days for his age. We no longer need a telescope to see the last days of our age, for they are upon us. We are even now in the midst of "gloominess and the day when all faces gather blackness".

## Promise of the Spirit in the Last Days

But Joel says that the Lord has a prescription for his people that will make them immune to this terrible judgment. "... In the last days saith God, I will pour out my spirit upon all flesh ...". The disciples lived in these last days and God poured out his spirit upon them. But Joel's spiritual telescope was no miniature, for he saw the end of another age, an age that was to be ushered in by signs which we have already witnessed. "Wonders in heaven above"—falling stars and tornadoes and storms of unusual violence. "Signs in the earth beneath, blood and fire and vapor of smoke." The blood of the world war virtually bathed the whole earth. Men fought with fire and the vapor of smoke killed men like rats caught in their dens. And this is but the beginning. We are in the last days of our age. Apostacy and sin have enveloped the earth like a black cloud. Children of the Almighty Father, are we not about ready to be gathered together with one accord, in one place, in the spirit, as we lift our faces and cry out for a mighty infilling of the Holy Spirit? When the hearts of the disciples were failing within them, they were told by the Master to come together and wait for the coming of the Holy Spirit. Their obedience was complete and the change in their lives was miraculous. Lives made weak by fear were filled with a strange and peculiar but mighty power. The world was astounded by the manifestation of this power; it could not understand and refused to believe.

## Disciples Changed by the Spirit

But the disciples were no longer poor fishermen, afraid of the surge of the fearful tempest. As in a former experience they heard the voice of the Master and obeyed. And with obedience came power and success. At his former command they let down the net on the other side of the ship and were nearly swamped by their catch. At his command they obeyed to the letter in the upper room, and as they cast in their net for the first time they were blessed with three thousand—not fishes of the sea; but souls saved from the sea of hopelessness. Yet were they not surprised, for they had been with God and were not

only GOD CONSCIOUS but POWER CONSCIOUS. One great trouble with many Christians today is that they are conscious of God's existence but are utterly unacquainted with the Lord God Omnipotent.

THE CHURCH OF TODAY NOT ONLY NEEDS PENTECOSTAL POWER BUT SHE NEEDS TO BE CONSCIOUS OF IT. When she does realize this fact she will go forward like the church of early days. No danger will then thwart her purpose nor will fear allay her power.

BUT POWER IS COSTLY: IT DEMANDS WORK AND PREPARATION. The question is, Are we willing to pay the price? This preparation has both the human and the divine side, if we would be assured of the desired results. The Pentecostal preparation was three-fold: they were in prayer; they were in one accord; they were filled. The same preparation is necessary today if we would have similar results.

## Preparation in Prayer

The preparation in prayer is recorded in Acts 1:14—"These all continued with one accord IN PRAYER AND SUPPLICATION". We sometimes make the mistake of speaking of the one hundred and twenty as though they were all of the disciples. In 1 Corinthians 15:6, however, we read of five hundred, and we are not even sure that all of the disciples were there. In other words, less than one-fourth of the disciples were really desirous of having an endowment of power for service. And it is worse today. Remember, the Word does not say they were together in a prayer meeting, but "These all continued with one accord in prayer and supplication." Here was humble, earnest prayer and entreaty. The best way for any church to keep on its feet is to keep on its knees. No wonder so many are floundering in the quagmire of doubt and the quicksand of unbelief—there is NO PREPARATION FOR POWER. God can produce a mushroom over night but he takes years to develop an oak. Mushroom Christians can never bear the weight of an oaken cross. All cross-bearing Christians have been seasoned in prayer.

How glibly we quote Matthew 18:19—"If two of you shall agree on earth as touching anything they shall ask, it shall be done for them of my Father who is in heaven". Jesus is not here speaking of word agreement but of heart agreement.

## Preparation in Purpose

The preparation in purpose is recorded in Acts 2:1—"They were all with one accord in one place." What a wonderful time and place it would have been for the fault finders. Can you imagine little disgruntled groups meeting here and there? One group is saying, "We won't work on the Pentecostal committee because you selected Peter as preacher. Didn't he backslide right here just a few days ago?" Another group is pointing to Thomas, saying, "He wasn't formerly quite straight on his doctrine of the resurrection, yet they are putting him on this committee." How slow we are to believe that when the risen Lord once enters the heart that person is a new creation. You can hear another saying, "We voted for

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# THE WAY TO RICHES

**For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich. II Cor. 8:9.**

**By Floyd W. Shiery**

Recently graduated from Ashland Seminary with "Magna Cum Laude," now full time pastor at Homerville church, Ohio.

Amid the many suggestions as to the way to riches there is one WAY, vastly superior, far easier of attainment, of eternal consequences, that the worldling never claims for himself, let alone suggests, or offers to others. With great reverence and delight, let us turn to God's Word, to a portion that exalts the Lord Jesus Christ, and here learn God's way to riches.

The text is recorded in 2 Corinthians 8:9. "For ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." The Apostle Paul, the writer of these words, was the founder of the church at Corinth, on his second missionary journey. Although it was a city of great wickedness, many of its citizens responded to the Gospel. But with his departure certain problems arose in the church. Both first and second Corinthians were written to settle these problems.

Chapter eight of Second Corinthians begins an exhortation to the church at Corinth to liberality in behalf of the collection for the poor saints at Jerusalem. First, Paul cites the example of the Macedonians, who out of their poverty gave themselves and their substance to the Lord. But neither the example of others, nor the necessity of the unfortunate, is the basis for Christian giving. As with forgiveness in Ephesians 4:32, "forgiving one another, even as God for Christ's sake hath forgiven you", so with giving, and riches, the basis is none other than the grace of our Lord Jesus Christ. Happy indeed is the man who knows his grace and the unsearchable riches of Christ.

## I. Our Lord Jesus Christ was Rich.

The Bible teaches that Jesus Christ is the grand theme of all its pages. It is a magnificent monument to him, towering majestically above all other literature, pointing significantly to his person and Work. This knowledge of his Person and Work reveals to us wherein he was rich. Many witnesses of that day, and Jesus Christ himself, testified to the fact that he was the Son of God. Jesus is the only begotten Son of God. Jesus is the unique Son of God. Jesus Christ is God. The Jews crucified him for making this claim. "No man hath seen God at any time, but, the only begotten GOD, who is in the bosom of the Father, he hath declared him." "He that hath seen me hath seen the Father."

When we read of the riches of our Father God, we are reading of the riches of his Christ. All the outflashing of deity, all the shining forth of glory, the praises of the Hosts of Heaven, the silent, but eloquent testimony of nature, and even the feeble voice of puny, sin-cursed man, bear testimony to the richness of our Lord Jesus Christ.

Our Lord Jesus Christ was rich in a way that no other person is rich. He is the Creator and Sustainer of all things. But the riches and the glory of this world are empty vanities, mere chaff, in comparison with the riches of Jesus Christ in his eternal power and Godhead. He possesses in himself all the attributes of deity, and he is God in the absolute sense of the word. When we consider his perfection as we read of him tempted in all points, like as we are, yet without sin. When we think of his

righteousness, remember that perfect and righteous in himself, yet to be just, and forgive a sinner, as the Lamb of God, he took upon his shoulders the sins of the whole world.

The greatness of his power is demonstrated, by the opening of the silent heavens, when the Word became flesh, and the Eternal God becomes a servant, and walks among men as a man. His power is further demonstrated by his sacrificial death, his glorious resurrection, and his triumphant ascension into Heaven.

"O the unsearchable riches of Christ,  
Wealth that can never be told,  
Riches exhaustless, of mercy and grace,  
Precious, more precious than gold."

## II. For your Sakes He became Poor.

Our Lord Jesus Christ was also rich in mercy and grace. His becoming poor is a concrete demonstration of this. It also implies another startling fact, namely that we were poor. The action of grace is always downward. The next point will reveal the purpose of his becoming poor. A noted Bible scholar once said, "Pride caused the fall of Satan and of man; in redemption Christ reversed the order, and from highest glory, condescended to the lowest estate."

We dare not consider this idea further until we have read Philippians 2:6-8. These verses teach that Jesus, although being in the form of God, took the form of a servant and of a man. He did not cease being God when he became a Man, but he left his heavenly dwelling place, his heavenly possessions, the eternal manifestations of Glory, and the independent exercise of his attributes. Jesus never used his divine power for personal benefit. He walked among men as a poor man.

The Greek word used to denote his poverty means abject poverty and want. How true this was of him in his earthly life. He said at one time, "The foxes have holes, and the birds of the air have nests, but the Son of Man hath not where to lay his head." And again, "The Son of Man came not to be ministered unto, but to minister, and to give his life a ransom for many."

The poverty of our Lord Jesus Christ is climaxed by his death on the Cross. In him the Eternal God became the by-word of drunkards, the victim of scornful men, and salvation to believing sinners. He was hounded of persecutors, denied a pillow, and as the Lamb of God, marched to Calvary, with the sorrows of the world under one arm, and all its sins under the other. There he said, "Strike me with all thy glittering shafts, O Eternal Justice! Roll over me with all thy surges, ye oceans of sorrow."

There worse maltreated than the thieves on either side of the Cross, human hatred smacked its lips in satisfaction, after draining his last drop of blood. Like the booming of the midnight sea against the rocks, the surges of Christ's anguish beat against the gates of eternity, to be echoed back by all the pillars of Heaven and all the dungeons of Hell. The thunderbolts struck him from above and the seas of trouble rolled up from beneath. With the shrieking of the forests, the rushing of the waters, the roaring of the seas, and the rocking of the



earth, cyclones and hurricanes of wrath were poured out upon him. Then and there, with all Heaven rising from their thrones in anguish, with men on the earth crying aloud for fear, in the presence of Heaven and earth and hell, yea all worlds witnessing, the price was paid that sets us free.

"I hear the words of love,  
I gaze upon the blood,  
I see the mighty sacrifice,  
And I have peace with God."

### III. In order that ye through his poverty might be rich.

This clause in the Greek is introduced by a word denoting purpose. Jesus entered this world that he might die for sinners, that they might have eternal life. The price he paid on Calvary makes us free from our sin. Man stumbling along for ages, crying to God for mercy, sees it outpoured on Calvary's Cross. He was smeared with blood, that we might be without spot or blemish.

The extent of our riches in Christ Jesus is beyond comparison. The millionaire may have a cistern of riches, but we have a fountain of mercy. We are rich because the sum of all spiritual blessings are ours. We are made partakers of the Divine nature, and citizens of the heavenly commonwealth. We have in him, reconciliation, justification, sanctification, illumination, peace and joy, and the certainty of eternal life. We are rich because the omnipotent God supplies our needs. We are assured of divine blessings throughout all time and eternity. The sure word of prophecy depicts a time when the Children of God will as co-heirs, and as the Bride of Christ, reign over this whole world in a glorious and magnificent manner.

Mohammed may dream of his sensual Turkish harem, and the Indian of his happy hunting-ground, but for me, my delight is in the Word of the Lord. With a simple faith I cherish the words of the Savior when he said, "In my Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself, that where I am there you may be also." "Worthy of praise is the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ."

People enjoy reading of a great king, laying aside his riches and glory, to help his fellowmen. The story of a rich man, renouncing his riches to win a fair maiden's heart is read with breathless interest. But do you care to hear the story of the great God and our Savior, and his love for us, becoming poor that we might be rich? Would you like to free yourself of the poverty that has haunted you all your life? Would you like to be rich in a way that will pay dividends throughout all eternity? My brethren, behold the Lamb of God that taketh away the sins of the world.

That prince of Bible preachers, Charles H. Spurgeon, says, "If he made us rich by his poverty, what can he not do for us as the risen glorified Lord? He routed all Hell with the nails in his hands, what can he not do with the sceptre of Righteousness and power? He saved us by his death, oh, how secure we are in his life. For ye know the grace of our Lord Jesus Christ, that he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Brethren, this is the way to riches.

Sullivan, Ohio.

I almost never use alcoholic liquors. The teachings of our school is generally against alcohol.—Dr. Henry William Cheney, Associate in Pediatrics, Northwestern University Medical School, Chicago.

## The Historic Brethren Message

(Continued from page 5)

tion" and many people have anxiously been watching for the appearance of a new world.

The new world did not arise, as many expected, but instead, kidnaping, banditry, drunkenness and murder have raged in our streets; therefore, the last decade has witnessed more great church conferences passing Peace resolutions (as we have always done) than ever before in history.

Our peace principles were always worth-while and fundamental, but now they are becoming much more popular.

### (5) Our Plea for Complete Obedience

We insist on complete obedience to all of the commands of the whole Gospel, and this feature is attracting more men and women, who take a serious view of life than ever before. Many are coming into our church every year because of our Whole Gospel message. Every ordinance that we teach and practice has its counterpart in the great spiritual and fundamental doctrines of the Word and therefore has to do with life and experience. For instance: we believe in the great doctrine of spiritual regeneration; we also believe in Bible baptism which is the symbol of that great doctrine. We believe in the operation of the Holy Spirit; we also believe in the "Laying on of Hands" (Confirmation service) as the symbol of such operation. We believe in man's constant need of spiritual cleansing; we also believe in the "feet washing service" as the symbol of that cleansing. We believe in the fellowship of believers and their equality in the faith; we also believe in the "Lord's Supper" as the symbol and outward expression of that fellowship and equality. We believe in the great doctrine of Atonement; we also believe in the Cup and the Loaf, as the emblems and expression of that great doctrine. We believe that Christians should love one another; we also believe in the Salutation, as an expression of that love. We believe in the healing power of the Holy Spirit; we also believe in the Anointing service as the symbol of that healing. Brethren, when we present the spiritual counterpart, as the reason for observing these rites and ordinances, thinking people are going to honor them, and many will accept them.

### (6) Our Historic Message Concerning Jesus Christ

Some believe him to be a good man, and others believe him to be the super-man; but these fall short of the most fundamental fact of Christian faith.

Our historic message has always been based upon the great confession: "Thou art the Christ, the Son of the living God" (Matt. 16:16).

In all of its periods of spiritual power and influence, the church generally has embraced with joy the elemental fact of the Deity of Christ. Churches which deny, or fail to set forth, the Deity of Jesus Christ, are not Christian churches.

The tap-root is cut, and they can have no Redeeming message. They have become societies for social and ethical culture. Too many have substituted all manner of things, for the ONE thing, which gives emphasis and power to all Gospel truth.

"The church's one foundation,  
Is Jesus Christ her Lord."

When Christ is thus enthroned as Redeemer, even Prophet, Priest and King, his Holy Word becomes final and authoritative. The outer witness of the Word agrees with the inner witness of the Spirit. Yes, the Brethren



church has a great future, because of her Message, which especially fits her for the present great world task.

May we all drink at the living fountain by obeying from the heart that form of doctrine, until there be in our hearts a well of water springing up into eternal life. Fort Scott, Kansas.

## Pentecostal Power for the Last Days

(Continued from page 6)

Joseph called Barsabas, instead of Matthias; they certainly can't expect us to work with him. Bad-tempered saints make more trouble in the church than good tempered sinners." BUT NONE OF THESE GROUPS WERE THERE, FOR THEY WERE ALL OF ONE ACCORD. They were there for a purpose. They were waiting for power. They were keeping an appointment with their Lord and had no time for thinking of petty differences. And just here is the secret of preparation for power: Be in the God-appointed place, at the God-appointed hour, and receive the God-appointed blessing with power.

### Preparation by Infilling

The preparation of the people by an infilling of the Holy Spirit is recorded in Acts 2:4—"And they were filled with the Holy Ghost" and the people were all amazed. "But Peter lifted up his voice." He had not lifted it very loud in the defense of Christ a few days before. What was the difference between Peter on the day of the Passover and the day of Pentecost? One word answers the question—POWER. But how had he received this power? In prayerful fellowship with God, in separation from the world with the other disciples. He was at the God-appointed place, at the God-appointed time, and became the recipient of the God-appointed blessing. God's appointments are never made at a picture show, theatre, bridge club or dance hall, for the ground whereon he stands is Holy ground. Brethren in Christ, let us keep our appointments with the Lord Jesus in the proper place, at the proper time and we shall be filled with power sufficient for the last days.

Masontown, Pennsylvania.

"If this is untrue, it does not matter, but if it is true, nothing else matters," said a Chinese non-Christian, hearing the sermon in one of the Hankow missions.

## OUR BIBLE STUDY DEPARTMENT

### Studies in the Book of Revelation

(Study Number Thirty-one)

By R. I. Humberd

The World's Man

God the Father manifested his man but the world rejected and killed him. Satan the antifather will manifest his antichrist and depraved men will rejoice. The world will be in a state of bankruptcy but he will cause craft to prosper (Dan. 8:25). The world will be sick of war but under his rule men will say, "peace and safety" (1 Thess. 5:3). Men will be so struck with this wonderful person that they can conceive of none greater and "all that dwell upon the earth shall worship him."

### A Great Warning

"If any man have an ear, let him hear" (Vs. 9). Take warning! You have ears; use them. This is something of utmost importance, yet some are disposed to regard the study of prophecy as useless.

This however shows God's idea of prophecy and its study to every Christian.

### Beast Out of the Earth

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon" (vs. 11).

The beast of verse one came out of the sea, or from among the living nations, while the beast of verse 11 comes up out of the earth. Hades or the abode of the unrighteous dead is in the center of the earth. This beast must be a person who is resurrected for the special purpose. This is not beyond a possibility because we have seen in chapter eleven that Elijah will come back to this earth, (Mal. 4:5).

This is no ordinary person but we are not told who he is. There is some reason to believe that it is none other than Judas. The first beast was killed and resurrected and the second beast seems also to be a resurrected man. At any rate, both are immortal creatures and never die again for they are both cast alive into a lake of fire and brimstone (Rev. 19:20).

### The Son of Perdition

God's opposer is called the son of perdition (2 Thess. 2:3), while the true Christ is called the Son of God. The only person the Scriptures ever called "the son of perdition" was Judas (John 17:12). Since both Judas and this man have the same name and since this man is to be a resurrected person, it may be Judas brought back to the earth for this fearful purpose. Here is where I have difficulty with these two beasts, however the best I can see is that the first beast is the antichrist and the second in the antiholy spirit.

### Judas a Devil

People in Christ's time were possessed of the devil but Christ spake of Judas as he spake of no other man. "Have not I chosen you twelve and one of you IS A DEVIL" (John 6:70). Hell was not prepared for human beings, although the unrighteous go there. Hell was prepared for the devil and his angels (Matt. 25:41). When Judas died he went to his own place. A place prepared for him (Acts 1:25).

### Contrasting Qualities

The beast of verse 11 has the qualities of a lamb and the voice of a dragon. We see these qualities in Judas when he kissed Christ at the betrayal and then said, "hold him fast".

### Office of the Trinity

In the trinity of heaven we have the Father who gives power to the Son; we have the Christ who died and rose again and we have the Holy Spirit who speaks of Christ and leads us to worship him who rose from the dead.

In chapter thirteen we have the trinity of hell. The antigod who gives his power to the first beast; the antichrist who is killed and rises again, and the anti holy spirit who "causeth the earth and them that dwell therein" to worship the first beast whose deadly wound was healed (vs. 12).

### Deceived Earthdwellers

"And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles" (vs. 14, 15).

### Salvation in the Tribulation

People often ask if any will be saved during the tribulation. There will be an innumerable company saved out of all nations (Rev. 7:14) but it seems that no one will be saved who has rejected the true Christ in the Church age.

A man who now goes to church and does not receive the true Christ will be deceived and will accept the antichrist. In fact, God himself will send him a strong delusion and he will believe the lie of the antichrist. "That they all might be damned who believed not the truth" (2 Thess. 2:11). The word "believed" is in the past tense. This man had an opportunity but believed not, thus he will not have another opportunity to accept the true Christ. There are, however millions of people even in the United States who have not heard the true gospel. Out of these an innumerable company will be saved. May the reader of these lines put the keeping of his soul into the Lord's hands now.

Martinsburg, Pennsylvania.



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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# Brethren Young People's Camp

Shipshewana Lake, Indiana  
July 15-21, 1934

Promoted by the National Sunday School  
Association of the Brethren Church

### Description

This Camp and Training School for Brethren young people is being conducted by the National Sunday School Association in co-operation with the Indiana District Conference. While most of the young people and

bring his or her bathing suit, athletic equipment, Bible, notebook, stationery, etc.

### Daily Schedule

The morning program will consist of morning watch, class periods for instruction, chapel worship, and also some recreation. Meal time will be a period of joyous, wholesome fellowship. The first part of the afternoon will be spent in rest and reading. Directed recreation consisting of hikes, games and contests will follow. Then to the lake for boating and swimming! Evening vespers will turn the heart to worship. Other activities will follow.

### Leadership Course

The National Sunday School Association has instructed the Dean to offer only one regular course this year. Each camper will be required to choose according to the directions which will be announced at registration. The courses will meet for one period each daily.

7. The Principles of Teaching—II Rev. W. I. Duker.

8. Sunday School Organization and Work—II. Rev. S. M. Whetstone.

9. Missionary Education and Church History—II. Dr. K. M. Monroe.

10. Bible Study and Doctrine—II. Prof. M. A. Stuckey.

### No Extra Courses

No extra courses will be offered for Intermediates or Post-graduates this year.

### The Camp Staff

**Administrative:** Dean, M. A. Stuckey; Business Manager, W. I. Duker; Dean of Girls, Miss Catherine Teeter; Dean of Boys, Dr. R. R. Haun; Physician, Dr. M. D. Price, and others.

**Instructors:** W. I. Duker, S. M. Whetstone, K. M. Monroe, and M. A. Stuckey.

**Camp Disciplinarian:** Rev. H. F. Stuckman.

**Special Speakers:** Various Indiana pastors will speak at chapel and at vespers.

### Bible Conference Lectures for Adults: Dr.

K. M. Monroe.

Dr. Haun and Miss Teeter will have complete charge of the recreational activities this season. They will be assisted by others yet to be selected.

### Expenses

Each student will pay a registration fee of one dollar. This will be turned over to the trustees of Shipshewana Lake as a rental charge for the use of the camp property.

Those who desire board and room on the grounds may secure the same for \$7.75. The flat meal rate will be six dollars (\$6.00) at the hotel and one dollar and seventy-five cents (\$1.75) for a room at the hotel or dormitory, linen unfurnished.

Single meals will cost thirty-five cents (\$.35). Sunday dinner may be secured for fifty cents (\$.50). The Sunday dinner is included in the regular weekly charge for those who desire board and lodging.

Those campers who rent cottages and do light house-keeping will not be expected to pay the business manager anything but the one dollar registration fee. He will assist the campers in finding a suitable lodging place.

To eliminate the cost involved in purchasing books, it has been planned to have the instructors present outline studies to their pupils. This will save considerable expense to the churches that have already cooperated in this work. Additional expense will be what the individual makes it. Churches will make a good investment in assisting young people to meet the necessary expense of camp life.

### Additional Suggestions

Churches and Sunday schools are earnestly invited to select only those young people of serious mind and purpose as prospective students for our camp. It is our hope that we may train Brethren young people who will serve faithfully and well in the church of the future.

Visiting relatives and friends are always welcome, especially during the evening hours when vespers and the dramatic programs are in session. However, you will greatly aid our camp discipline if you will refrain from asking for privileges which will militate against the proper enforcement of our rules and regulations.

### Camp Rules and Regulations

1. All members of the school shall remain in their sleeping quarters until reveille at 6:45 A. M.

2. Students residing in tents and cottages are under the same rulings as those residing in the dormitory.

3. Pupils residing in the hotel must comply with the dormitory rules.

### Dates

The conference is to open on Sunday, July 15th. There will be a night program for young people. On the next day, Monday, July 16th, registration will take place. However, it will be advisable for some students to come on Sunday and worship at Shipshewana in order that all things may be in readiness for an early camp opening. The camp ends on Saturday, July 21st.

### Who May Attend

The camp conference is planned for young people of high school age and above, (14-20) and their adult leaders. It is hoped that there may be something near an equal representation of both girls and boys. Churches should keep this in mind in selecting their representatives. No church is limited to any particular number of applicants. It will help greatly to have each group accompanied by some sympathetic adult leader.

### What They Should Bring

Some campers will lodge in cottages or tents. Others will be housed in the Girls' Lodge and Hotel. Each camper should bring linen and blankets and camp pillow. Camp clothing may be worn. Each student should

### Registration Blank

Register Now. Send to Rev. W. I. Duker, Goshen, Indiana.

Name .....  
Age ..... Date of Birth .....  
Street .....  
City ..... State .....  
Church ..... Office, if any .....  
..... Sunday School Teacher .....  
..... Courses Taken (use numbers) .....  
..... Date of Arrival .....



4. Promptness to all camp activities is required.
  5. Unexcused absences from classes means failure in those subjects.
  6. The Camp requires becoming conduct the part of its campers, therefore, smoking, profanity, etc., are prohibited. Unbecoming behavior will result in the loss of credits and probable dismissal from the camp.
  7. All campers shall be in bed by 10:30 P. M. and quiet shall reign.
  8. Students, parents or guardians, the local pastor, and the camp advisers of local groups, are asked to subscribe to the above rules before registration takes place.
- ..... Student
- ..... Parent or Guardian
- ..... Local Pastor
- ..... Camp Advisers

## WEDNESDAY

**The Penitent Thief.** Lk. 23:39-49. Another paradox. After centuries of prophecy and ceremony and wisdom setting forth the blood-sprinkled way to glory, the first one actually to tread that way into the glory after it was opened, was the penitent malefactor—one of the companions of the Christ in death! O the power of the Blood of the Crucified One, power that can snatch a human wreck from the lowest depths and from the brink of a godless eternity, and exalt him to paradise! Just four simple steps on the part of the penitent malefactor were taken: 1. He admitted his own guilt. 2. He recognized Jesus' innocence and his divinity. 3. He saw in the Suffering One the Coming King. 4. He called upon him: "Remember me when Thou comest into Thy Kingdom!" Every son of Adam must take the same four steps if he would follow "Jesus' footsteps till the crown be won."

## THURSDAY

**The Uplifted Christ.** John 3:14-21. The Christ exerts his magnetism upon sinful humanity only when he is uplifted upon the Cross! Only IF and WHEN Jesus is exalted in his sacrificial and atoning work does he "draw all men unto him!" No amount of exalting the mere humanity of Jesus, or his perfection, or his example will make him attract the lost. But, when he is uplifted upon the Cross, the Substitute for the guilty, the Ransom for the many, the proof of God's reconciliation, he becomes attractive to a sin-ridden world. Brethren, let us beware lest we fail to exalt Jesus and him crucified, lest we exalt ourselves instead of him—lest we hide the Cross rather than hide behind it! "Without the shedding of blood there is no remission of sins" (Heb. 9:22). "For I determined to know nothing among you save Jesus Christ and him crucified!" (1 Cor. 2:2).

## FRIDAY

**Christ Died For Us.** Rom. 5:1-11. Christ died for (instead of) us that we might live for (instead of) him. Our lips, our hands, our feet, our hearts must be his. He asks as much of us—that we die to self that we may live unto him. And consider the great conclusion to which the Apostle Paul comes,

"If, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, shall we be saved (from sins) by his (risen, intercessory) life!" To paraphrase: "If the death of God's Son can reconcile enemies, how much more can the present life of his Son avail for us now that we are friends—joint heirs!" Since Christ by his death has "justified us", let us have peace and fellowship with the ascended Son, by "abiding in him, and obeying his commandments!"

## SATURDAY

**Reconciled Through Christ.** 2 Cor. 5:14-21. What an astounding proclamation: "God is reconciled to us sinners, now, be ye reconciled to God!" God, the injured Party, due to man's sin, has, because of his great love, given his Son to satisfy man's debt. Now, that he has cancelled the debt, and made adjustment for man's insolvency and insolence through the death of his Son, he sends his ambassadors to the denizens of this sin-cursed world with the glad tidings: "Be ye reconciled to God!" In other words, "Sinner, go and apologize to God, admit your sin, and ask his forgiveness—and he will accept you!" This is the "Good Tidings" the angels sang over the Judean hills, it is the "Gospel" we have heard, and are commissioned to proclaim: "Be ye reconciled to God!"

## SUNDAY

**Suffering and Triumph.** Ps. 22:14-31. The song of the poet, as well as the wisdom of the sage and the message of the prophet, contained the plaintive notes of suffering due to sin. In this Messianic Psalm, the loneliness, the humiliation, the suffering—even the piercing of the flesh of God's Son, is hinted. Note the contrasts of terrible brutality and meekness, of malignity and innocence, of hate and love, of cursing and praise. But, note also the climax of glory and triumph that is to follow the suffering, "For the Kingdom is the Lord's, and he is the Governor of the nations!" Just as the cross preceded the crown in Jesus' life, so, he said, it must in ours. "If any man would come after me, let him deny himself and take up his cross daily and follow me!" Who follows in his train?

Studying the  
**SUNDAY SCHOOL LESSON**  
at the Family Altar  
By William S. Crick

## JESUS ON THE CROSS

(Lesson for June 10, 1934)

Lesson Text: Matt. 27:33-50; Golden Text: Heb. 12:2.

## MONDAY

**Jesus On the Cross.** Mt. 17:33-50. Of all miscarriages of justice—the crucifixion of Jesus of Nazareth was surely the most flogging. In vain we ask with Pilate: "Why? What accusation bring ye against him?" (John 18:29). He was nailed to the cross "because he made himself equal with God"—which indeed he was. He was crucified because he refused to become an accomplice in the religious "rackets" of his day, rather publicly condemning them. He died because a corrupt politician's job was at stake—Pilate listened to the rabble: "If thou let this man go thou art not Caesar's friend!" (John 19:12). He was crucified because fickle dumb-driven public opinion clamored for his execution. Yes, Brother, he had to die because of sin—his sins—yours and mine!

## TUESDAY

**Scripture Fulfilled.** John 19:17-24. Jesus was not crucified "in order that the Scripture might be fulfilled"—it was foretold in Scripture that he would be crucified because that was the plan of Almighty God from the foundation of the earth. The prophets foretold his extraordinary denouement, and priest and worshipper had typified it for centuries. The predictions of Scripture regarding the Suffering Servant were inspired by the same Divine Creator who designed that his Son should suffer! The Father Who freely gave his Son, also sent his messengers before his face! "The Scripture cannot be broken" (John 10:35), because it contains authoritative statements of the eternal plans and purposes of God. The Scriptures were written because of him Whom they spoke was to come? And is he come!

E. M. RIDDLE,  
President  
Waterloo, Iowa

F. C. VANATOR,  
Associate  
Peru, Indiana

CHRISTIAN ENDEAVOR AT WORK  
C. D. WHITMER, Editor,  
South Bend, Ind.

BRETHREN BRINGING CHRISTIAN ENDEAVOR  
TO THE UNREACHED HURCH EXTENSION  
BY CONSECRATED EVANGELISM

GLADYS M. SPICE,  
General Secretary  
and  
Treasurer  
2301 13th St., N. E.,  
Canton, Ohio

## What Kind of Social Shall We Have?

By Mitchell W. Allen

"What kind of social shall we have?" Nine times out of ten this is the first question that is asked when the social committee meets. And nine times out of ten this question spells failure for your social. Why?

Because you and your committee forget the real purpose of your social times. You decide to have a kid party, a Japanese social, a butterfly social, or something along that line. Then you begin to dig up whatever games you can find along that line. And you will invariably find that games

made especially for the purpose are woefully few, and terribly inadequate.

I have seen many, many butterfly or bird socials, Japanese or Chinese tea parties, kid socials, hard-times socials, etc., in print, sponsored by church organizations, Christian Endeavor, and others, and never once have I used one of them as they were written. Why?

Because they did not fit into the purpose of my social times. And that purpose is this: to furnish such a good time and such



fine games that your visitors will wish to belong to your crowd. And remember this, you cannot do this by making your bunch play a Japanese game (for the foreign idea of play is different from ours), or by having a guessing game about birds (for paper and pencil games tire quickly), or by playing all the childhood games you can think of. Remember, you are competing with commercial amusements of known social attractiveness.

Let me illustrate. I am not picking on anyone of these types of social in particular, but only as being typical of so many of our socials. You ask the question, "What kind of social shall we have?" and you decide on a kid party. You then decide to have an old-fashioned country school, and then such games as "Ring around the rosy," "Drop the handkerchief," "Button, button," "Pussy in the corner," etc. The night for your social arrives. Your country school begins. The ones selected to "cut up" cut up too much, the little stunts you thought would be clever fail to go over, the bunch fails to pay attention, and you distractedly turn to your games. The first two or three are fun, but after that you find it hard to hold the crowd, and soon the party is a failure. Why?

Because your games have been picked to conform to your social theme instead of to your group. Do not forget the purpose of your social: not to play kid games, not to show the bunch how the Japanese and Chinese play, not to teach them about birds or butterflies, but to show them (the bunch) a good time.

You probably ask, "Don't you believe in special socials?" Yes, I do, to a certain extent. Suppose I decide to have a kid social. I wouldn't do without the country school; but it would only take ten or fif-

teen minutes at the beginning. I would have some very clever adult as school teacher; all the stunts would be planned beforehand, and they would be clever enough to attract and hold the bunch's interest. In picking the games I would not attempt to have the bunch play all the childhood games I know, only one or two, perhaps, of the best. A few games I might have played at judicious parts of the evening by a select few, who would have been coached in special ways of doing so.

But the majority of my games would have been selected from my regular library of games. Those that could be would have been adapted as much as possible to the theme of the evening. But I would use the good games (from a play standpoint), regardless of whether or not they fit the theme. And the bunch would enjoy the evening, I know.

You can carry out the theme of your social, and do it effectively, by decoration and a few special games or features placed here and there in your program. I have done it scores of times, and my socials have always been crowded. And I attribute this success to the fact that I pick games for their play and enjoyment values rather than for their adherence to the theme of the evening.

So, please, social chairmen, when you plan a social, or decide to follow one, look to it that all the games you select are good ones, regardless of whether or not they contribute to the theme of your social. Of course, try to adapt them to the theme, if possible. But you can carry out your theme effectively enough by decoration, a few specials, and by the way in which you announce games. And, above all, don't forget that you are furnishing a good time. Stick to that purpose, and you'll win.—C. E. World.

protesting groups in the Church have proceeded as follows:

1. They elected a truly great Churchman, Dr. Friedrich von Bodelschwingh as Reichsbishop, and still regard him as their spiritual leader.

2. After Dr. von Bodelschwingh was forced out, they formed the Pastors' Emergency Federation, which enlisted more than a third of all the ministers of the Evangelical Church.

3. When this was dissolved by coercion and the activity of police spies, they looked to the Pastors' Fraternity of Westphalia to take the lead in protest.

4. They left the various Synods in protest and subsequently declared several Synods free from the National Church.

5. They appealed repeatedly to the Chancellor, to the President, and to other high officials, securing in a number of instances certain modifications.

6. They continued to preach and to write openly, accepting dismissal from their posts in many cases and in others resisting dismissal with the support of their laymen.

7. They resisted particularly the Aryan clause as applied to the Church and many undertook to show their concern for Jewish victims of Nazi policies.

8. Many found it necessary to flee from Germany, leaving all for conscience' sake.

In support of the universality and freedom of the Church in Germany the Churches in other lands have acted both individually and collectively. Their efforts have included the following moves:

1. Upon the outbreak of the storm in Germany, American, English, and Swiss Churches sent able representatives to confer with Church leaders in Berlin, to show their fraternal concern and to gain a firsthand knowledge of the facts.

2. The officials of the Universal Christian Councils made extensive and repeated visits for consultation and assistance.

3. The representatives of Churches in other lands felt it necessary to decline invitations to attend the consecration of the Reichsbishop whose policy they could not approve. He has not been consecrated.

4. The chairman of the Universal Christian Council conducted a prolonged correspondence with the Reichsbishop, to point out the critical views entertained by Germany's friends with regard to Church developments.

5. Archbishop Eidem of Sweden sent a personal representative to lay before the Chancellor and other high officials the protests of non-German Christians. Cablegrams from America, England, and other lands have registered the same point of view.

6. An American Church representative went unofficially to interview leaders on both sides of the controversy and talked for an hour with the Chancellor, pointing out the danger which lies in the policy of his government and of his party within the Church.

7. The press and information service of the Universal Christian Council has kept all lands intimately informed of developments in Germany, which has resulted in many individual approaches in the interest of the freedom and the purity of the Church.

8. American, English, and other Church leaders have again and again expressed their deep sympathy with the protesting pastors and given them strong moral support in many ways, including an official statement by the Federal Council of Churches and the American Section of the

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## A Review of the German Situation

By the Rev. Henry Smith Leiper, D.D.,

Executive Secretary of the American Section, Universal Christian Council for Life and Work

A brief review and summary of developments in the German Church situation may be in order so their significance can be appreciated. One needs to keep in mind three sets of facts: first, what it is that the Nazis are demanding of the Church; second, what the response of loyal Christians in Germany has been to these demands; third, what the Churches in other lands have been doing with respect to the situation.

I would list first what I may call "Ten Commandments" of Nazidom to the churches.

1. The Church shall be in all essentials one with the State in its purpose.

2. The supreme leader of the Church, as of everything else in the nation, shall be the head of the State—Adolf Hitler.

3. The Church shall not go against the will of this dictator in the choice of its highest officials.

4. The "leadership principle," supreme in the Nazi State, shall apply likewise in the

Church, the word of the Bishop of the Reich being the supreme law of the Church.

5. The selection of future pastors of the Church shall be in the hands of the leaders of Hitler youth, who shall say which students are to be admitted to theological training.

6. These future pastors are to come from only one race—the "Aryan."

7. They shall likewise come from only one party, the National Socialist.

8. The Church shall be no longer regarded—from a practical point of view—as supra-national and universal but as a distinctly German institution.

9. The Church shall support the campaign to eliminate from its own life and the life of the nation the race which produced its Lord and the writers of the Bible.

10. The God of the Church shall be officially permitted to be recognized in Germany only if he will salute Adolf Hitler.

To meet these intolerable demands the



Universal Christian Council for Life and Work.

The figures most prominent on the stage representing the struggle in the Evangelical Church today are Pastor Martin Niemöller, Baron Wilhelm von Pechmann, and Judge Jaeger.

Pastor Niemöller, leader of the protesting pastors, after arrest, release, reprimand, and official dismissal from his pastorate in the Dahlem Church, Berlin, was to have been replaced on April 8th. But he appeared in his pulpit as usual, the laymen of his church having insisted that the church would not be open to any other minister. Close on the heels of this successful defiance of the Nazi Reichsbishop comes the announcement that his dictatorship is ended, the decree which established it being set aside. A somewhat limited amnesty is granted to the many pastors who have been technically removed from office because of their resistance to Nazification of the Church.

Baron von Pechmann, one of the outstanding laymen of Germany, director of the Bavarian Commercial Bank and former president of the powerful German Evangel-

ical Church League, wrote the Reichsbishop on April 13th, announcing his resignation from the Church! He spoke of the reasons without evasion or circumlocution: "The time has come for more emphatic protests than words—for leaving a Church that has ceased to be a Church. It is no longer a Church when it has to be based on its supposed unity with National Socialism, continually proclaimed by you, and which is to be made the guiding principle of its essence and administration. Such an application of totalitarianism to religious belief and the Church means, indeed, nothing but sliding back into pre-Christian and anti-Christian absolutism."

Judge Jaeger represents the most determined element in the Church on the side of Nazi ideas and methods. He it was who held for a time the post of Commissar in the Prussian Church and whose policies forced Dr. von Bodelschwingh to retire as Reichsbishop. He has been added to the Cabinet of Reichsbishop Müller ostensibly to hasten the pacification of the Church; but his appointment will certainly only stiffen the resistance of men like Pastor Niemöller and Baron von Pechmann.

2:15 Publication Address—"Not I, but Christ in Church Literature."

R. R. Teeter

Music.

3:15 The Sunday School—Address—"Not I, but Christ in the Sunday School." M. P. Puterbaugh.  
Round Table—Dyoll Belote.

WEDNESDAY EVENING

7:15 Songfest.

Devotions—D. F. Eikenberry.

7:45 Sermon—"The Present, Satanic, World-Wide Movements to Destroy the Christian Church." R. Paul Miller.

Reading—Mrs. L. T. Black.

8:30 Address—"Not I, but Christ in Education." E. E. Jacobs.

THURSDAY MORNING

8:00 Simultaneous Sessions:

Ministerium—"The Need of a Revival of the Dunker Note in our Preaching." Geo. S. Baer.

W. M. S.

9:00 Conference Session.

Songfest.

Devotions—Samuel J. Adams.

9:15 Business.

10:15 Address—"Not I, but Christ in Missions." A. L. DeLozier.

11:00 Bible Lecture—"The Ministry of Christ." R. D. Barnard.

THURSDAY AFTERNOON

2:00 Songfest.

Devotions—J. Garber Drushal.

2:15 Young People's Hour.

"Not I, but Christ in Christian Endeavor." E. B. Niswonger, O. A. Lorenz.

"Not I, but Christ in the S. M. M." Helen Garber

3:15 Young People's Hour continued.

"Not I, but Christ in the Boy's Brotherhood." F. W. Shiery, R. D. Barnard.

"Not I, but Christ in Camp Buckeye." Tom Hammers.

THURSDAY EVENING

7:15 Songfest.

Devotions—Karl Garling.

7:45 Sermon—"Not I, but Christ in Personal life." K. M. Monroe.

8:30 Address—"Not I, but Christ in Church Ordinances." J. C. Beal.

FRIDAY MORNING

8:00 Simultaneous Sessions:

Ministerium—"Present Trends in Modern Theology." K. M. Monroe.  
W. M. S.

9:00 Songfest.

Devotions—Alvin Byers.

9:15 Business.

10:15 Address—"Not I, but Christ in Stewardship." R. E. Gingrich.

11:00 Bible Lecture—"The Return of Christ." Grant McDonald.

## ROANOKE, INDIANA

It has been a long time since the Brethren church at Roanoke, Indiana, has reported in the news columns of the "Brethren Evangelist." We are still holding the old fort and trying to press forward in the work of the Kingdom. Our problems are those of a minority church group in a small town in the time of depression, but we are not discouraged. If we cannot do things in the big, spectacular way, we are glad to do our best and be patient for future blessings. This church has been able to have



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a Great Correspondent*



### COOPERATIVE BRETHREN CHURCH, COLUMBUS, OHIO

The Cooperative Brethren Church of Columbus, Ohio enjoyed the blessings of a Love Feast Service on Sunday evening, April 15. A goodly number, for our small mission church here, surrounded the tables of the Lord and were strengthened spiritually by partaking of this sacred service. Elder John M. Stover officiated, being assisted by Rev. Morris Guthrie, Prof. R. A. Matter, of Dayton, Ohio, and the pastor.

Mother's Day was appropriately celebrated by special services both morning and evening. The front of the church was very beautifully decorated with flowers. A white carnation was given to each mother present as a token of the church's appreciation of Christian motherhood. The children and the young people rendered an excellent program to the evening to a well filled church. The children's program consisted of Mother's Day recitations and songs. The young people gave the musical, "The Mother of Your Heart."

The Sunday morning service of May 27 will be in charge of the Women's Missionary Society, of which Mrs. Retta Wilson is the capable president. Their program calls for talks by several of the women on the foreign missionary activities of both the Brethren church and the Church of the Brethren. At this time the Conference Offering, for the foreign missionary work of the Church of the Brethren, will be lifted. The offering for the foreign missionary work of the Brethren Church was lifted on Easter Sunday. Since we are a Cooperative church we try to do our mite for both brotherhoods and the people of our church respond splendidly to both.

Our Sunday school attendance has increased some over the winter months, the average so far this quarter is 70. We are

planning on having a Vacation Bible School in July, conducted by the pastor, D. R. Murray, and a corps of our faithful workers.

In his service,

D. R. MURRAY.

2892 Indianola Ave., Columbus, Ohio.

### OHIO DISTRICT CONFERENCE

Theme: "Not I, But Christ". Gal. 2:20.

First Brethren Church, Louisville, Ohio

TUESDAY AFTERNOON

Inspirational Conference Rally.

3:30 Songfest. Paul R. Bauman.

Inspirational Message.

Wm. H. Beachler

TUESDAY EVENING

7:15 Songfest.

Devotions.

Pastor's Welcome. A. E. Whitted.

8:00 Address—Vice Moderator, "Not I, but Christ." C. K. Sandy.

Music.

8:45 Address—Moderator.

G. C. Carpenter

WEDNESDAY MORNING

8:00 Simultaneous Sessions:

Ministerium—"A Building Ministry." C. A. Stewart.

Women's Missionary Society.

Sisterhood.

9:00 Organization of the Conference.

Songfest.

Devotions—G. W. Kinsey.

9:15 Business.

10:15 Address—"Not I, but Christ in Evangelism." C. A. Bame.

11:00 Bible Lecture—"The Person of Christ." J. Allen Miller.

WEDNESDAY AFTERNOON

2:00 Songfest.

Devotions. W. S. Crick.



a pastor during the depression period, something that many of our smaller churches have not done. The Roanoke Brethren are in peace and harmony which we know is well pleasing to our Lord. Most of our membership have been regular and loyal in their church attendance. We have a fine group of young folks, many of them high school graduates. They are very faithful in attending both church and Sunday school. They have a good Christian Endeavor society, and a fine Sunday school class. Prof. Bryan, the athletic director of the local High School is their Sunday school teacher. Our young people compose the church choir which is under the direction of Mrs. Myrtle Bois. At present, the Protestant Sunday schools of our town are in the midst of an increase campaign ending with a big union Sunday school picnic. Our school has shown a substantial gain the past month.

On May 14th, Brother L. V. King, pastor at Mexico, Indiana, came to us for a week's series of meetings. Brother King brought us fine Gospel sermons, and won the hearts of the people by his kindly consecrated personality. On Thursday and Sunday evenings, both the M. E. and U. B. churches dismissed their services and came to the meetings. The time of the meetings was all too short, but our people did not feel able to plan a longer period. Things were just beginning to show promise when they had to close. We are sure that if Brother King would have been with us another week or two the results would have been larger. The folks at Roanoke hope that Brother King can return some time and hold us a longer meeting. Any of our churches wishing to hold evangelistic meetings would do well to have Brother Lester to lead their campaign. We closed with our Love Feast on Monday evening with the best attendance during our pastorate. At this service Brother and Sister Webster Young placed

their membership with us. This is their old home congregation and we are glad to have them with us again.

S. C. HENDERSON.

#### STARTING ANEW AT CAMDEN, OHIO

The Brethren church building at Camden, Ohio, has been undergoing repairs the past several weeks and will open their doors, Sunday, June 3, for rededication with appropriate program. Rev. Sylvester Lowman is the new pastor, and under his efficient leadership the enterprise will be known as the Brethren Faith Tabernacle. It will be remembered that Rev. Lowman organized the church about seventeen years ago. He is building a residence on part of the lot.

Reported by J. C. McBride, who made a week-end trip from Ashland to the Miami Valley.

#### ALLENTOWN, PENNSYLVANIA CELEBRATES 36TH ANNIVERSARY

By Special Services and by Publication of Anniversary Booklet, in which the Pastor Writes

##### "OUR CHURCH"

Christian work starts with belief, and continues with the same grace as one of its prime motivators. No stand is ever taken for Jesus Christ till some one believes in him. No one adheres to or propagates doctrines that they do not believe. No one preaches to the lost until they believe the lost need to be saved and that something must be done about it. The Gospel is not preached to them except by those who believe that the Gospel is the only hope for the lost.

Our church started because some one believed in something. It was this way. Miss Katie Harley believed that God means for his people to be baptized by three immer-

sions in the names of the three persons the Trinity. She believed it enough to go to Philadelphia in order to have it done. Elder I. D. Bowman baptized her and she turned and believed in triune immersion strongly enough that she gave her influence and work toward arranging for that doctrine to be preached in Allentown. The date of her baptism was November 15, 1895. In 1896 the use of the Baptist church on North 12th Street was secured for two nights as the visible result of those two services and two professions. In February of that year another meeting was held, this time in the English Baptist Church at Sixth and Chestnut Streets, when the two applicants of the previous meeting were baptized. Shortly after this six people, members of the Germantown Baptist Brethren Church at Springfield, Pennsylvania, decided to cast their lot with these three and they, with Peter Kauffman who also joined at this time were baptized by Elder I. D. Bowman. In the Spring of 1896 a revival of three weeks' duration was held in Runk's Hall on North Seventh Street. Elder I. D. Bowman was the preacher. There were a number of additions by baptism and relation. Just following this meeting the growing congregation held its first communion service. There were twenty-one communicants at the table.

In September, 1897, a temporary organization was effected at a meeting held at the home of Mr. M. S. Harley, this congregation was organized as a branch of the Brethren Church in Philadelphia, all of twenty-one members of the congregation actually members of the Philadelphia church. On October 4th of this year a new congregation purchased, at the cost of \$1,000 the building lot upon which the present church stands, and in February of 1900 they contracted for the erection of the present edifice and the furnishing of it at a cost of \$2,500. This building was dedicated

## Elder A. L. Garber Celebrates Sixty Years in Ministry

This is written in response to the kind request of our Brother Editor, about our sixtieth anniversary as a minister in the Tunker Brethren Church.

The pleasant weather of the evening of May 27th was a challenge to go to the evening service of the College Brethren church as celebrating our sixtieth year as a preacher.

Our pastor, Brother Belote, came and greeted us and we spoke of coming to celebrate our anniversary of our first sermon. He chose to make the fact public in his discourse and in turn our alert Editor requested that we write about it for The Evangelist.

A bit of history may be interesting to readers. I was baptized June 1, 1872. Sunday, June 2, the first Dunkard Sunday school was organized in the region of southern Richland and northern Knox counties, Ohio, and I was elected superintendent.

On March 4, 1874, I was elected to be a minister by the congregation then known as the Leedy Brethren and on the last Sunday in May preached my first sermon.

January, 1876 I published the first issue of a little 4-page leaflet with the name of The Christian Guide and drifted about some, preaching with my uncle ministers and spent some time reading in The New York



Elder A. L. Garber

Astor Library to find out some things in church History.

In 1883 or 1884 the Leedy Churches became a part of the then Progressive Dunkard Church, now The Brethren Church.

I came to Ashland in 1883. I came to Ashland to be foreman under Editor Holsinger in the Evangelist office. In 1884 Elder E. L. Yoder and I bought Holsinger's half interest in the paper and later I bought his interest, and then I was in the publishing affairs of the Church fully. This tied

me up with the College and I shared a lot of the agony it had in those days. Next the College struggle made it necessary to be Minister of the College Church for about five years.

The vital testimony of my sixty years as a minister in the name of Jesus is what he has been with me and my shifts in life were dictated by him. But I did not discern this for many years after he drew me from my planned career of life.

Now I want to laud the Name of Father in heaven and Jesus who has made me glad and kept me in humility. I used me in a much larger service than I can tell about.

Brother Ministers, do not be afraid to speak boldly for Jesus and his Salvation by the Holy Spirit. You have the burden of the Gospel Church and the fullest justice among the denominations. If any speaks to you about the baptismal question, tell them that a good number of membership of the Ashland Brethren Church have it.

Preach the Gospel to sinners and let troubles about Modernism and Fundamentalism take care of themselves.

The Lord grant that there may be a Sixty Years ministers in The Brethren Church.

A. L. GARBER



May 15, 1898 and the dedication service was followed by a protracted meeting the result of which was six additions, five by baptism and one by relation. On May 22nd, one week after the dedication a Sunday school was organized. The attendance on that day was 35. The following were elected officers of the new Sunday school: Miss Alice Harley, Superintendent; Mr. M. S. Harley, Assistant Superintendent; Mr. A. S. Kline, Secretary; Mr. John Roth, Treasurer; Miss Kate Harley, Organist.

On the 29th of October, 1899, this congregation organized as an independent church to be no longer under the care of the Philadelphia church. The following officers were elected: Elder, I. D. Bowman; Deacons, William Yoder and Alice Harley; Secretary, Q. R. Musselman; Treasurer, A. S. Kline; Trustees, A. S. Kline, M. S. Harley, Q. R. Musselman, John Roth, and Henry G. Landis.

These and the rest of the congregation continued in the work because they believed in the Lord and in his doctrine, and the church they labored to found still lives and still has supporters in its membership who believe something. Not only triune immersion do they believe. They still believe that the Gospel is the only hope for the lost, that the blood of Jesus is an essential thing in the Gospel, that it is necessary to repent, that the one who doesn't live a godly life is not saved, that the heathen need our help, that there is a hell, a devil, and sin, that there is a Heaven prepared for the saved, that Jesus will come soon, and those who believe these things believe them strongly enough to work for their faith. May God stir every heart in our church to believe as the founders of our church believed.

P. M. NAFF.

## Hitherto Hath the Lord Helped Us

1 Sam. 7:12.

Synopsis of Sermon by Pastor at Anniversary Celebration.

Progress is a prime objective in every activity of life. Commerce should show a balance on the profit side of the page. Educational institutions should produce graduates who make a success of life. Churches also are expected to and should progress.

Business houses have their books audited by experts and the exact results of each year's business is shown in the medium of dollars and cents of profit or loss, and of pounds, or gallons, or cases, or other units of manufactured products.

But who can audit the books of our church, or of any church? The gain or loss of members can be shown. The moneys received and disbursed can also be accounted for. But who can show how many of those received as members were actually saved? Who can tabulate and appraise all the forces which combined their power to bring each one to saving faith in Jesus and then tell how many of these forces were exerted by our church? Who can calculate the effect of a dollar given, for example, to foreign missions, or the effect of a godly life? On the other hand, who can calculate accurately the power for evil of the lives of the unsaved church members? Who can subtract the bad effects from the good and show the power that the church wields in the community? Besides all this there are many things which affect the power of a

given act which must be taken into consideration, such as the spiritual condition of the doer of the act, the attitude toward God of those who should receive the results of that act. No one can tell the power of a penny, of a prayer, or of a godly life in any given community, much less in each of the many communities of the world. The same is true of preaching, of printed matter, of personal work, and of every means of evangelism that we have.

None of us can fully know in this world the results of our individual life or of our church, therefore, we should be very far from judging each other. By and by the Lord will bring to light things of which we knew nothing and a just appraisal of each life will be made. At that time we may find that the life we condemned in this world won a greater reward than our own. There is too much to be considered for us to be judges.

But the progress of our church is not entirely hidden from us. We can make a sort of general comparison of the state of our church today with its state yesterday. This is I think permitted for our good, and should be used for our profit. Never should it be used as a basis for judging the other fellow. If it seems to us that ground has been lost this is a valuable warning to us. If we begin to seek among the other members the one who is responsible for the loss then we will lose the benefit of the warning however. The thing to do is to see to it that we work the harder, sacrifice a bit more, pray more earnestly and constantly, encourage and help others more. If all do this the lost ground may be quickly regained. And if the cause of failure be open to the eyes of all, then let each be sure that he or she does not add another failure to the one already hurting the work. Suppose one member has failed by a fall into some sin. That is one failure. Suppose one who has been injured by that sin will not forgive. There are two failures. Suppose another gossips about it. Three failures. Suppose another forgets that the damage done to Jesus by this sin is the only damage great enough to be worth considering. See how we build a great stack of sins on top of one sin when it appears in the church. Why did we not pray for that one who fell, forgive him, encourage him to renewed faith for victory, and remember that Jesus is the only one really damaged. After all he is the only really important person in our church.

Yes, we need to watch ourselves to see that we are helping the progress of our church in every way we can. Hitherto hath the Lord helped us. If we have made progress it has been because of his help. If our progress has been great it has been because many have lent themselves to be used freely by the Lord. And if our progress has been little it is because too many have failed to be yielded to him. The work is God's as all well know and it follows therefore that the progress we hope to make must be in doing his will. Now if we hinder his will for his church by our unyieldedness our progress will necessarily be retarded.

Let us then not forget that the details of our work are too many for us to be safe in judging each other, that we can, however, by a general comparison perceive progress or failure, and that we each have an individual responsibility to God to see that we are wholly yielded into his hands to be used of

him as an instrument of progress, and that our yieldedness forbids us to consider any effect our brother's or sister's fault may have upon us, and commands us to strive to right the wrong in a spirit of meekness lest the damage done to our Lord should grow larger. If we all do thus then the point to which the Lord has helped us by next Anniversary Day will mark a truly great progress.

P. M. NAFF, Pastor.

## HE'S COMING TOMORROW

(Continued from page 2)

love him sincerely," she said softly.

Suddenly again, we stood in a lonely room where a woman was sitting with her head bowed forward upon her hands. Alone, forsaken, slandered, she was in anguish of spirit. Hard, cruel tongues had spoken her name with vile assertions, and a thoughtless world had believed. There had been a babble of accusations, a crowd to rejoice in iniquity, and a few to pity. She thought herself alone, and she spoke: "O Lord! I am a monster unto many; but Thou art my strong refuge."

In a moment the angel touched her. "My sister," she said, "Be of good cheer. Christ will be here tomorrow."

She started up, with her hands clasped, and her eyes bright, as she seemed to look into the heavens, and said with rapture:

"Come, Lord for Thou knowest me altogether. Come, my Redeemer, in Thee have I trusted; let me never be confounded."

Again I stood in a brilliant room, full of luxuries. Three or four fair women were standing pensively talking with each other. Their apartment was bestrewn with jewelry, laces, silks, velvets, and every fanciful elegance of fashion; but they looked troubled.

"This seems to me really awful," said one, with a suppressed sigh. "What troubles me is, I know so little about it."

"Yes," said another, "And it puts a stop to everything! Of what use will all these be tomorrow?"

There was a poor seamstress in the corner of the room, who now spoke.

"We shall be ever with the Lord," she said.

"I'm sure I don't know what that can mean," said the first speaker, with a kind of shudder; "It seems rather fearful."

"Well," said the other, "It seems so sudden—when one never dreamed of any such thing."

"It is enough to be with him," said the poor woman. "Oh, I have so longed for him!"

"A great gulf," again said the angel.

Once more we stood on the steps of a Gospel meeting house. A band of the Lord's own servants were together, gathered out of different churches, missions, and assemblies of Christendom. "It's no matter now about those old minor issues and differences," they said. "He is coming, Christ, our Redeemer, Prophet, Priest and King." And hand in hand they turned their faces toward the morning light as it began to faintly glow, and I heard them saying together, with one heart and voice:

"Come, Lord Jesus, come quickly!"

Note—The above article by Mrs. Stowe has been published in tract form by R. I. Humbert, Martinsburg, Pennsylvania, and sold at 10c per dozen, 50c per hundred.



### THE WORLD'S RIVERS

The Tiber is only 230 miles long.  
The world-famous Orontes is only 240 miles long.

The Zambezi, in Africa, is 1,800 miles long.

Slow rivers flow at the rate of three to seven miles per hour.

Twelve creeks in the United States bear the name of Rhine.

Every ancient city of note was located on or near the sea or a river.

The Ganges is 1,570 miles long and drains an area of 750,000 square miles.

The Hudson River from its source to the ocean is 400 miles in length.

The branches of the Mississippi have an aggregate length of 15,000 miles.

For over 1,200 miles the Nile does not receive a single tributary stream.

The River Jordan has its origin in one of the largest springs in the world.

In islands of too small size to have rivers, creeks are dignified by that name.

The Connecticut, the principal stream of New England, is 450 miles in length.

During a single flood of the Yangste Kiang, in China, 600,000 people were drowned.

The most extensive protective river works in Europe are at the mouth of the Danube river.

The Rhine is only 960 miles long, but drains a territory nearly double the area of Texas.

The Irish, in Siberia, is 2,200 miles in length and drains 600,000 miles of territory.—*Selected.*

### TAXING DIVORCE, OR TACKLING IT?

I see that some folks who read about Hollywood and its divorces think that a tax on divorces would be a good thing—ten per cent of the offender's income on the first, twenty per cent on the second, and so on up. By and by it would be a pretty stiff tax.

We don't have any tax on divorce in our town, but we have something even betetr. We believe it is better to tackle an evil than to tax it. We have tackled the divorce problem indirectly, by what you might call our way of living.

Ours is a Church and Sunday School town, and that helps a lot. Divorce does not come easy to church folk. Their philosophy of life is not the runaway kind.

They feel, sometimes without understanding why, that divorce is the last resort, not the first, and that life, for divorced people, might be harder for all concerned than it is for the same people if they hadn't broken away.

And we have many people who went to small Church colleges, where they met their life partners. Naturally, they send their children to similar schools.

I can't give positive statistics, but in our town we are pretty sure that Church college matches which end in the divorce court are few and far between.

Another part of our insurance against divorce is that most of our folks have to work steadily for their living, and at jobs that call for real partnership between husband and wife.

If we were a movie-making folk, with all the feverishness and folly and one-sidedness that movie making seems to call for, I don't know that we'd be any better than Hollywood.

Or if our men were scramblers for profit

in businesses not directly related to human needs, and if our women had so little to do that bridge would seem to them the only alternative to being bored to death, we might go in for divorce in a big way.

I could name other preventives of divorce that our town uses, but they are no more magical than these.

Taxing divorce doesn't seem to me such a bright idea; our people have a more workable one, although I know some folks would see nothing exciting about it.

It is a mixture of reverence, team work, and self-control. Its chief virtue is that it works; and no tax collector is needed to keep it in operation.—Justice Timberline.

## OUR LITTLE READERS

### THE LITTLE PIG

In a nice, clean pen with a warm little house lived old Mrs. Pig and her little pig family. Every little pink pig had a little curly tail and a sharp little nose, but one little pink pig had a small black spot just back of his ear. He was called Spotty.

Mother Pig found Spotty a difficult child to manage. When she called, "Come, children, Farmer Brown is bringing the pail of nice warm milk," the four other little pigs trotted up to the trough and poked their noses in and drank as little pigs should. But Spotty pushed and shoved and squealed and put his foot in, which was very bad manners indeed.

When dinner was over, Mrs. Pig said: "Come, children, it is time to lie down in the nice clean straw and take a nap, for little pigs grow when they are asleep." But Spotty lagged behind and was the very last one in. Then he walked over his little pink brothers and sisters to get close to his mother's big warm side.

One day he refused to take a nap at all, but went up and down beside the fence, poking his sharp little nose into cracks and holes. At last he found a place where he could see under the fence. Then he found that by pushing and scrambling he made the hole larger. He wriggled and squeezed and pushed until his fat little body slid through.

How lovely it was out in the world! The sunshine was warmer and the breezes softer than he had known. The clover blossoms were sweet along the lane, and down at the foot of the hill he saw—what did he see? It looked like a patch of the sky. He trotted right down to find out about it.

When he came to the edge he looked in and saw a little pig about his own size. He walked right in to be with that other little pig, but for some queer reason that other little pig was gone. He found himself all cool and wet, so he came out and went on up the hill. I am thinking he must have looked like a mud pie on four little fat legs.

At the top of the hill he came to another fence with a hole under it. Once more he pushed until his fat little body slid, wriggled, and squeezed through.

This time he was in the orchard. The sun peeped through the wide-spreading trees, the bees hummed, and the butterflies sailed overhead. Altogether it was a wonderful place for a little pig to venture in. After a time he came to the old yellow harvest apple tree. Do you know how yellow harvest apples smell when they are just

ripe enough to fall? Anyway, it is a very special smell and very delicious. Spotty tried one. It tasted better than it smelled. He ate another and another and ever so many others.

Then he began to feel very dull and very, very sleepy. "Well, I have had a beautiful time, but I think I had better go back now."

When he came to the fence, he had some trouble finding the hole; and when he found it, that hole looked much smaller than it did before. He put his nose in, and he wriggled and squeezed and pushed, but his fat little body would not go through. So he squeaked and squealed, "Wee! Wee!" until he had no breath. Then he rested some, and then he began again. So it went through the long afternoon.

When Farmer Brown came up from the fields at night, he stood at the barn door and said: "I think I hear a pig squealing." Then he took care of the big, tired horses and came out again. "I'm sure I hear a pig squealing," he said, so he visited Mother Pig and found that Spotty was missing.

When Farmer Brown found the little runaway pig squeaking and squealing under the orchard fence, he pulled him out by the tail and carried him home and dropped him into the pen. Poor Spotty was too tired to complain of his tummy ache, so he snuggled into his straw and slept till morning. When he got up he ran right out to his hole under the fence, but Farmer Brown had found it too. He had filled it with a good-sized stone much too hard and heavy for little pink noses, and Spotty had to content himself with one adventure.—*Christian Observer.*

## ANNOUNCEMENTS

### PASTOR WANTED

The church at Flora, Indiana, is seeking pastoral aid after September 1, 1934. Any pastor desiring to change fields, please write to Esther Roskusky, Flora, Indiana.

### INDIANA CHURCHES

Any church of the Indiana District failing to receive its credential blanks, please notify me at once and other blanks will be forwarded.

FRANK GEHMAN,  
R. R. 3, South Bend.

### NOTICE TO ALL OHIO BRETHREN

The time of our State Conference is about upon us. The date is June 19-22. The place is Louisville, situated about six miles east of Canton in northeastern Ohio. We are planning for a large gathering of Brethren. Louisville is noted for her beautiful streets and good cooks, I can vouch for the latter especially among the Brethren. Your physical needs will be cared for and we trust the spiritual feast will be such that all will be edified and made ready for a better work in the year ahead if the Lord tarry. Louisville is easily found. Get your road map and find Canton which is located on National Route 30—when you reach Canton go north to 12th and east to Louisville. I feel there is nothing more to be said. Remember that every Ohio Brethren should be headed for Louisville June 19th. The program begins in the afternoon of that day, be present for the opening session.

ON TO LOUISVILLE.

A. E. WHITED, Entertaining Pastor.



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1934

# THE BRETHREN EVANGELIST



EDUCATIONAL  
DAY  
Will be  
College Loyalty  
Day

— — —

EVERY CHURCH is asked  
to prove its loyalty by giving  
its portion on June 17

— — —

IF WE FAIL----but  
we must not, we dare not,  
and by the grace of God,  
we will not.

In FAITH and SACRIFICE  
we will win.



# How May a Christian Use His Leisure

By William A. Rich

Some years ago, I pledged two hours a week to personal evangelism, my preference being to labor among foreign-speaking people. Somehow these respond more readily than others to my humble approach. I think I had the leading of the Holy Spirit in the matter, and it has been so proved in scores of instances.

My afternoon leisure has offered me an opportunity to do this work, especially in the distribution of literature to the patients in our General Hospital. I have gone from cot to cot speaking cheerfully, and offering a simple gospel message printed in the language of each patient.

## A Student Inquirer

One day I came to the cot of a young college man who greeted me with a broad smile as he looked at the tract I handed him, and said:

"I am not interested in such literature. I am an atheist."

Now, I had dealt with such persons before, and therefore I replied,

"Perhaps you are like a certain acquaintance of mine who says he is an atheist because we Christians do not follow our Lord and Saviour as consistently as we should."

"Exactly the reason," said he. "I would be a Catholic or a Protestant, a socialist, or almost anything if I could be genuine and have the privilege of associating with people who are also genuine—just what they claim to be."

He was evidently sincere and a seeker after truth. Therefore with assurance of the Holy Spirit's guidance, I told him of Jesus Christ who also had little patience with mockery and sham. I told him that hypocrisy had the strongest condemnation from our Lord, and I said to him that if he had fellowship with Jesus Christ and his true followers, his ideal would be fully realized as he and they would then be traveling the same road.

I then left him a little book which has brought conviction and salvation to millions of honest seekers like himself. I asked him to read it slowly, assuring him that ere he concluded it he would find that he was not an atheist after all. The book was the Gospel of John.

He promised to read the Gospel, and then surprised me by asking if there were any charge for it, or if I would accept a small contribution? I said no, that I had an occupation by which I was able to earn my living. He then pressed me to accept a contribution from him because my visit had brought to his mind a new life whose leading he proposed to follow.

## Homesick for Her Own Language

On another occasion a woman of middle age and with a motherly face interested me very especially. She occupied a cot like the others, but apparently was not suffering pain. But that which interested me so much was her remark that she had not seen anything in her language since she came to this country. Therefore I handed her a copy of the Gospel of John in Flemish. She could not believe her eyes at first, but after reading a few lines, she was delighted to find that they were in her language and the first of her mother tongue which she had seen in print in twenty-six years! How

homesick she must have been many times during that long period!

The children's ward in a hospital offers many opportunities for contact with parents who, not being able to read English, are without invaluable information concerning the rearing of their little ones. The Metropolitan Life Insurance Company donated health literature in several tongues, which I formerly used and gave to mothers of puny or defective children, and who found them priceless and were profuse in gratitude. This supply I regret has now ceased, owing to the necessary curtailment of the company's budget in these strenuous times. Bible stories on picture cards always make a strong and happy appeal to the children, and the parents also are glad to have a stranger give such friendly attention to

## THROUGH A GLASS DARKLY

*"The secret things belong to God".*

*And so, since it was meant  
That faith should soar while reason gropes,  
I've learned to be content.*

*"The things which are revealed belong*

*To man." I busy me  
With truth this finite mind can grasp,  
And leave the rest to Thee.*

*"Blessed are they, who, seeing not,*

*Yet have believed." Dear Lord,  
I give this restless mind to Thee,  
And take Thee at Thy word!*

—Martha Snell Nicholson, in  
Long Beach Church Bulletin.

them. Many times are such parents reached with gospel messages through contacts originating with children in the hospital.

Christian people in evangelical churches are praying sincerely for a revival, and sometimes I think that Satan induces us to continue praying when we ought to be doing something in the nature of a revival. God's Word says,

## "Arise, Go Forward!"

The day of Pentecost was marked by bold and effective witnessing after the tarrying in prayer. Conversation with men then as now, was not a difficult task, but a pleasure. Therefore, if we are desirous of a real revival, let us try that plan.

In my city there are about twenty-five so-called evangelical churches, nearly all of which are making a struggle for existence. Shows, dances, suppers, bazaars, and many other such things are being held to raise finances. Again and again we hear it said, "We must do something to keep our young people."

But the Church was not formed "to keep" people, but rather to send them out to bring in other people.

If we are to have a revival we must employ God's method, and not our weak and beggarly notions. Witnessing a good confession and making it the habit of us all—office bearers or lowly members of the Church—will bring about results similar to those we learn of in the apostolic days.

Admitting that Satan makes the path

thorny at times, nevertheless, I persist trying to be a good soldier of Jesus Christ without thinking of furloughs, for he has said, "Lo, I am with you alway."—Moon Monthly.

## THE BETTING BILL

The second reading of the betting bill will be taken on April 24 (in England). The bill, since it interferes with powerful interests, will be hotly opposed. It does away with the tote at dog-race meetings. It limits the number of such dog-races, and provides that in a given licensing area these races shall be on the same day. The bill is strongly opposed to the legalization of big national lotteries, such as the Irish sweepstakes. It makes newspaper competitions illegal unless success in them depends "to a substantial degree" upon the exercise of skill. It is easy to forecast the time when the time courts will be occupied with the discussion of the word "substantial" (but it will probably be more sharply defined in committee).

The main distinction made by those who bring forward the bill is this: whether or not I gamble, on one side of my action alone am responsible and the law cannot check me; but if I exploit the gambling tastes of my fellow-citizens for my own profit, then I can and should be restrained by the law. "In the eyes of the state individuals possess no cast-iron right to enrich themselves by inciting or exploiting the gambling habit in others." The growth of the gambling industry makes it essential that the law should intervene and it is idle to exclaim that in so doing it is taking from men their liberties. The government stands on strong ground and if it does not bow to the interests it will see this bill made law.—An Exchange.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## Educational Day---A Task and a Responsibility

Educational Day brings to us a very urgent task and responsibility. It has regularly been supposed to do that, but this year it sets before us a job with a command—a job that simply must be done and must be done promptly. It is one that we ourselves must do, no one will do it for us, and it will take every one of us to succeed in it. The thing we have got to do is to put our college back in the list of accredited institutions. That is the whole story in brief. And that is all we should need to say, if we really understood the situation, but we do not.

Ashland College was in the North Central Association of Colleges and Secondary Schools, placed there by the gifts and prayers of our people, under the aggressive and capable leadership of our college officer, and the achievement of that end was heralded among us as a great victory, which it indeed was. But we treated that educational advancement as the good citizens of our land treated Prohibition,—we let it alone, foolishly thinking there was nothing more we needed to do about it. We were told at the time that such and such an amount would be needed in the way of annual gifts to make up for what we lacked in permanent endowment, but we seemed not to have gotten it, or else we forthwith forgot it. At any rate, we almost immediately began to neglect our obligation and our Educational Day offerings dwindled steadily to a mere pittance. The college authorities have been warning us, but under the stress of financial conditions we gave no heed. Now we find ourselves jarred awake to the situation and being driven by outside agencies to do the thing we ought to have done voluntarily for the sake of our school's welfare.

There can be no question about the necessity of our putting forth the most strenuous and heroic efforts to get our college back in the association of standard schools. Its continued existence depends on it. Without such membership it will neither be able to do full fledged college work, nor to attract students. Young people will not be drawn to a school that is unable to guarantee that its work will be recognized and given credit elsewhere. It must be made to meet the standards. To lose our school would be to suffer an incalculable loss, one that would reach out into every department of our church's life.

The time to put our college back into the North Central Association is now. If we do not come forward immediately with the necessary funds so as to enable our college leaders to make the required corrections promptly and apply for re-admittance at the next session, the difficulties of regaining membership will be multiplied. Moreover, our school will lose rapidly in prestige if it is compelled to remain out more than a year, and it will be hard to get back the confidence of the people. But if we meet the need promptly while people are expectant the loss will be small. These are hard times, and it may not be easy for us to give generously, but the college cannot wait for a more propitious season, and it is the Lord's work that is at stake, therefore we can afford to sacrifice to meet this need without delay.



OLD COLLEGE HOME

*Old Ashland Dear, with voices clear  
To thee we life our loyal song;  
Old Ashland U, Old Ashland true,  
Life's dearest mem'ries round thee throng;  
Close to the Purple and the Gold  
The hearts of youth will fondly cling;  
And every heartstring will enfold  
Around Old Ashland as we sing.*

### CHORUS

*Old College Home, Old College Home,  
The years may stray and fade away;  
But faithful true, to Ashland U  
Thy sons and daughters will remain.*

*Old Ashland stands with beckoning hands,  
Her dark pines breathe the songs of yore;  
They weave anew the old dreams true,  
Of those who Ashland's banner bore;  
The golden haze of student days  
Hath power to charm where'er they roam;  
And often still their fancy strays  
Back to the dear Old College Home.*

—Frank Lambert, '18.

Then let us bear in mind that the task is our own and no one else will do it for us. It is our college, set for our special service, and it is ours to support it. It is true that it has a local constituency for whom it has rendered and is rendering a very real service, which involves a corresponding responsibility. And it is to be said for those who are its local constituents, that they are and have been supporting it right well, because of their proximity. But to most of us it is not the nearest and most convenient institution of higher education, it is related to us by the higher and holier bonds of religious faith. It stands for a body of doctrine that we hold sacred, for a spirit and attitude we call Brethren, for a religious heritage that is priceless. It is ours by right of possession and direction, and ours is the right and responsibility of maintaining it in efficiency of service.

This task can be done, and done right, only by the cooperation of all. It is too big a job for a few; it will take us all, each and all doing their part, to maintain a college. Both the times and the task require that every one of us shall do his part. One hundred per cent and continuous loyalty is our greatest need. That will ensure success not for a day or a season but for years to come. Our weakness is that so few of us do anything and we do it so inconsistently. We are too prone to be spotty in our support of

church institutions. One appeals to us and we are enthusiastic about it. Another doesn't mean so much to us, so we pass it by lightly or ignore it altogether. Sentiment inspires our gifts and not reason and right. Consequently our gifts what we make, are poured all into this or that favorite channel, while the others receive neither gift nor interest from us. That does not make for well-rounded development in church life and work. It does not build with strength for the future. No chain is stronger than its weakest link, and the church's future is not more enduring than its weakest pillar or supporting column. We must not neglect the pillar of education—none of us. It needs the united support of all. We repeat, one hundred per cent loyalty is our greatest need, and that will meet our present emergency.

## Youth and the Alcohol Habit

A little while ago the Roosevelt administration took steps to bring millions of gallons of foreign distilled spirits and wines into this country each month and to boost domestic production by 44 millions annually. The administration believes this will lower retail prices so that a larger number of people, especially those with little money, will quench their thirst more freely. They must get more people to drinking so as to get more revenue for the government and the liquor magnates. It may cause a few thousand more wrecked homes and a few million more debauched lives, but what of that, the revenue must be had, little matter how.

The most significant and alarming thing about the whole liquor



program is that the vast increase in the number of drinkers that they want, must come from the young people of our land, as everybody knows. It is all being arranged so as to make it easy for them to get the liquor and to cultivate a taste for it. Youth is the habit forming time of life, and so it has been a strategic move on the part of those who are putting the liquor traffic across, to make the drink so readily accessible and so seemingly respectable, and consequently so tempting. But what of the youth? Does not the situation call for extraordinary efforts on the part of those who are leading in righteousness to fortify young people with temperance habits, especially by pledging them to total abstinence from intoxicating drinks?

The critical importance of the years of youth is brought out by the fact that experience has shown them to be the period above all others for the forming of the alcohol habit. Of 259 alcoholic patients questioned in the Bellevue Hospital in New York, 68.5% began to drink before twenty-one years of age. Of that number 6.5% began to drink before twelve, 23% between twelve and sixteen years and 39% between sixteen and twenty-one. If the young people can be saved from forming the drink habit the liquor traffic will eventually die from lack of support and the future sobriety of our land will be guaranteed. Temperance instruction and pledging them to total abstinence will help.

Not only is the drink habit largely formed in youth, but it is largely due to social drinking. Out of 246 alcoholic patients at the Bellevue Hospital giving reasons for beginning the drink habit, 52.5% attributed it to the social glass; 13% to troubles; 9.3% to the medical use of alcohol; 7% to their occupation; 7% were taught to drink; 3% claimed their beginning was due to being out of work; while a small portion were unable to point to the cause of their beginning. Certainly this large percentage of alcoholics who traced their drink habit back to the social glass ought to be a warning to parents and leaders and teachers of young people, in secular schools as well as in Sunday schools, to do everything possible to discourage social drinking. Parties at which liquor drinking is permitted ought to be absolutely tabooed by our right thinking youth. There needs be built up a sentiment against the respectability and the propriety of the social glass. A long step towards this end can be taken by encouraging young people to pledge themselves to abstain from all intoxicating beverages and by strengthening them in their resolve by temperance instruction.

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## EDITORIAL REVIEW

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A revival is in progress at Smithville, Ohio, where Dr. G. C. Carpenter is pastor, with Brother Ray Klingensmith as the evangelist. Pray for the success of this meeting.

There will be a paper next week dated June 16th, but for the week following that, for the date of June 23rd, there will be no paper published. As most of our readers know, we publish fifty numbers in a year, one week is missed in the first half of the year and one in the second half, usually at General Conference time. Any necessary announcements for next week's paper should reach the office not later than Monday noon, June 11th.

The Indiana district conference program is to be found in this issue. The date is June 19 to 21 and the place of meeting is the Corinth church, at Twelve Mile, of which church Brother L. V. King is pastor. Brother Frank Gehman, the secretary and statistician is still calling for statistical reports. Brethren Porte and Lindower are moderator and vice moderator respectively. The program and the entertaining church deserve a good attendance.

It is fitting that tribute should be paid to the memory of Miss Edna Patterson, deceased missionary from Africa, by her pastor, Brother A. V. Kimmell, and by the secretary of the Foreign Board, Brother Alva J. McClain. Their words are to be found on the Mission page, where they belong. For if ever a young life was given heart and soul to the cause of missions, and willing to make any sacrifice to do service on the field, it was Miss Patterson. And her very passing constitutes a mighty appeal for great zeal in the cause of world evangelization.

Dr. C. F. Yoder, senior missionary on our South American field, writes of progress in the two mission stations under his care, Almafuerte and Rio Tercero. At the former place they have a nice

church and parsonage and the attendance at the preaching services and Sunday school is encouraging. At Rio Tercero another new mission, they worship in a hall, but the attendance is good. Much attention is being given to Bible instruction and training in Christian ideals at both places, and the prospects are bright.

Upon the return of Prof. McClain from his trip to the East, he informed us of the passing of Mrs. Coleman, wife of Rev. Frank Coleman, pastor of our church at Hagerstown, Maryland. Her departure occurred on May 19, 1934 and the funeral was held on May 23rd, in charge of Prof. McClain, who will supply us with an obituary at an early date. We deeply sympathize with Brother Coleman and his family in their sorrow and we know they have the sympathy and prayers of the brotherhood in their loss.

Brother A. J. Ramey of Manassas, Virginia, in a communication to the editor says he preached on May 27th at Copp's Chapel in the Blue Ridge Mountains, filling Brother G. W. Chamber's appointment. Quoting, he says: "I found good crowds, fine behavior and fine people. I wish we had the means and time to carry the 'Good News' over the mountains and down the valleys, where there are many hungry hearts and good opportunities." Truly the "harvest is white and the laborers are few" in every field; "pray ye, therefore, the Lord of the harvest, that he will thrust forth laborers into his harvest."

Our correspondent from the First church of Long Beach, California, speaks with pardonable pride of the record which that church establishes this spring—that of graduating five young men from the Seminary and ordaining them into the ministry of our church. Added to this, three other young men, not members of our church but sons of Brethren families, bring the offering of that congregation to the Christian ministry to eight young men in a single year. It is a unique record in the Brethren church, and we would likely have to go among the really large churches in other denominations to equal it.

Brother Arthur D. Cashman writes to the editor of the progress being made in his effort to lay the foundations for a Brethren work in Glendale, California, and we are sharing with our readers portions of that letter. They have rented a roomy store building and had their opening on May 13th, with 150 people present at the special afternoon meeting with Brethren Polman and Ogden as the special speakers. At the regular merged service on May 27th, the attendance was 57. They have set as their goal, 100 in attendance by the time of their district conference in July. Pray for this work and its sacrificing pastor and his wife. They are doing a noble work.

We are featuring two young people's training camps this week, the Buckeye Camp to be held at Erie Side, Ohio, June 25 to July 1, and Juniata, near Johnstown, Pennsylvania, June 26 to July 7. The Ohio leaders have provided us with a cluster of pictures, which will help our young readers to visualize the beauty and fellowship to be enjoyed, not only there but at any of the camps. These young people's camps constitute a very fine and forward-looking piece of work and our leaders promoting them are to be congratulated for their foresight and aggressiveness. They deserve the hearty co-operation of local church leaders and parents. Young people who are eligible in the several districts should make a strenuous effort to take advantage of these opportunities where at all possible.

Dr. Charles A. Bame, Sunday School Editor, is helping out for ten days in a revival at Clay City, Indiana. The meetings were begun May 27th by the pastor, Brother Bertram King, who carried on alone until Dr. Bame was able to leave his editorial work. Prayer is requested for these meetings. From Clay City Brother Bame will go to Ames, Iowa, where he has been invited to give the fellowship address at the Church of the Brethren Conference, meeting at that place June 13 to 19. As chairman of the Fraternal Relations Committee, Dr. Bame expressed himself as highly encouraged at the fine spirit of brotherhood and cooperation that he finds being manifested on the part of the Church of the Brethren leadership. It will be recalled that announcement was recently made in these columns of a meeting of our Fraternal Relations Committee with a like committee of our Sister church at Ashland, and as a result of that meeting, we are informed, our committee expects to be prepared to report at our National Conference, definite proposals that point in the right direction.



# ASHLAND COLLEGE--SEMINARY and the North Central Association

By C. L. Anspach, Ph.D.  
Dean of Administration  
Michigan State Normal  
College and  
Educational Adviser of  
Ashland College

The North Central Association of Colleges and Secondary Schools, meeting in Chicago last April, dropped Ashland College from the list of colleges approved by that Association. Most of the members of our Church are familiar with the objective of this Association. Briefly: accrediting by this Association implies that an institution has met certain quantitative and qualitative standards, which standards are supposed to mark a college as qualified to do work of a college grade. The academic world views such recognition as essential. If Brethren young people never entered graduate universities or colleges, if they never entered the professions requiring advanced training, if they never entered graduate seminaries from our institution, we would not need to worry about the dropping of our college from the approved list. But as soon as Brethren parents want their children to enter the professions; teaching, law, medicine, the ministry, it is necessary that our institution maintain accrediting. The college in losing its accrediting is in educational difficulty.

Action was taken against Ashland College on three definite counts. First; failure of some of the departments to meet the standards of training required of the teaching personnel. This deficiency in our faculty is not due to the staff itself but our inability, in the past, because of money to correct such conditions. The Association requires a certain percentage of doctors and masters. Ashland in comparison to certain other accredited institutions is below standard in this regard. Second; the spread of courses in the college is limited by the number of teachers. An institution to be rated a good college must offer sufficient work to make it possible for students to prepare for the professions and graduate work. Our failure to offer a sufficiently large offering of courses is due to a limited faculty. If there is an insufficient number of teachers the college is forced to alternate more courses, which in the freshman and sophomore years is bad educational practice. Third; the alternation of courses naturally forces a mixed enrollment. The placing of freshmen, sophomores, juniors and seniors in the same courses interferes with the quality of instruction. These three irregularities are the important ones as they necessitate faculty additions. The other criticisms of the Association involve some changes in committee organizations, student personnel work, student health service and curriculum. These can be taken care of by slight changes in the present organization.

A program of correction must include, first; the addition of new faculty members. The exact number and fields in which these teachers are to teach has not been definitely deter-

mined as yet. The College Board of Trustees elected me Educational Adviser at the annual board meeting. We have been fortunate in obtaining the services of Mr. Ira Smith, Registrar University of Michigan, as an adviser. Mr. Smith inspected our college on two occasions and understands our problems. He is a fine Christian gentleman and is in sympathy with colleges of our type. A complete survey is now underway and definite recommendations will be made on the basis of the survey. It appears now that five or six additions to the faculty are necessary. Second; the adding of new faculty members will make it possible to correct the other weaknesses as more courses can be given and students can be better classified. Third; the health service, student personnel service and college organization can be easily and definitely corrected.

Until this program can be achieved, which will be in approximately a year; naturally, we are interested now in the possible effects the loss of recognition may have on us. The greatest danger during this period is the panicky attitude of parents and students. From the standpoint of the College panicky behavior on the part of either group or both may be very serious. A college needs students and especially Ashland this year. The students must remain loyal and stay with the institution. The parents must remain loyal in the giving of support and in encouraging the young people to return. As far as the present situation is concerned there is nothing to make either group panicky. Ashland will retain her membership in two other associations, the Ohio College Association and the American Association of Colleges. Her standing with the State Department of Education is not

affected so teachers can still be trained. The standing with graduate universities is not going to be greatly disturbed this year, especially when it is known that steps are being taken to correct the situation and make application next year for inspection. The same teachers will be there to give the same courses. Instruction will be just as good next year, in fact, it will be a great deal better because there will be more teachers there to give it. There is not a reason in the world why new students should not enter the College this fall.

Now the success of the program depends on the willingness of the Church and local community to respond to the appeal for money. The changes proposed will require about ten thousand dollars more income each year. This burden must be cared for by the Church and the local community. As I understand it the local community is willing to share its part of the program. The Church in the past has always been willing to carry its share of responsibility. I am sure



A Walk Beneath the Pines



that the response Educational Day will be generous. You must be generous if we are to succeed. This is not a case of crying "Wolf, Wolf". We must apply next spring for recognition and that means that new teachers must be added now. DO YOUR PART.

Ypsilanti, Michigan.

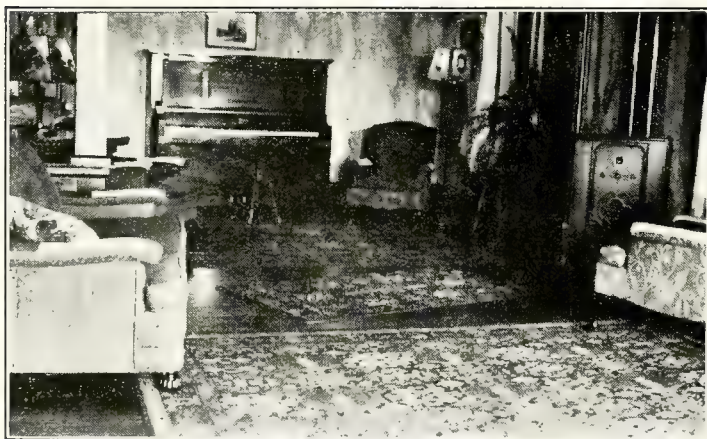
## Necessity of College and Seminary TRAINING FOR MINISTERS

By John F. Locke

Trustee of Ashland College  
and Member Promotional  
Committee

The Ministry is a very poor business but a glorious calling. To save a soul from death is sublime. It is worth enduring contempt, trials, persecutions, cold and even hunger, if one can see a soul turned from darkness to light.

The ministry is a greatly misunderstood calling by some who are not ministers, those folks we call laymen, but it is a calling which is misunderstood by many who have made it their profession. I read a story recently of a man who was working in a lumber camp. He found the labor hard and decided to go to another section of his



Reception Room at the Dormitory

state and there preach. When he revisited the camp and was asked how he liked preaching. He said, "Fine, I never intend to work again". But preaching is work. St. Paul instructed a brilliant young minister to "study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth".

The minister faces today a task which is most exacting, poorly paid, and heart-rending. He cannot bring to this task too much ability, too much understanding, too much education if that education is of a sort which will cause him to be more like his Master in his teaching, his attitudes and conduct.

I could take either side of this subject and defend it earnestly: "There are too many educated ministers". There are too many of them if you think of education simply as of the head and not the heart. Frequently we are shocked these days at the reports of questionnaires sent to ministers on what they believe on this or that. While only a minority of those questioned ever answer, we find that a certain percentage of that number evidently doesn't believe anything. We therefore question why

they are in the ministry, unless it is to keep a meal ticket. But if you take a nut and educate him, you have what you started with plus an education, which is an educated nut. Of these there are too many in the ministry and in other lines of endeavor. But there are not enough educated ministers. There are a great many earnest, godly men whose service for their Master is hindered by a lack of education in general matters and in the specific realm of their calling. These men are unable to overcome their insufficiencies by self-education because they are not sufficiently equipped to school themselves. They easily fall a prey to evils designed especially for them.

We cannot get too many good men into the ministry or give them too good an education. I believe that we have laid hands on some too hastily in bygone times ... before educating a person we ought to be sure that he is the sort of person who will be improved by the education. His native intelligence should be high. He should have had good parents and grandparents as in the case of Timothy,—then his courses in college and seminary will in no wise spoil his sweet and natural religious self. He will come to his work to preach and live the gospel and not to feed the parishioners baled hay. In a conversation yesterday with a fine consecrated layman of another church this man said: "Take for instance Rev. X, he has a fine education but he can't preach". The trouble is not so much with the education but with the man who cannot use his education.

Things are beginning to happen with great rapidity, Communism, war talk, Facism, liquor, no morals! The Church needs the best leadership for these are days in which the very elect may be and are being deceived. So long as the Church is in the world it will need pastors who can feed and lead the flock to the Master.

Education didn't spoil Paul or Wesley or Alexander Mack. But education helped each to be especially used of God in his day.

Ashland College and Seminary stands for the purpose of educating Brethren Young People. Those who have learned there and have gone forth to serve are many. The school has passed through one critical, crucial, period after another as some of the older men at the school will tell you. Yet there never has been a more serious challenge to the school's existence than now. If the Church believes in education, the answer must be not simply with words but with the \$5,000 for which the college and Seminary is asking. Woodstock, Virginia.

## Denominational Loyalty to our EDUCATIONAL INSTITUTIONS

By Charles H. Ashman

Trustee of Ashland College  
and Member Promotional  
Committee

The Brethren Church has but one educational institution, Ashland College and Seminary. This is really two in one. There are advantages and disadvantages in this arrangement, but for the present, it is deemed the wisest plan. In fact, plans are in the making to bring the two closer together than ever before. Now, surely the Brethren Church ought to and can support ONE EDUCATIONAL INSTITUTION.

We are appealing for loyalty to this one in reference to the Educational Day Offering. Once again we are on



cial before the Standardizing Agencies. We MUST secure additional teachers with advanced degrees or we will not be recognized in the educational world and our degrees will have no value. This will mean that we will have no students. It becomes a NECESSITY for us to apply \$6,000.00 from the church for the meeting of this increased budget. There is no escape. This is not a program of expansion in a period of depression, but an absolute necessity which has been thrust upon us by powers over which we have no control. It is either this or lose all the ground we have gained in the past. To protect and reserve for our church what we have already gained educationally, we positively must meet this emergency all.

Now, loyalty to our Educational Institution, need not be blind allegiance. Whenever the Board of Trustees has found anything erroneous or wrong in Ashland College and Seminary, they have bravely and fearlessly sought to correct this and cast it out. Professors have been reprimanded and some dismissed in this process. Therefore, we are appealing for LOYALTY because we are seeking to maintain a Fundamental Brethren College and Seminary. We appeal for LOYALTY because this Institution is "owned and operated by the Brethren Church", by means of her direct election of the Trustees in her District Conferences. Denominational Loyalty to Our Educational Institution!

Johnstown, Pennsylvania.

## EDUCATIONAL DAY

By Prof. Edwin E. Jacobs, Ph.D.,  
President of Ashland College

By this time every reader of this paper knows our plans and our goal as it relates to Ashland College. They can all be summed up in a few words,—to make possible our re-entry into the North Central Association of Colleges and Secondary Schools. That is imperative for the continued life of this institution. Several things should be said.

1. The North Central has certain standards and whether we met them or failed to meet them as compared with other institutions, does not enter into the situation. The one and only fact is, that we must re-enter.

2. Entry is wholly possible, but possible on one condition and one only, viz., that we have money in sufficient amount to finance the new and enlarged program which is demanded of us, for in the last analysis, the situation as it exists today is due wholly to lack of funds, no matter what the specific reasons were for the action of the Association.

3. There are but two sources for this money and those are the City of Ashland and the Brethren churches. There are no others.

4. Both of these sources can raise the amount if they so desire. About that there is not the slightest doubt.

5. Every interest of the Church,—publishing house, Missionary enterprises, the training of the Ministry, the local Churches and their Sunday schools, all will in a short time feel the effects of this situation. In the light of this alone, this situation demands correction.

6. After my long and varied experience with the Churches, I have faith to believe that they will do their part, and if they do, that is all we ask of them. The matter of the City will be taken care of by those of us here.

The situation is not hopeless at all but on the other hand ought to be regarded as an opportunity to do now under pressure what we should have done any way of our own accord. For every change contemplated will redound to the good of everything connected with our general work.

In this spirit, I earnestly hope that our churches will respond to this demand, for if it is not met, it seems exceedingly problematic whether there will ever be offered another chance to take this most important step forward. If there ever was a cry, "Wolf, wolf, when there was no wolf" that is not the case this time. The situation is real and no one connected with the school has in any way exaggerated either the situation nor the impending results.

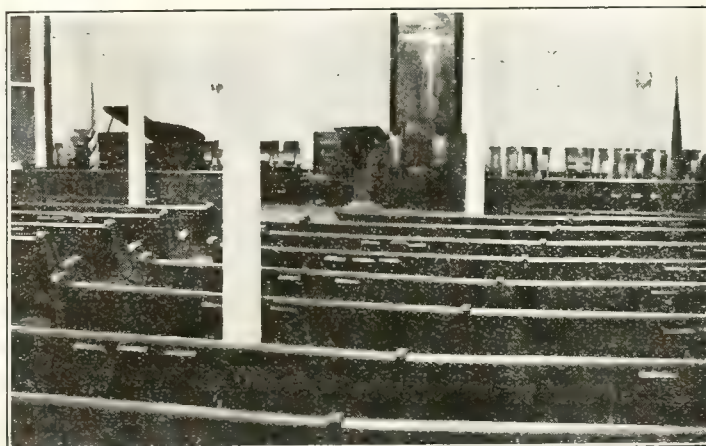
Ashland, Ohio.

## THE PLEA OF THE SEMINARY

By Prof. Alva J. McClain, Th.M.,  
Dean of the Seminary

The Seminary regards its task as first of all a spiritual task. Mere intellectual advance without a corresponding spiritual growth would be utterly futile as a program for the education of men for the Christian ministry. Therefore, our greatest and first need from the churches is earnest prayer that God may guide us very definitely in the work to which he has called, that he may solve whatever problems that arise in his own way, and that he may teach us to depend more completely upon him. Without an abiding vision of our Savior and Lord we can do nothing.

The Seminary regards itself as an integral part of the Brethren Church which founded it. The Church's program is our program. Her good is our good. If she suffers, we suffer. Therefore, the welfare and progress of the Brethren Church must be our first concern. We are members one of another. The Seminary exists for the Church. Whatever contribution the school may make to outside interests may be important, but it is wholly secondary. Our first task, as we conceive it, is to prepare young men who will love the Brethren Church, believe in



The Chapel in "Founders' Hall"

her divine mission, give themselves to her service, and finally share in her triumph.

The Seminary also unreservedly takes her stand on the side of those who hold fast and defend the "faith



once for all delivered unto the saints." We hold that this blessed faith, as set forth in the Word of God, is the only hope of the world. And apart from this faith, we can see no valid reason for the existence of our institution. Therefore, we regard it our solemn responsibility to teach the great truths of this faith, and to oppose every worldly philosophy which would either deny or compromise these truths.

These are a few of the reasons why we feel that the Seminary deserves and will receive the support of the churches on Educational Day.

We take this opportunity to express sincere appreciation for the kindly interest of our many friends, and to offer praise to God for his blessing upon our work, so manifest especially during the past year. "As the heavens are high above the earth, so great is his lovingkindness toward them that fear him."

Ashland, Ohio.

## Educational Day Offering IMPERATIVE

- - - By Dr. W. S. Bell  
President Board of Trustees

The Educational Day Offering is imperative to the future of Ashland College. The readers of the Evangelist and all interested in the future of Ashland College knew before this article was written that the college met a very severe jolt by the decision of the North Central Association in denying us membership in this educational standardizing association. The grounds on which they took exception were mainly on class and faculty correction.

It is highly important that the recognition which we enjoyed the past four years be regained. This means that the heads of our departments must have the required degrees, that mixed classes be discontinued, and more attention be given to physical education.

All of these corrections can be made, but in order to do so, it will require a larger budget of expenditure, which means more money. We will have to employ some new teachers with Ph.D. degrees and make other adjustments.

The Board of Trustees in their recent annual meeting



The Library Reading Room

went over the entire situation and were unanimous, in that the corrections the North Central Association required, could be made and should be.

We unanimously voted our confidence in President Ja-

cobs, who promised to do his utmost with the help of the Board, Church, and friends to place Ashland among the ranking schools.

What must be done, cannot be accomplished by resolutions and good wishes. It will mean money and loyal support from the Church and friends of the college.

The city of Ashland stands ready to do its part as it has in the past, and to match the church dollar for dollar at this critical time. It is not fair to expect Ashland city to support our institution, if we are not willing to do our part, and I do not think they will, if we do not.

The plan that the Trustees of the College decided upon was to raise \$10,000.00 for the coming year. Five thousand dollars to be raised by the Church through the Annual Educational Day Offering, and \$5,000.00 to be raised by the city of Ashland. If this amount of money is raised, we can make all the adjustments necessary to meet the North Central Association's requirements and be reinstated at their next annual meeting.

This is not asking an unreasonable amount from 25,000 members, but it does mean that some will have to give in larger amounts than one dollar bills, for among the membership there are many children and non-wage earners. This amount has been raised before on Educational Day, but in the financial stress of the present, it is going to require more than just a small offering.

I am sure that if our people fully understand what this Educational Day Offering means to the future of our school, and indirectly to the future of the Church, we would "go over the top" in a big way.

As President of the Board of Trustees, I can say for myself, and I think I voice also the feeling of the Board, it is imperative and most important that the Educational Day Offering in June be not less than \$5,000.00. We are asking every pastor, church, and every member of the Church, and friends to not pass this up lightly, but to give us your very best effort at this crucial time.

Milledgeville, Illinois.

## CARING FOR OUR OWN-- College and Seminary

By W. C. Benshoff, Trustee of Ashland College

The Brethren Church has been a half century building up an accredited educational institution. Ashland College is today a school of which we may well be proud, a Christian institution worthy the name. It is not too much to say that there is no better place for the training of Brethren young people; nor is this claim too great, that our College and Seminary were never better qualified for this important work.

But towards our beloved school there is an immediate obligation. The College will not maintain itself. On the other hand, the returns to the church more than pay for the expenditure. The problem is primarily ours. We cannot expect others, not of our faith, to assume our obligation, to carry our burden. We are the primary beneficiaries, and should be foremost in the praying and the paying.

The immediate need is, from the church at large, a generous contribution; one which is a true expression of our appreciation of the work of a college engaged in teaching Christian truth. The need is, a gift from every member. Because the gifts, in recent years, have been too



few we have lost our coveted position. Through systematic, proportionate giving by all of us, we can regain the place lost. Was there ever an immediate need of the Brethren Church so fraught with meaning as this? May we come to the fore, each with a reasonable gift, making possible the continuance of a great Christian work.

Waynesboro, Pennsylvania.

## ADEQUATE Educational Advantages

By W. I. Duker, Trustee of Ashland College

Were we able to properly evaluate each individual attribute of our church and give to the same its necessary attention, we would not find it compulsory to constantly urge this and that special effort. If the church as a whole were to understand the necessity of proper educational training of its youth we would rush to the support of those in direct touch with this part of our work. Since it is unfortunately true that many of us feel little concern relative to our College and Seminary we find it binding upon us to speak and write about the same. A minister recently, in speaking of his sleepy congregation, said that their willingness to sleep while he was preaching indicated their complete confidence in him. He may have been mistaken. It more likely indicated their lack of interest in the matters he was discussing. The real test would be for the minister to stop preaching and take the offering. If the congregation would at once awaken and generously contribute to the cause, the minister would have some tangible evidence of their confidence in him. So is it in reference to our educational interests. While we urge and almost beg for proper support to our interests of an educational nature, many of our people give a definite indication of slumbering. When awakened they often insist that they were not really asleep but heard every word that was spoken. Here is the test. Pass the collection box! This is the real test of interest. This collection box does not necessarily contain money alone. There are many ways in which we may indicate a proper interest in this work. But after all is said and done a certain amount of money must be given. We are trusting that sufficient interest will be manifested this educational day to do the thing THAT MUST BE DONE.

Goshen, Indiana.

## CHRISTIAN COLLEGES Are FEW in America

By Alvin Byers, Trustee of Ashland College

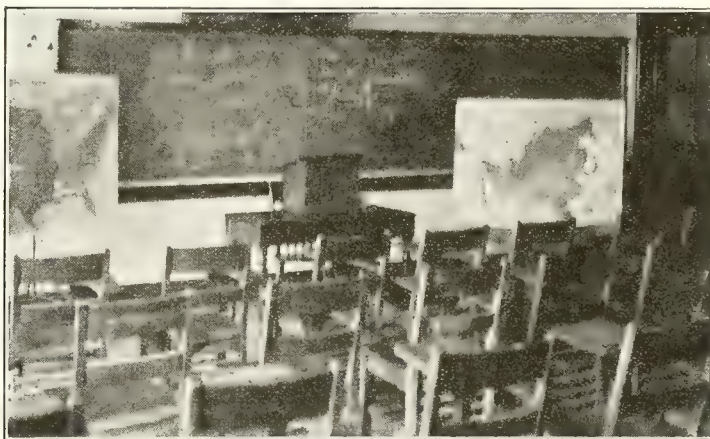
There never was a time in our history when they were needed more than they are today to train our young men and young women to meet the problems of our American homes, churches, colleges, and free public school system; and the great problems of our political and economical situation.

We are considered the richest and the strongest nation in all the world. We are the credit nation of the world. We have wealth of all kinds in abundance, yea, we have a Goodly Heritage. Yet we have millions of people who

by virtue of unemployment are facing pauperism; strikes are threatening us on every hand; and, as a certain speaker has said, "Uncle Sam himself even stoops to return to his alcoholic spew in an effort to balance the budget." Our political leaders in the most important offices of the Government and the chief captains of industry fail to recognize God and their fellowmen as they should, and fail utterly to listen to the words of one of the great preachers of the Bible who said, "The profit of the earth is for all, and that love for our fellow man was not love to strangle him." As a result of these conditions selfishness, greed, lawlessness, corruption, misery and death are rampant in the land.

Human failure compelling our Government, the greatest in all the world, to abdicate the throne is not a failure due to the defects of our monetary system, nor to the iniquities of a political system, nor the curse of the machine, nor the result of an overproduction, but the result of bad bankers, investors, politicians and bad citizenry, and as a very able man has said "No form of government can succeed when its citizenry is corrupt and lawless at heart."

After viewing these things as they have come to us from the pages of current literature and from prominent speakers that we have listened to we are led to ask, Can



A Typical College Class Room

it be possible that this great nation of ours can be traveling on the downward road signposted "Moral Chaos," then "Anarchy," then "dictatorship," and that, too, under the stars and stripes known everywhere as the symbol of intelligence, equality and Christian civilization?

Liberty-loving Christian people by the thousands all over this land of ours are very apprehensive as to the outcome of this terrible situation from a political, commercial and religious viewpoint.

The cry goes up everywhere—God give us men—men of sound mind, men with common sense, men who are brave and true men, of Christian integrity, God-fearing, whole hearted citizens and statesmen to guide our Ship of State with her sacred and holy institutions out of our turmoil, confusion and strife into the beautiful waters of peace and good will to men. Where can we hope to secure these men?

Out from our American homes, Christian churches and colleges must come these consecrated, God-fearing, liberty-loving men to guide us to victory in our political, commercial and Christian life.

Romans 8:28 says: "All things work together for good to them that love God, to them who are the called according to his purpose."



If the above facts are true, they afford a great opportunity for our own beloved Ashland College to do a great work for God and this country by helping to produce these men of God.

Being a member of the Board of Trustees of Ashland College, I want to assure the President, Dr. Jacobs, that I still have confidence in him, that he will do all he can to prevent anything being taught in the Arts College that would prevent the type of character being developed that fosters real Americanism and true Christian character,

needed so much in this country, and I am exceedingly well pleased with the Seminary work under Dr. Alva J. McClain, Dean of the Seminary.

Young people, go to Ashland College, if you want a square deal in developing an education.

I have been asked to urge upon all the pastors of the Ohio State Conference not to fail to raise the full amount of their Educational Day offering which is so much needed to meet the demands of the budget for the coming year. Please do not fail the college in this matter.

<p><b>E. M. RIDDLE,</b> President Waterloo, Iowa</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p><b>BRETHREN RINGING</b> <b>CHRISTIAN CHURCH</b> <b>ENDEAVOR EXTENSION</b> <b>BY</b> <b>CONSECRATED</b> <b>EVANGELISM</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## How to "Eat" the Word

By James M. Gray, D.D., LL.D.

"Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of mine heart."—Jeremiah 15:16.

There is a great difference between "finding" the Word of God and "eating" it, and it is the man who eats it who gets the benefit out of it. Eating makes digestion and assimilation possible, and when these functions are normal in their working, the result is health and strength and all the usefulness and joy of living.

But eating comes first, and the eating that counts is that which has taken plenty of time for mastication. You must retain the food in your mouth and get the full taste of it, and let it mingle well with the saliva, and chew and chew and chew until the least possible amount is left to swallow. The man who does this has learned one of the greatest secrets of his physical being. He has learned how to keep well and how to eat almost anything he likes without ill results. Keeping the food in the mouth is the key to it all.

Something like this is true in the higher realm. Usefulness and joy in the spiritual life depend on spiritual health and strength. But these in turn depend on the spiritual nourishment one takes—its kind, its quantity, its condition. The only nourishment for man's soul is the Word of God. "Desire the sincere milk of the word that ye may grow thereby," is the inspired exhortation (1 Peter 2:3), and the more you get of it the better, always provided that you can digest and assimilate it.

### HOLDING THE WORD IN YOUR MIND

Here comes the thought of eating again.

It is like holding the food in your mouth. That is how to get the full taste of it. Prayer does in one case what saliva does in the other. Turning it round and round, thinking of it from this point of view and that, asking questions about it, taking it to your parents, your Sunday school teacher, your pastor, searching its meaning in a commentary, all these things correspond to the chewing that makes good digestion and assimilation.

### President of the Moody Bible Institute of Chicago

Now the only way to hold the word in your mind is to memorize it. It is not hard to do this, and when you begin to see the benefit of it, it becomes a real pleasure. Make the task as easy as possible by taking a small portion at a time.

### DON'T "BOLT" YOUR FOOD

In other words, while you are a beginner let the passage of Scripture be so small that it may be readily recalled several times during the busy day. And see that you do recall it—that is the point. Master your will in the matter until it obeys you almost automatically and you are able to recall the Scripture without effort. You will be surprised how soon you will be able to do this, and it will mean so much to you. It will be

## Camp Juniata

Near Johnstown, Penna.

Plans are now complete for the second year program of Camp Juniata. It will be held at the same place as last year; the Johnstown Boy Scout camp site, located on the beautiful Juniata river a couple miles off route 26. The camp will open June 27 and conclude July 7, thus giving a full ten day program. All campers should be in if at all possible on Tuesday evening, June 26.

This is a young people's camp of high school age or older. We have no facilities for caring for children.

The costs to the young people this year will be the same as last year although we will pay \$12.00 per day for the use of the concession. We are making these same rates trusting to a larger number of campers to help meet the additional expense. Each camper will pay \$8.50 upon registration.

The curriculum this year will be as follows:—1. New Testament Studies, taught by Prof. M. A. Stuckey, dean of the school and also dean of boys; 2. A Brief History of Missions, taught by Rev. W. C. Benshoff,

better than counting the bank notes you have been hoarding up somewhere, or tasting a sweet morsel hidden away, or conversing with a friend whom you love very much.

The other morning at family prayers I read this verse in Proverbs 18:10, "The name of the Lord is a strong tower: the righteous runneth into it, and is safe." I at once fastened it correctly in my mind, and as I walked to my office I kept "eating" it, turning it over and over, and getting such a sweet taste out of it, and such a sense of strength and spiritual satisfaction.

### WHAT I FOUND IN THE WORD

"The name of the Lord," said I, why that means the Lord himself! He is a "strong tower." And the "strong tower?" In olden time, that was a place of defense and protection like our forts today. The righteous runneth into it." Who can the righteous be, save those who are made righteous through receiving Christ by faith as their righteousness? "Runneth." There is a thought of haste because of the pursuit by the enemy, and Paul's words came into my mind, "We wrestle not against flesh and blood, but against principalities, against powers, against rulers of the darkness of this world, against spiritual wickedness in high places." "Runneth into it, and is safe." Oh, the security and peace of the believer

(Continued on page 14)

By Rev. N. V. Leatherman  
General Secretary National  
Sunday School Association

who will also be the athletic director; 3. A Study of the Pupil, taught by Rev. W. E. Ronk, who is Secretary-Treasurer of the Pennsylvania Sunday School Board; 4. A Study of Evangelism, taught by Rev. Charles H. Ashman. Rev. Floyd Sibert will be registrar as well as assistant to Rev. Benshoff as athletic director. Mrs. M. A. Stuckey will be dean of girls and assist in athletics. Mrs. Orpha McGee and Miss Ella Miller will be camp nurses. Wm. S. Gregory will be the Boy Scout Council Representative and Supervisor of the Boy Scout property.

The same schedule will prevail as last year.

Five young people's rallies were held within the state of Pennsylvania; at Uniontown, Berlin, Altoona, Kittanning and Philadelphia, where the interests of the camp were presented with stereopticon lectures and fully explained. Much interest and real enthusiasm was created by this means. We are really expecting a considerable increase over last year's attendance. We earnestly



invite the young folks from the Southeast district to attend our camp this year providing they are given no assurance of a camp within their own district. We will be pleased to hear from all who are interested. Direct your correspondence to Rev. Willis E. Ronk, Secretary, Meyersdale, Pennsylvania.

**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick**

**THE RISEN LORD AND THE GREAT COMMISSION**

(Lesson for June 17, 1934)

Lesson Text: Matt. 28:1-10, 16-20; Golden Text: Matt. 28:19, 20

**MONDAY**

**The Risen Lord.** Mt. 28:1-10. As I write these lines on Memorial Day, a nation is everently placing flowers upon the graves of its honored and beloved dead. But, the tomb of Jesus is different from that of every other tomb in the world—it is empty, it is known not to contain the mold of the Man of Galilee. "God raised him up, having loosened the pains of death, because it was not possible that he should be holden of it!" (Acts 2:24). Intense excitement centered round that empty tomb on the third day after the Passover. Notice the action words: "Come see ... Go quickly and tell ... He goeth before you ... They departed quickly and did run to bring the disciples word!" "He goeth before us through the Valley of the shadow of death, he goeth before us into our Galilee's of daily life, and he is the believer's Forerunner, also going before us into the glory!" (Heb. 6:20).

**TUESDAY**

**The Great Commission.** Mt. 28:11-20. Jesus' death and resurrection did not finish, but securely laid the foundation for all that Jesus began both to do and to teach. (Acts 1:1). He commissioned his disciples to carry on his program for the conquest of the world. Often his followers have failed to grasp the plan in its all-inclusiveness, and have over-emphasized certain factors to the ignoring of others. Let us stress the seven-fold emphasis on universality in the Great Commission: "All authority, in all realms, all go, into all the world, making disciples and baptizing all believers, teaching to observe all commandments, in the consciousness that he is with us always!" Some have sought to build up an organization instead of an organism—the body of Christ; some have dreamed of saving the world" instead of evangelizing.

**WEDNESDAY**

**Witnessing For Christ.** Acts 1:1-8. "A witness"—that is the one word that connotes that the follower of Jesus ought to be! From the Greek word Jesus used we get our English word "martyrs"—Jesus' followers, disciples, heralds, are to be ready and willing, if need be, to lay down their lives for their Master. The writer of the Epistle to the Hebrews calls the Heroes of Faith in the eleventh chapter, "martyrs" (Heb. 12:1).

Abraham, "By faith ... when he was called ... obeyed, not knowing whither he went!" The one other equipment of the witness which Jesus stressed is that divine endowment of the Holy Spirit—"Ye shall receive power after that the Holy Spirit is come upon you!" The "witness" must have faith, which issues in the infilling of, by and with the Spirit, and is evidenced by obedience—and a world vision!

**THURSDAY**

**Christ's Resurrection—And Ours.** 1 Cor. 15:20-28. This magnificent treatise on the Resurrection suggests a number of parallels between Christ's resurrection and ours. 1. Because he arose, those asleep in him shall arise also. 2. In our resurrection we shall be "like him" in our glorified bodies" (Phil. 3:21). 3. We shall appear in glory when he shall appear in the clouds. (1 Thess. 4:13-18). 4. God will bring "them also that sleep in Jesus with him" (Jesus) when "he shall come in his glory!" (Matt. 25:31). 5. "So shall we ever be with the Lord". 8. "If we suffer with him we shall also reign with him!" (2 Tim. 2:12). 7. Even now, in this life there must be a unity of life and purpose "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you!" (John 15:7).

**FRIDAY**

**Risen with Christ.** Rom. 6:1-11. In this chapter of analogies, the Apostle Paul points out under a number of comparisons, that the sinner, from the moment of his conversion is "buried with him by baptism into death ... That we also should walk in newness of life!" The palpable evidence to the world that one is "dead to sin" is seen, not only in the symbol of baptism, but in the subsequent walk in "newness of life". The "born-again-one" will observe implicitly the three great imperatives of Rom. 6:11-13: "Reckon ye also yourselves to be dead unto sin. ... Let not sin therefore reign in your

mortal body ... but yield yourselves unto God as those that are alive from the dead!" What a trinity of challenges for the overcoming life: "Reckon, Let not, and Yield!" Are you living the victorious life?

**SATURDAY**

**Power Over Death.** John 10:1-18. Jesus said, in reference to his giving of his life for the sheep: "No man taketh it from me, but I lay it down of myself. I have power to lay it down and I have power to take it (receive it back) again!" No mere man has that power to receive back his own life, much less effect the victory of countless others. Because Jesus had the power to overcome temptation, we believe he is able to succor them that are tempted. Because he had power to lay down and take up again his life, we believe he also has power to effect our victory over death. Let us live—and die, if the Lord tarries—in the full assurance that Jesus "has the keys of death and of hell (hades)" (Rev. 1:18), and that "The last enemy to be destroyed is Death" (1 Cor. 15:26).

**SUNDAY**

**Deliverance From Death.** Ps. 116:1-9. Not only has the Lord "power" to raise us up from the dead—he also has power to deliver us from dying! He will not only deliver the soul that believes in him from the "Second Death", he can snatch the life of his own from the brink of the grave—if and when he so wills! In this Scripture, the Psalmist evidently extols the Lord for having delivered him "from the sorrows of death". No doubt, there are many of you who read these devotional comments, who can testify out of own experience, or observation, of the marvelous and miraculous way in which God has answered prayer, and delivered from dying. Let us find repose in the assurance voiced by the Apostle when he wrote: "Whether we live or die—we are the Lord's" (Rom. 14:8).

<p><b>W. I. DUKER,</b> President Goshen, Indiana</p> <p><b>E. L. MILLER</b> Vice-President Maurertown, Virginia</p>	<p style="font-size: 1.2em; font-weight: bold; transform: rotate(-15deg);">NATIONAL SUNDAY SCHOOL ASS'N.</p> <p style="font-weight: bold;">MAGAZINE SECTION</p> <p><b>M. A. STUCKEY, EDITOR,</b> ASHLAND, OHIO</p>	<p><b>N. V. LEATHERMAN,</b> General Secretary Berlin, Pennsylvania</p> <p><b>K. M. MONROE,</b> Treasurer Ashland, Ohio</p>
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## A Mother Goose Party

By Harry W. Githens, Author of "Fun and Fellowship," "Bushels of Fun," "Fifty-two Varieties," "Junior Frolics," etc.

Children are eager to respond to an invitation to a party of any kind, but there will be demonstration of unusual enthusiasm with the announcement of a "Mother Goose party." The idea might be used with modifications as a social for adults.

When all have arrived, give to each child a card with the name of a Mother Goose character, which he or she will impersonate in turn for the others to guess. If there is a large number of children, the same character may be given to several of them; but they should be warned not to "let on" if some one else impersonates the same. The list will include the Woman in the Shoe, Jack and Jill, Boy Blue, Jack Horner, Humpty Dumpty, Simple Simon, Red Riding Hood, Bo Peep, Miss Muffet, Jack Sprat and his wife, Mother Hubbard, Jack the Nimble,

Peter the pumpkin eater, Mary quite contrary, Old King Cole and his Fiddlers, the King, the Queen, and the Maid in the garden.

"The Magic Goose" will delight the children. For this feature a dark cloth should be hung between two doors, and in it a hole is made large enough for a person's arm. The arm is incased in a stocking-shaped piece of white flannel with a goose's head on the end of the fingers. The eyes are made of black beads and the mouth and bill are lined with red flannel. The bill is moved by the first finger and thumb. The room may be slightly darkened. Tell the story of a wonderful goose that has come to the party, and will reward the children that are brave enough to feed it corn. As the kernel disappears, the goose draws its head

(Continued on page 14)



Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

# Progress at Two of Our Mission Stations in ARGENTINA, SOUTH AMERICA

### Almafuerte

Our mission work in Almafuerte began four years ago with a vacation Bible school but was almost abandoned for lack of a place for meetings. Two years ago we began to build and now have a nice church and parsonage combined and a playground for the children. The location is central and the next building to us on one side is the public school. Many of the children come from there to play in our playground.

During this time we have developed a group of children that seldom miss in the Sunday school and there is another group that comes irregularly. The attendance thus ranges from thirty to forty, which is more than go to the "doctrina" in the big Catholic church.

The attendance of the adults in the preaching services is about the same although more and more frequently we have the house well filled. We have cottage prayer meetings on Wednesday evenings and Bible study on Friday evenings. We have also organized a missionary society of women and girls. The society is new but is growing. We have nearly twenty women and grown girls besides a troop of children who usually come also. We celebrated our first communion service just before Easter. There were sixteen communicants and the meeting was greatly enjoyed by all so that we will hereafter celebrate the Supper at the end of each quarter.

The priest, who comes from another town, organized the women to fight us and they started a very aggressive campaign but presently fell out among themselves and disbanded. Our greatest opponents now are the school teachers who act as agents of the priest to hinder the children from com-

ing, but even they are losing out. We have won the confidence of the greater part of the people and the work has a bright future.

### Rio Tercero

Our mission in Rio Tercero began last year with the tent meeting in that place. We had intended to begin several years ago and make the town a center for reaching the smaller places around it, but a Pentecostal pastor began just a few days before we were ready. We therefore waited to see what he could do and after it was evident that he could never reach more than a small group, and with the insistent desire of several families of believers, there we began meetings, first in a private home and then in a hall. The Sunday school attendance there has been slightly larger than in Almafuerte and the group of believers is faithful but they are being indoctrinated at present. We had two families of baptized members of the Brethren Church but they moved away (one woman died) and the rest are of other denominations, but will continue to work with us. We have preaching on Thursday evenings and Sunday school Sunday afternoons. We have recently begun a society for women and girls which will meet on the first Thursday of each month. We care for the work from Almafuerte.

In this work as in Almafuerte I have had the help of Brother Farre who is much appreciated by the people and makes an able and congenial helper. Both in Rio Tercero and in Almafuerte we are preparing to observe Mother's Day and an anniversary rally day for the Sunday school, but these will be reported later.

We ask the prayers of readers for these new missions in Argentina.

C. F. YODER.

## Tributes to Faithful Missionary Called Home

### A. EDNA PATTERSON—MEMORIAL

This part of the service this morning is set apart to honor the memory of one, who was engaged in giving the Gospel to the unevangelized in the very heart of Africa, and who counted it not too dear to offer her life in the spread of the Good News.

A. Edna Patterson was born in Lancaster County, Pennsylvania. She always spoke of having believing parents and a Christian home. It was at the age of eleven years that she publicly confessed Christ as her Lord. This happened in a revival meeting being held in the local church and she remarks of this event in the following words:

"I know I was saved at that time because I was truly convicted that I was a sinner

and experienced joy and peace in believing that Christ died for my sins."

She also states that it was about a year after her conversion that she was so deeply impressed by a visit of a missionary that she told her mother that she was going to be a missionary also. While some thought this to be a childish fancy the conviction never left her and she could not be turned from her purpose though quite a few years elapsed before her ambition was accomplished.

The family moved to Philadelphia when she was in her early teens and Edna became a member of the Methodist Episcopal Church at Seventeenth and York Streets,

where she was a teacher in the Sunday school and active in the church for several years. Of some of the years about this time we will let her speak for she wrote:

"There were several periods of wandering from the Lord and coming back, but the time I wandered farthest away from the Lord was just before coming in contact with the Brethren teaching. I had given up reading my Bible altogether; there was no real prayer in my life and I had joined the world in pleasures that a Christian in this state is likely to do."

About this time Sister Patterson began attending the services of the First Brethren church at Tenth and Dauphin of which Brother Alva J. McClain was pastor, and it was during a meeting that the writer was



Miss Edna Patterson

privileged to hold with this church that she made a re-confession, yielded her life fully to the Lord and promised to serve him in Africa if he chose to send her there. Immediately she began preparation by attending the Philadelphia School of the Bible night classes; for she was employed during the day. She also looked up a place where she could find contact with the African race and began teaching a class of colored boys in the Water of Life Mission, South Twelfth Street. During this time she was assisted in the noon meetings of the Frances E. Miller Guild which developed into the Business Women's League, an organization of Christian business women. Miss Patterson was active in the work of this church of which she had become a member and was the secretary of the church at the time she was accepted for the field by the Foreign Missionary Society of the Brethren Church. As the secretary of the Board will speak and write of her work under the Board we wish to add that A. Edna Patterson died in Philadelphia, Pennsylvania, on May 10th, 1934. Her health broke while on the field and her distress and suffering increased until the Lord saw best to call her unto himself. The funeral service was held on May 14th at the large attendance from the different walks of life where she made contacts was sufficient testimony of a life faithfully lived. The service was directed by the writer who was pastor of the First Brethren church at the time of her death.

A. V. KIMMELL.



**"HOME TO GLORY"**

Although not so well known to the churches as other missionaries, Sister Patterson was one of God's own saints. My first memory of her was seeing her Sunday after Sunday sitting in my congregation at Philadelphia when I first began my ministry there. No pastor, I am sure, ever had a more sympathetic hearer. She was not one to make decisions hastily, but after attending our services for several years she became convinced it was God's will for her to become associated with the Brethren. Still later, with the same careful deliberation, she decided that God would have her undertake the ministry of a missionary to Africa.

The Board held her application for two years before finally approving it, yet in all that time her vision never faltered. An opportunity to go out under another Board was offered her, but she declined without hesitation, saying, "God has called me into the Brethren Church. If I go to Africa, I must go out under the direction of my own Church." The Brethren Church never had a more loyal member.

Upon arriving in Africa she wrote me, "I like the Dark Continent very much. The Continent itself is bright and beautiful. The natives alone are dark, and the powers of darkness are keenly felt. I assure you that

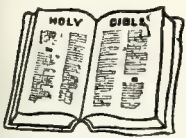
I enjoy my work immensely, and pray that the Lord will give me years of service, in he should tarry."

In these words there is a gleam of that quiet confidence which characterized her entire Christian life and missionary devotion. It is expressed in Isaiah 30:15, a favorite text of hers, "In quietness and in confidence shall be your strength."

In the Providence of God's Grace, it was given Sister Patterson to fulfil but one term of missionary service, but those years were filled with joy for her in the realization of hopes deferred, and also with an ever deepening respect and love on the part of her fellow missionaries. She hath done what she could.

On October 25, 1931, she wrote about a serious epidemic of influenza which was sweeping away many native lives. Of God's protecting care she said, "He has protected me from illness in this land, and I do praise him for it. I have had but one day of fever ... Perhaps when I do get sick, he will take me home to glory." These words proved to be truly prophetic of the end. We mourn the loss of a beloved missionary, but we cannot regret the blessed consummation. It was, I am sure, an abundant entrance into that eternal "Home" and "Glory."

ALVA J. MCCLAIN.

**NEWS FROM THE FIELD**

*Our Lord's Greatest Apostle was a Great Correspondent*

**GLENDALE, CALIFORNIA**

Before I get down to the task of writing a regular letter to the Evangelist readers, some may be wondering about the new work here at Glendale. We held our Grand Opening service in a fine store building on May 13th. The biggest feature of the day was the afternoon mass meeting and Bible Conference with Brethren Polman and Ogden bringing the messages. Approximately 150 people filled the auditorium part of our room. Gifts totalling \$38.00 came in at this service to help pay for equipment.

We are rejoicing over the regular services of yesterday, May 27th. There were 57 souls present for the merged arrangement which ran from 9:45 to 12:00 o'clock. There were 48 present in the Sunday school proper, nine more coming at 11 o'clock. There were four people present in the evening service who were not present in the morning, making a total of 61 different people in our services. Ten others who have been attending quite regularly were not able to attend yesterday, which makes the number quite encouraging after meeting three weeks in our new church home. It ought also be said that out of this number, there were no visitors from any of the other Brethren churches in the district. We are praising God for blessing us and we continue to trust him for the future. Our goal is 100 by district conference time which will give us only six more Sundays to go. We realize that with vacation and hot weather coming on we may miss our goal, but we mean to do our best at any rate.

We are grateful to the churches in this district which are helping to support a full time man on the field by paying, or planning to pay, an average of \$5.00 a month each, until district conference time.

Once more we request the prayers of the brotherhood upon the work at this place. We rejoice in all the victories God is giving in so many other places.

Yours in the Lord,

A. D. CASHMAN,

840 Patterson Avenue, Glendale, Calif.

**UNPRECEDENTED?**

It was the source of great pride and rejoicing to the First Brethren church of Long Beach, California when five of her boys: Paul Bauman, Don Carter, Ray Klingensmith, Orville Lorenz and Ernest Pine, were ordained into the Christian ministry in May, following their graduation from our seminary at Ashland, Ohio. And we feel inclined to question that in all the history of Christendom an equal number ever before were ordained at one time, or in one year, out of one church.

We praise God for this result of the work of our church and of the faithful ministry of our pastor, Dr. Louis S. Bauman, in which he has so vigorously and inspiringly upheld the Bible as the very Word of God and moved his hearers to realize that the Christian ministry is the highest vocation to which a young man can be called.

But if the ordaining of the five young men mentioned does not constitute an unmatched record for one church, then, no

doubt, the addition to this five of the three other young men, who, though not actual members of our church, are sons of families now in our church, who were ordained into the Christian ministry a few days following the five, surely constitutes such a record.

The additional three are Clifford S. Smith, and Robert and William Strong, sons of the writer and his wife, who were graduated in May from the Westminster Theological Seminary, the thoroughly fundamental seminary of the Presbyterian denomination in Philadelphia.

WALTER STRONG,  
Church Reporter.

**THE FORTY-SEVENTH INDIANA DISTRICT CONFERENCE OF BRETHREN CHURCHES**

June 19, 20, 21, 1934

Rev. L. V. King, Pastor

Conference Music in charge of Brother Harley Zumbaugh

**Conference Officers**

Moderator ..... R. F. Porte  
Vice-Moderator ..... L. E. Lindower  
Secretary-Treasurer ..... Frank Gehman  
President Ministerium ..... B. F. Flora  
President W. M. S. .... Mrs. Clyde Rager  
President Laymen's Organization

I. Wesley Miller  
President Board of Trustees .. A. T. Wirick  
President Mission Board A. Glenn Carpenter

**PROGRAM****TUESDAY EVENING JUNE 19**

7:15 Devotions. Paul Davis.  
7:30 Address of Welcome. L. V. King.  
Response by delegates.  
8:00 Sermon by Vice Moderator

L. E. Lindower

**WEDNESDAY MORNING, JUNE 20**

8 A. M. to 9:30

**Simultaneous Meetings**

W. M. S.—S. M. M.—Laymen—Boys—Ministerium

**Conference Session**

9:30 Scripture Exposition and Prayer.  
D. A. C. Teeter  
10:00 Organization of Conference.  
Report of Credential Committee;  
Committees; District Mission Secretary and Treasurer.  
10:45 Moderator's Address. R. F. Porte

**WEDNESDAY AFTERNOON**

1:15 Program in charge of C. D. Whitmer  
Trustees Session  
2:00 Report of Secretary-Treasurer.

G. L. Maus  
President's Message. A. T. Wirick

**Laymen's Session**

2:45 Address. A. Glenn Carpenter

**Conference Session**

3:30 Business.

**WEDNESDAY EVENING**

7:00 Devotions. S. M. Whetstone  
7:30 Sermon. W. B. King.

**THURSDAY MORNING, JUNE 21**

8 A. M. to 9:30

W. M. S.—S. M. M.—Laymen—Boys—Ministerium

**Conference Session**

9:30 Scripture and Prayer. Louis D. Engle  
9:45 Election of Officers  
Statistician's Report; Report of Resolutions Committee; Other Reports; Misc. business.

**College Session**

10:45 "The Christian College in the Twentieth Century." M. A. Stuckey  
College Interests. W. I. Duker



## THURSDAY AFTERNOON

## Missions Session

- 1:15 "Can District Mission Work be Carried on More Successfully Through Coordination with the National Mission Board?" R. Paul Miller District Mission Interests.

A. Glenn Carpenter

## Sunday School Session

- 2:15 Devotions. H. F. Stuckman  
"Learning How to Teach at the Feet of Jesus." M. A. Stuckey.

## Conference Session

- 3:15 Final Business.  
Reading of Minutes and Approval by Conference; Invitations for 1935 Conference; Other Business.

## PROGRAM OF WOMEN'S MISSIONARY SOCIETY

Theme: Lead on, Oh, Christ Eternal.

Wednesday Morning, June 20, 8 A. M. to 9:30

Devotions—"The World Beautiful".

Mrs. C. C. Cory, New Castle

Special Music. Elkhart W. M. S.

Reports of Officers

Reports of Children's Societies

Appointment of Committees

"Architecture of Character."

Mrs. Carmen Roth, South Bend

Special Music. Elkhart W. M. S.

"What Manner of Woman Am I?"

Mrs. George Pontius, Roann

Thursday Morning, June 21, 8 A. M. to 9:30

Devotions—"Beauty and Light."

Mrs. F. C. Vanator, Peru.

Roll Call

Special Music. New Paris W. M. S.

Election of Officers

Presentation of the District Program

Special Music. New Paris W. M. S.

"The Importance of Today."

Mrs. U. J. Shively, Nappanee

Installation of Officers

## PROGRAM OF SISTERHOOD OF MARY AND MARTHA

Wednesday, June 20

8:00 Devotions

8:15 Business: Report of Officers; Appointment of Committees; Other Business

Special Music

8:40 "Open Doors of Service Through Knowledge." Mrs. Delbert Flora

9:00 Music

9:10 "Open Doors of Service Through Purity." Mrs. J. R. Schutz

3:30 Sisterhood "Get Acquainted" Party

6:30 Young People's Vesper Service

Thursday, June 21

8:00 Devotions

8:15 Business; Minutes; Reports of Committees; National Secretary's Letter; Other Business

Special Music

8:40 "Open Doors of Service Through Charm or Self-Expression."

Mrs. George Pontius

9:00 Music

9:10 "Open Doors of Service Through Consecration." Mrs. R. Paul Miller

12:00 Sisterhood Luncheon

## Announcement

Please send statistical reports to me as shortly as possible. FRANK GEHMAN, Indiana District Statistician.

The trouble with most of us is that we worry about troubles that never come.

## ANNOUNCEMENTS

## OHIO CONFERENCE

## HEAR DR. BEACHLER

The first speaker on the Ohio District Conference program at Louisville will be Dr. W. H. Beachler and all who go to conference should plan to be there TUESDAY at 3:30 P. M. to hear that first address which is to be an INSPIRATIONAL MESSAGE.

"Not I, but Christ" is the theme of the conference. Whoever does not give Christ the first place cannot expect to accomplish much. Christ must be PRE-EMINENT.

Among the speakers will be Dr. E. E. Jacobs, Profs. Monroe and DeLozier, Dr. J. Allen Miller, Dr. C. A. Bame, Dr. R. R. Teeter, Secretary R. Paul Miller, Dr. G. S. Baer and the pastors of the state.

The church at Louisville with its pastor, Rev. A. E. Whitted, is preparing to take the best care of all who come and a delightful and profitable conference is assured.

Again let us emphasize being present at 3:30 on Tuesday for the first address. All can reach Louisville by 3:30. Then stay for the closing address by Rev. Grant McDonald.

PRAY for God's blessing on the entire conference. Yours for the best yet,

G. C. CARPENTER, Moderator.

## A MOTHER GOOSE PARTY

(Continued from page 11)

in for a moment, and returns with a tiny gift—candy, a toy, or a coin.

The children are now arranged around tables, and the Woman in the Shoe will bring in a lollipop for each. On the tables are bits of tissue paper, sticks, string, and pencils. Each child is asked to dress the lollipop in any manner he may wish.

A Jack the Nimble race will interest the boys. Two rows of candles should be arranged on the floor, and the boys stand in line, half of them at the head of each row. The candles may each be stuck into half a potato, and after they are lighted the first boy in each line will endeavor to jump over the candles in his row, going to the farther end and returning, when he tags the second boy in his team, who does the same, and so on. If a candle is extinguished during the race, it must be relighted and the contestant must start again.

A clothes-line race may be appropriately introduced by the Maid in the garden, and the girls will be the participants. Two or more groups are arranged, and a clothes-line is hung at the farther end of the room opposite each group. On a chair beneath each line are placed ten handkerchiefs or towels, with a sufficient quantity of clothes-pins. At a signal the first girl in each group will run to her clothes-line and pin each towel in place. Then she will return to her group and tag No. 2, who will run and remove the towels, returning to No. 3, who will hang them again on the line, and so on, until one of the groups has finished.

For a Humpty Dumpty race the boys are arranged in two lines, facing the front of the room. An apple is placed upon the head of the leader in each line, and at a signal he walks or runs to the opposite side of the room, returning to place the apple on

the head of No. 2, and so on. If the apple falls at any time, the runner must return to the starting point.

For a quiet game the children may be seated in circles for "Simple Simon's silly smile." Simple Simon is in the center of each circle, and goes around asking questions which must be answered by "Simple Simon's silly smile." Any one caught laughing must take the place of Simple Simon.—C. E. World.

## HOW TO "EAT" THE WORD

(Continued from page 10)

who puts his trust in God! And so I kept on "masticating" the word and finding something new in it at every bite.

But that was not all. Before the day was over I needed all the strength I got out of it. There were trials that day, the enemy was on my heels, and how glad I was to run, and to know the place to run to and be safe!

## WHAT THE PROPHET MEANT

I think this is what the prophet meant when he said: "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart." And this is why I urge every Christian to memorize a portion of the Word of God every day. It gives his soul something to feed upon, and the more he feeds upon, and digests and assimilates it, the greater is his spiritual strength and joy and power and fruitfulness in the Lord.

Let me illustrate this. The next day after my experience with Proverbs 18:10, I was at a prayer meeting, and being suddenly called upon to give a word of exhortation, I had an opportunity to pass on that verse to three or four hundred other people. And to how many more will they pass it on? They were all Bible students preparing for Christian work in the uttermost parts of the earth. Can you compute the number of souls to whom they may pass it on in a lifetime, and who in turn may pass it on and on and on while the ages lasts! And all because of that one little bite of truth I got that morning, and because I held it long enough to chew it well. Memorize the Bible if you want to be blessed and become a blessing.

"If you want a good loaf of bread, get into John, the sixth chapter. Key verse: Christ the bread of life, 'I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever and the bread that I will give is my flesh which I will give for the life of the world. Key word, Eating.'"—D. L. Moody.

## Camp Buckeye

The flag of "Camp Buckeye" flutters lazily in the cool breeze which blows in off of "Lake Erie." Happy, healthy, eager, campers stretch themselves under the great trees and relax. The thrill of the morning classes has been but slightly dulled by the extra heavy eating of the noonday meal. Far out across the waves glistening white as the dance in the sunshine, smoke can be seen rising from the stacks of a great "lake freighter." Soon the recreation period will come and after that a plunge in the cool invigorating waters of the lake, while other jest with "Old Sol" for just a bit more sun-tan. And the old dining hall will echo jubilantly with the laughter and stories of the



day's activities as all gather about the board for the evening meal. As the sun dips into the lake and is finally swallowed out of sight, campers begin to assemble for the "vespers". The clear note of the bugle breaks upon the camper's hearing and all is quiet, and every head is bowed. Sweetly the stillness of personal communion with God is broken with the soft strains of the organ which are swelled by the melodies of the campers who join their voices in gospel choruses. One rises and opens the Word and the fellowship of the Spirit becomes sweet indeed. The Savior and King of the lives of the campers stands in their midst.

At last, the group disperses. Silently they slip away to sit in a circle about the "Camp Fire" which now crackles and blazes so merrily. Great, grotesque, shadows creep out across the "Campus". From the darkness there bursts upon the group, "Chief Sitting Bull", his "braves", and many "squaws". Heap big "council" and "pow wow" comes to a close. Rising, each draws his blanket a bit closer in the crisp night air, and treks across to shelter and happy dreams. "Taps", the lights die, all's quiet. Camp Buckeye sleeps. Only the moon rides gracefully across the sky, squinting down upon the stillness from a half opened eye.

And it's no trick at all to go to Camp Buckeye this summer. Brethren young people from all over the state of Ohio will pilgrimage to this delightful spot upon the shores of Lake Erie. Fifteen miles to the west, Cleveland's Terminal Tower stretches its peak into the skies. Willoughby is but three miles distant. It is here upon this site, that the widely known, "Erie Side Bible Conferences", convene yearly. All the facilities of this splendid place are at the disposal of Brethren youth. The hotel,

dorms, and Tabernacle, with full equipment for good sleeping, good eating, and assemblies are in readiness. Down across the "Campus", through the beautiful trees and down to the lake shore. There a splendid private beach invites the camper to hours of delightful recreation.

It is here "Dean Whitted" hopes to register no less than one hundred and fifty Brethren youth who are in the eighth grade or over. It is only required that each applicant shall present recommendations from their pastor and approval from parents.

The time is not far distant. So pack up those "camp duds" and be all set to start for camp in time to register on the very first day which will be Monday, June 25. There will be no delay in starting things and camp will be in full swing in time for the evening meal. Try and be there early. In packing your "duds", remember you are going to camp, and dress accordingly. But don't forget to bring towels and soap and other necessary toilet articles. Of course it will be unnecessary to burden yourself with a lot of blankets as there is plenty of bedding on hand. Bring only two sheets and a pillow case for your bed. In addition to your bathing suit you will bring either a robe or slicker which MUST be worn to and from the beach. Such athletic equipment as you can bring will be appreciated. Most important, you will need your BIBLE in this camp, and a good disposition.

A registered nurse will be available at all times to minister to any "aches" or "pains" as campers may develop. Even cases of "homesickness" may be treated successfully.

Before leaving home tell the folks to be sure to come for you on Sunday, July 1. That's "BRETHREN DAY" at Camp Buck-

eye. Tell them to be sure to fill up the old picnic basket, check the oil, gas, air, and water and start early. Be there for the entire program of a very special nature.

Many of the campers are planning to get a diploma upon completion of three years of satisfactory work in camp. And this is possible inasmuch as the "Curriculum" of Camp Buckeye is in harmony with the standards as set by the National Sunday School Organization of the Brethren churches, which association issues the diplomas for all work in Summer Training Camps. Qualified leaders with a definite Christian experience and training will conduct all classes as well as other camp activities.

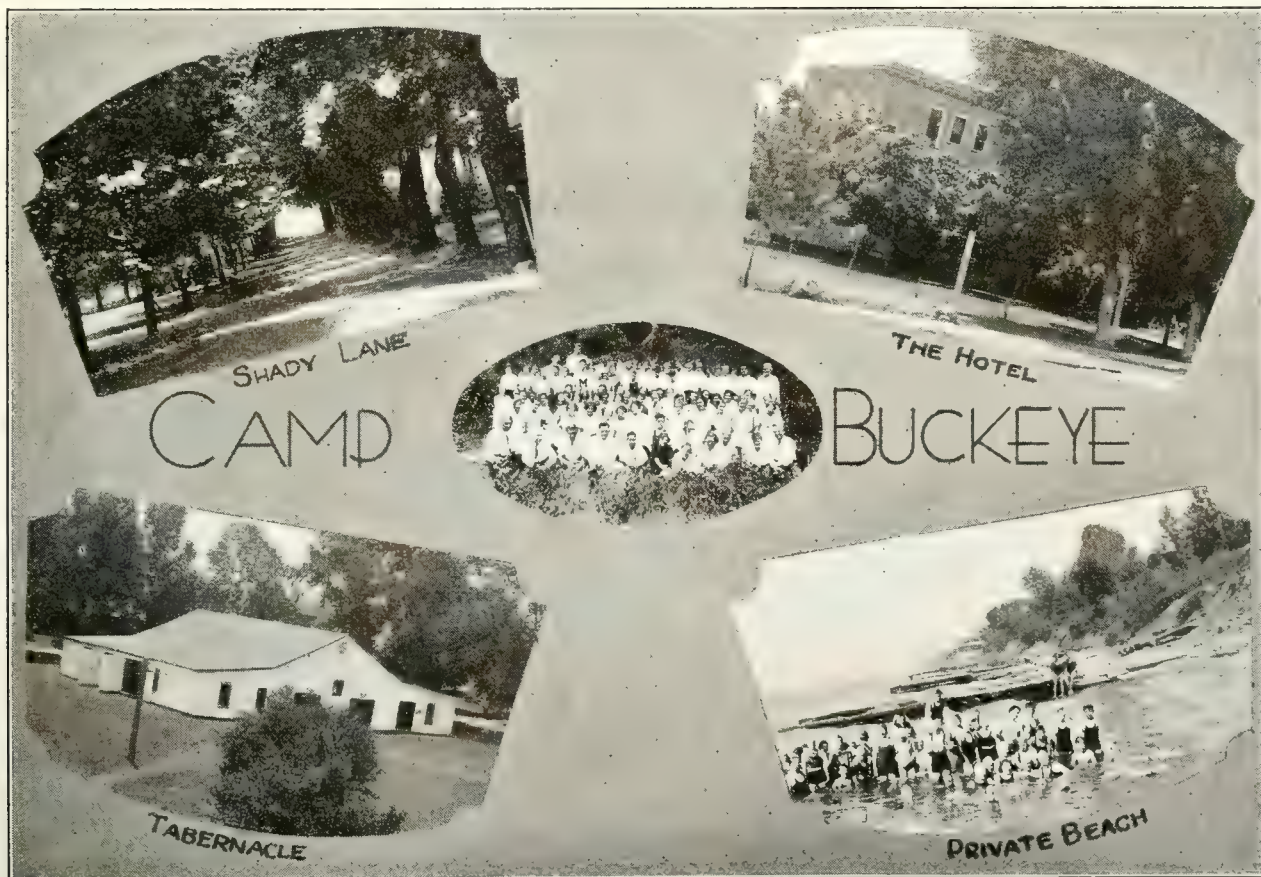
Incidentally, NOW IS THE TIME TO REGISTER FOR CAMP BUCKEYE. Register with your pastor or write directly to Rev. A. E. Whitted, Louisville, Ohio.

But one thing remains to be said about camp. HOW MUCH WILL IT COST? Believe it or Not, "FIVE DOLLARS" will cover ALL EXPENSES; room, board, and everything for the entire seven day period of camp. Young People, you can't afford not to come. Parents, camp is the one summer activity which will contribute more to the Spiritual, Intellectual, and Physical welfare of your son or daughter than any other. Remember, the Camp is Biblical, it is Brethren. Go to a Brethren Camp.

TOM HAMMERS.

Do not envy another, for his success cannot be yours, and does not lessen any success that you may gain.

How can you tell whether you are Christ's or not? Only as you do the things which you know that Christ wants you to do.





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for

ASHLAND COLLEGE and ASHLAND SEMINARY

The Seventeenth of June

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YOUR CHURCH  
MEETS  
ITS FINANCIAL  
APPORTIONMENT

*What Is Your Answer to the Challenge?*



VOL. LVI.  
Number 24

June 16  
1934

# THE BRETHREN EVANGELIST



CHRIST AND NICODEMUS

## *“YE MUST BE BORN AGAIN”*

*By W. T. Sleeper*

*A ruler once came to Jesus by  
night,  
To ask him the way of salvation  
and light;  
The Master made answer in  
words true and plain,  
“Ye must be born again.”*

*Ye children of men, attend to  
the word  
So solemnly uttered by Jesus the  
Lord;  
And let not this message to you  
be in vain,  
“Ye must be born again.”*

*Oh, ye who would enter that  
glorious rest,  
And sing with the ransomed the  
song of the blest;  
The life everlasting if you would  
obtain,  
“Ye must be born again.”*

*A dear one in heaven thy heart  
yearns to see,  
At the beautiful gate may be  
watching for thee;  
Then list to the note of this sol-  
emn refrain,  
“Ye must be born again.”*



## Signs of the Times

by  
Alva J. McClain

### A WEEK at Washington, D. C.

The week of May 13 to 20 was spent in the nation's capital conducting a Bible conference at our First Church. It was a very pleasant experience renewing our fellowship with Brother and Sister Kent (whose hospitable home was ours during the days of the conference) and also with the splendid group of people who are making possible the fine progress which the Washington church is enjoying.

Under the leadership of Brother Kent this church has become widely known in the city as a church which stands for the Word of God. Tuesday of the week was given to the Washington Monthly Prophetic Conference, of which Brother Kent is the Secretary. This is an interdenominational group composed of pastors and churches interested in the prophetic Word. The co-operation of the two conferences for one day, the Brethren church furnishing the speaker, gave to the local conference a rather wide publicity which was quite helpful. Brother Kent has many people who love the Word, and when this condition exists the task of the teacher is pleasant.

The brethren at Washington have vision and courage. During our week there they began the building of the main body of the new church for which they have been planning for several years. As most of the Evangelist readers know, they have been worshipping in the basement, and at present have entirely outgrown the space available. May the Lord bless this people and pastor in the loyal testimony they are bearing to the Truth.

### AT the Third Church, Philadelphia.

From Washington we drove to Philadelphia where Brother Wm. Steffler had arranged a Bible Conference to begin on Monday, May 21st, in the Third church of which he is the busy and efficient pastor. Both Brother and Sister Steffler were members of the First church during the years of our own pastorate there from 1918 to 1923, and we enjoyed greatly the opportunity of talking over the "good old days" at Tenth and Dauphin. Both the pastor and his wife are greatly beloved by their people. Under their leadership, in the space of five years, this church has grown from a mission with 60 members to an energetic congregation of between three and four hundred (I do not recall the exact figures).

We found the people well taught and deeply interested in the Word of God. The attendance was fine, being supplemented by many of our former friends at the First church and some from the Philadelphia School of the Bible. While in the city the people of the Third church very graciously enabled us to share our ministry with the School of the Bible. The Conference closed on Sunday, May 27th. We shall not forget the fellowship enjoyed with Brother Steffler and his people, and the many kindnesses received at their hands.

### TO Waterloo, Iowa.

From Philadelphia we returned to Ashland where three very busy days were spent answering accumulated correspondence and getting ready to leave again, this time to conduct a Bible Conference with Brother Riddle in the Waterloo church. Here again we have met a very kindly reception on the part of both pastor and people. If an interest in and a love for the Word of God is any indication of spiritual health, then this church has an encouraging future if the Lord shall tarry. In spite of the great wave of heat during the early part of the week, the attendance has been very good. Brother Riddle believes in running a full program. In planning for the conference, he has brought in outside local speakers for every afternoon except one in addition to the evening services at which I am conducting the studies. Also at the same time he is conducting a Daily Vacation Bible School which is second in size among all the churches of Waterloo.

This church too, has borne an enduring testimony, not only in Waterloo, but also in the surrounding communities. As a result the audiences contain always a goodly number of visitors from other churches. The building here, as I recall, was erected about twenty years ago, under the leadership of Brother Beachler, and each time I come I am impressed with the wisdom of the builders. It is still one of the finest pieces of church architecture we have in the denomination; spacious, beautiful and homelike.

This is being written on Friday, and we are looking forward to the remaining hours of the conference with the expectation of personal blessing through the fellowship with the Brethren here.

### NO Cause For Pessimism.

Occasionally we meet someone who bewails the passing of the "good old days" and regards the future of the Brethren Church with deep gloom. Those who feel this way should visit some of our churches like Washington, Philadelphia and Waterloo. The very atmosphere in these churches is uplifting. The most confirmed pessimist would find it hard to be pessimistic in the midst of these people. And what they are doing, I am persuaded, can be done in other places.

One of the things that impressed me in all three churches was the fact that nearly all who attended the services brought their Bibles. It is easy to teach the Word when people sit with open Bibles and also use their notebooks and pencils. I have no doubt but that this is one secret of the progress of these congregations. Once people begin to take the Word of God seriously and have a passion to know his truth and will, things will be accomplished.

### THE Jew and his Land.

Through the courtesy of Mr. F. E. Simons, member of our church in Washington, D. C., and associated with the United States Department of Commerce, I was permitted to read a recent report on Palestine made by the American vice-consul at Jerusalem. Its contents reveal a most astonishing progress, indicating that the Hand of God is once more at work in the land of Abraham, Isaac, and Jacob. The following are a few excerpts:

### NO Depression in Palestine.

"The economic depression which continued to affect most countries in the world during 1933 failed to become apparent in Palestine. On the contrary, the country continued to enjoy an unprecedented growth in every phase of its development. Immigrants came in increasingly large numbers; capital sought, and frequently had difficulty in finding, sufficient forms of investment; foreign trade increased, and industries prospered. This satisfactory state of affairs was undoubtedly due at least partially to those conditions in Germany which caused the emigration of considerable portions of the Jewish population and the flight of Jewish capital from that country. It was also due to the fact that whereas world Jewry has those who heretofore believed financial investment in Palestine to be a religious duty for the sake of the principles of Zionism, it is now learning that such investment may be decidedly profitable."

### IS It Permanent?

"There has been much discussion as to the permanence of Palestinian prosperity. There can be no denial of the fact that during 1933, the outward signs of prosperity were in evidence. The Government budget was not only balanced but it showed a growing surplus. There was comparatively little unemployment and bankruptcies were rare. The building industry was booming and land prices, rents, and wages were going up, especially in Jewish centers. In view of these facts; there can be little doubt that Palestinian prosperity has a reasonably solid footing and that it cannot be considered to be temporary and basically due to a reaction from conditions in other parts of the world. The influx of capital during 1933, merely added to a prosperity which was based upon development of the country under British occupation and under the impetus and financial backing of Zionists throughout the world."

### THE Sceptics Proven Wrong.

"An interesting sidelight on the industrial program which has been made in Palestine during the past twelve years may be obtained from a report submitted by this Consulate General in 1922. In this report it was stated that "industrial development

(Continued on page 15)

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

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Business Manager

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## Christ's Program for Our Lives

Christ has a program for our lives. He works always according to definite purpose or program, and never aimlessly. Every exercise of his great wisdom and energy is purposeful, and it is most certainly so with regard to his dealings with mankind. He has one great all-encompassing purpose for man, and he has a particular purpose for every individual life. But it is the all-encompassing purpose we are here concerned about, the purpose he established and to which he has been working from the beginning.

He not only has a purpose, but has revealed it unto men. That is just like him,—he is a communicating God, and a loving and fellowshiping God. That is why he is so satisfying, and why he fills his worshippers with such certainty. We know that he is, because he has spoken unto us, and because he has come unto us in the person of his Son. He has revealed himself unto us and what he purposes to do for us. Happy is he who seeks to come to an understanding of that purpose and surrenders his life to it. That is what makes Christ precious and brings satisfying joy into the heart. To know and to be given over to that purpose gives a contentment and a calmness that nothing else can. That was the secret of Paul's perfect confidence when he said, "We know that all things work together for good to them that love God," ... that is, "to them who are the called according to his purpose" (Rom. 8:28). Being in his purpose, or plan, or will—that is what brings success to life and fills it with joy and confidence and satisfaction. What then is the purpose of God in Christ for our lives?

### Salvation

It can be answered by a single word—salvation. That was the program from the beginning. The divine order to the guardians of the Christ-child was: "Thou shalt call his name Jesus; for"—, and there is made plain the purpose—"he shall save his people from their sins" (Matt. 1:21). Paul had caught the truth, indeed had experienced it, and it filled his soul with courage and confidence. It showed itself in everything he did. We see it in his writing. It was with a bold, emphatic hand that he wrote to the Romans (1:16): "For I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth." There was good reason for his enthusiasm; he was giving expression to a great and vital truth and to a soul-stirring experience—the program of the Lord Jesus for the life of man. It thrilled Paul, as it does us. How could it be otherwise? Who would speak softly and unimaginatively about a thing that is so profoundly significant—that saves from sin, makes all things new, and floods the life with joy. That is what Jesus came to do and what he does. That is his program—to provide salvation for our sin-stained human life.

### Salvation from Sin and from Sins

His program is to save the individual from sin and from sins—from the sin that abides in us and from that which we are daily committing, from the love and desire of sin and from the overt acts. Sin depresses the soul with guilt; Christ offers the release that the soul craves. Sin enslaves with its power; Christ provides the freedom that a man would give all to obtain, but for which he can give nothing. He can only accept it by faith as the gift of infinite love. Being disobedient, undeserving and helpless, we are treated as we are. We have no worth and none is required. We have no purchase price and none is exacted. The invitation is, "Come, buy wine and milk without money and without price." We are wholly dependent on grace, which is abundant. Salvation is as free as the air, and feeling ourselves sinful and in need of his saving grace, we prize it as does a thirsty man a bubbling spring in a desert land.

### From the Dominion of the World

Christ's program is one of salvation from the dominion of the world. The world is one of the Christian's trio of enemies—"the world, the flesh and the devil." It tends to put the secular spirit into the life, cause distaste for the things of the Spirit, and make the individual indifferent to the claims of Christ. If not resisted and overcome, religion becomes eventually a mere garb to clothe a life of formalism and hypocrisy. The admonition of the aged apostle John needs daily to ring in our ears: "Love not the world, neither the things that are in the world. If a man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world" (1 John 2:15, 16). Worldliness is a god and is dangerous to the Christian, indeed it soon proves fatal to spirituality. Paul speaks of "the god of this world" as blinding "the minds of them which believe not," so that the gospel is hid to them (2 Cor. 4:3, 4). But the world is intriguing, seducing, powerful and enslaving. How shall we escape its destructive influence? Hear the words of Christ: "Be of good cheer; I have overcome the world" (John 16:33). He saves us from the world. He prayed the Father to keep his own from the evil of the world (John 17:11, 15). That assurance of being kept is set forth by the fact that "we have received not the spirit of the world, but the spirit which is of God" (1 Cor. 2:12). And John declares, "Greater is he that is in you, than he that is in the world" (1 John 4:4). Because of the indwelling Spirit we are daily being saved from the power of the world unto the glory and praise of God.

### Saved from Selfishness

We are also to be saved from selfishness, or from self, which is every man's worst enemy. The seat of this kind of sin is found in the flesh, which wars against the Spirit. Paul tells us that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). Again, "The flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary one to the other: so that ye cannot do the things that ye would" (Gal. 5:17). Who has not experienced that eternal conflict of the flesh against the Spirit? And who has not time and again suffered defeat in one way or another by the flesh? And many a one has gone to the point of desperation where he has been made to cry out with Paul, "Who shall deliver me"? Well has it been for that person who has gone on with Paul and found the answer in "Jesus Christ our Lord" (Rom. 7:25). That is the only hope. There will be continual defeat until by faith we lay hold on the Lord Jesus. Man has been too weak to conquer himself. The Jewish Law did not add any to his strength but only showed up his shortcomings more glaringly. "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. 8:3). It is therefore by the saving and enabling grace of "Christ, who is our life," that we find it possible to obey the injunction: "Mortify therefore your members which are upon the earth" with the putting away of all those evils that cause "the wrath of God" to come upon "the children of disobedience" (Col. 3:5, 6). And it is only as we do put away these things that we show ourselves really to have experienced the salvation that we profess.

### From Low and Mean Ideals

The salvation which Christ accomplishes in us goes to the point of saving us from low and mean ideals of life. That is important; it is essential. The man who professes to be saved, but continues to dwell on the low levels of thought and imagination that gave



pasture to his unregenerate mind and heart, may well doubt the genuineness of his salvation. He who is really saved will be saved from his old vicious thoughts, from his grasping, over-reaching aims; from his greed and covetousness; from his bitterness and intolerance; from his self-seeking and inhuman attitudes; from his intemperance, shallowness and materialism. From any and all these forms and types of thought and ideals, the grace of God can save and keep saved. And he who really yields himself to the Lord Jesus in faith and repentance, will find his mind and heart thoroughly renovated and renewed, with all the old rubbish heaps gone. Our Lord Jesus saves to the uttermost all those who come to him by faith. That is his program for all our lives. He who refuses the "uttermost" may well be concerned about his salvation.

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## EDITORIAL REVIEW

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### NO PAPER NEXT WEEK.

Brother Herman Hoyt, a student preacher of the Ashland Seminary, and who has taken charge of the work at Terra Alta, West Virginia, for the summer, reports that he and Mrs. Hoyt are having a great time among the mountains. He finds there a nice congregation, fine people and possibilities of expansion.

The mind and the heart both must be used to have a successful Christian experience. The former without the latter leads to cold intellectualism that has missed the warmth and power of the Gospel, while the latter without the former develops noise, gush and instability.

The church at Buena Vista, Virginia, experienced the blessing of God in a revival under the leadership of Brother W. H. Schaffer of Conemaugh, Pennsylvania, who carried on by the grace of God practically unassisted for three weeks. The numerical results are eight baptized, one received by relation and twenty reconsecrations. The church is thus much encouraged and strengthened, but is at present without a pastor.

Word from Dr. K. M. Monroe, who is traveling in the interest of Ashland College, informs us that the churches where he goes are warming up splendidly to the appeal for support of the College and Seminary both by gifts of money and students. We cannot believe other than that our people will respond with loyalty to the emergency that we now face, and secure the future, not only of our church school, but of our church leadership as well.

Brother A. B. Cover, for seven years pastor of the First church of Los Angeles, California, has resigned his pastorate, due to ill health, we are informed by the church calendar of the First church of Long Beach. We had word direct from Brother Cover some time ago to the effect that his health was not good. We are hoping that after a season of rest, he may be in shape to get back into the work again. Brother W. A. Ogden, formerly pastor of the Fillmore Brethren church, has accepted a call to the First church of Los Angeles.

One of the worst blunders that churches are making is the all-too-common attempt to get along without pastoral services until they get their debts paid up and improve their financial condition so as to be able to support a pastor. Debts are seldom paid and conditions seldom improve without a pastor on the job. Cooperation in sacrifice would be a far better way to catch up in finances, and it would be done without the spiritual loss that results from retrenchment.

Brother N. W. Jennings has been kept busy in the work of the Lord at Turlock, California, helping out a neighboring church that is without a pastor, in addition to feeding his own flock. And for his faithful service expressions of appreciation were made to him by the people. Three have been received into the church by baptism; the attendance at the regular services keeps at a good point and the blessing of God has been on them in a financial way, enabling them to meet their obligations. In a personal note to the

editor, Brother Jennings speaks with appreciation of the Evangelist, saying "The church paper gets better all the time." Thank you, Brother Jennings.

Brother Lester V. King, treasurer of the Brethren Home, reports the receipts and expenditures for the months of April and May. He states that thus far only sixty-five churches have sent in offerings, supposed to have been lifted in February. There may be other churches intending to get in on this offering. It is to be hoped that a goodly number of others will yet report gifts. It is true in this connection as we have said elsewhere, that the greatest need of our church in a general way is a one hundred per cent loyalty to all the interests of the brotherhood. Brother King also mentions his week of services at Roanoke, Indiana, recently reported by the pastor, Brother S. C. Henderson.

The church at Roanoke, Virginia, has enjoyed another revival under the evangelistic leadership of Brother R. Paul Miller, and it is reported that thirty took a stand for Christ—reconsecrations and confessions—and three more since the meetings closed. At the time of the report eleven had been baptized into the church. The entire group is said to have received a spiritual uplift and its witness in the community was strengthened. Brother H. W. Koontz, the pastor, had led his people by much prayer and spiritual instruction into preparation for the revival. This church has a splendid field and they are attracting people by building firmly on the Word of God.

Peru, Indiana, church is rejoicing in a victory of an "old time revival" with Brother Ray Klingensmith as evangelist. There were thirty-one confessions, reports the pastor, Brother Fred C. Vanator, most of which number will unite with the church, twenty-four having already been baptized and twenty-one received into fellowship. Prayer played a large part in this meeting as it usually does where the blessings of God are poured out. Not only the pastor and evangelist, but the people also were cooperating in prayer, before as well as during the meetings. This ingathering will mean much to the Peru church which is increasing steadily in strength and in community influence under the leadership of Brother Vanator.

President E. E. Jacobs in his college news makes mention of the tentative program of expansion for Ashland College, by which it is expected to make possible re-entrance into the North Central Association. The important factor on which the execution of that program depends is the Educational Day offering, and it is important for the Brethren to remember that the city of Ashland, through certain responsible citizens has challenged to meet the church dollar-for-dollar in that offering. The church is being asked for not less than \$5,000, and each congregation is being apportioned a certain amount which it is necessary to give if the total amount required is to be reached. In addition to the very strenuous efforts being put forth by Dr. Jacobs and his faithful co-workers in the faculty, Dr. Anspach is giving of his time and talent along with certain noble-spirited citizens of Ashland city to the end that Ashland College may promptly regain its standard rating.

Prof. A. J. McClain gives us this week a report of his recent engagements in Bible study—at Washington, D. C., where he found the people under the leadership of Brother Kent as busy and courageous as ever in their determination to have a new church building; at Third church, Philadelphia, where Brother Steffler is leading his growing church into the possession of the land; and at Waterloo, Iowa, where Brother Riddle with characteristic efficiency and energy is building up his people in the larger reaches of the knowledge and service of God. Prof. and Mrs. McClain, after a brief visit at Mrs. McClain's home at LaPorte City, Iowa, will be making their way on west to "Fishing Bridge, Yellowstone Park, Wyoming," where they will remain till near National Conference and where Brother McClain will divide his time between fishing and writing, a portion of which writing will be his weekly page for the Evangelist. Our readers will enjoy the writing he shares with us, and maybe we will be permitted to enjoy by proxy some of his fishing. If he permits us, we assure him we will not account them as ordinary "fish stories."



# Facing the Facts about RUSSIA

By Charles H. Ashman

First of a series of four articles. We express appreciation for all the sources from which we have gleaned this material. When exact quotations are given, credit is given also, but not when we have clothed the facts in our own words.  
—C. H. A.

Recently, in a Christian College, we heard a lecture on Russia. In the beginning, Russia was set forth as a Godless, Christless, Communistic nation. Upon that premise, the lecturer pictured Russia as the ideal government, the best social system, and a paradise for man. Several times, he stated that the United States of America could wisely pattern after Russia. At every opportunity, he hinted that Russia's Experiment was superior to anything in the United States. However, the truth leaked out that the films he was using to illustrate his lecture were all censored by the Soviet Government, and at least one of them was the regular stock film released by Russia for propaganda. Also, that the "tour" during which he secured his pictures was a "piloted" one, under the guidance of the government. The lecture was "communistic propaganda." Over against such lectures as these we place the written words of those who have visited Russia disguised as peasants, moving among the "common people". Avoiding government tours, they have secured facts and figures backed up by actual photographs which are appalling.

We ought to be interested in Russia. We should have a humanitarian interest in that nation which comprises one-sixth of the earth's surface and 160,000,000 people. We ought to be interested politically, for Russia has a program which includes us as a nation. We ought to be interested religiously, for Russia has made communism a religion of ridicule. We ought also to be interested prophetically, for many students of Prophecy believe this God-defying, Christ-rejecting, atheistic, communistic nation is a direct fulfillment of prophecy.

Facing the facts, has Russia discovered the Utopia? Has she found and established the "Workers' Paradise"? No! The masses in Russia are milling around in abject poverty and are on the very verge of starvation. Iver Bryce writes, "While in Russia, I saw plenty of women. They fill the streets, morning, evening, night—women waiting for food. Waiting with a little empty basket on their arm. There is only one alternative in waiting in Russia, that is to do without. I most solemnly aver that I would rather lead the life of a convict in prison than that of an ordinary member of the Russian proletariat. The convict has better food, better clothes, and more interests". Bread lines extend for many blocks in Russia. Horse meat and dog meat is eaten. Beggars are everywhere. Chronic want and privation prevails in that country formerly known as "the granary of Europe". Patmont, disguised as a peasant, traveled extensively in Russia. He writes, "Wherever one travels in Russia, one encounters people wandering about in sheep skins and goat skins; being destitute, afflicted, and tormented." Listen to this description by an eye-witness: "The scramble for food presents a dramatic and pathetic scene. Weaker persons drop from the line. Women and children weep because they are not able to reach the end of the line before closing time. Arriving near those dispensing food, they must lift their ration cards to their foreheads and shout, 'Comrade, I am one of the party.' None but those who have pledged allegiance to the Soviet are given ration cards. Others may starve. Unfortunates wander every-

where. They seek shelter in abandoned buildings from which 25 to 30 dead bodies are carried in a single day. Except among a few favored ones or in those few places arranged for show to inquiring tourists,—the millions of the common horde of Russia are at the very point of starvation. Not because of crop failure or any scourge of disease, but because of the Atheistic System of Communism. The condition of the working man in the most Capitalistic of countries is nothing compared to that in communistic Russia. Be not deceived by the promises of communism. The Communistic State cares nothing about the unfortunates. It is cruel, heartless, even brutal. What are millions of starving people to it? Nothing! If they are in the way of the program, they must either starve or be shot down like dogs or cats. This 'Noble Experiment' is in reality a 'Gruesome Experiment'. It is being called by those who have succeeded in escaping from Russia's borders, 'The Soviet Hell.' Thousands of letters have been smuggled out of Russia telling a sad story of slavery, famine, terror, and death. If the Soviet government had not blocked every possible avenue of escape, there would be an exodus from Russia in comparison to which that of the Jews from Germany would be weak indeed. I have before me a picture taken in Russia, of a young man, a living skeleton. Just a few hours before it was taken, this young man had killed and tried to eat his baby brother. Is this the 'Workers' Paradise'? It is estimated that 50,000,000 of people have perished in Russia due to malnutrition. Cases of cannibalism are frequent. A former newspaper editor in Russia writes, 'In various Russian villages well known to me, from 50 to 75% of the inhabitants have died of hunger.' His name is A. Kroeker. In the village of Margenau, 50 persons of the 300 died of hunger. Working men of America, be not deceived by the promises of Soviet Communism!"

Moreover, Russia is not developing the ideal social state. Social conditions in Russia are appalling. Mrs. Clarence Warren writes, "Russia is the most immoral country I have ever entered and I have been through most of the European countries." Licentiousness always follows atheism and communism is fundamentally atheistic. It is logical, therefore, that the moral fibre of Russian society should become rotten and the moral structure should break down. An eye-witness writes, "All dwellings are crowded to capacity. The crowded kitchens present a curious sight; angry women quarreling and fighting each other in order to gain the use of the one kitchen stove in the house. As many as six persons of mixed sex live in one room." Social diseases are on a fearful increase. Abortion is legalized and carried on in public infirmaries.

"One young woman", writes this eye-witness, "who did not appear to be more than 18 years of age, said she had been married 18 times and was about to be married again. Many girls, hardly in their 'teens are mothers." "Old-fashioned marriage is being abolished. Free love is being given full sway. Comradeship unions, which may be culminated at one time are taking the place of legal marriage". There are two kinds of wives in Russia, "legal" and "actual". A divorce may be secured within ten min-



utes after application has been made. That beats Reno all to pieces! It is the Soviet's ultimate aim to abolish the home as such. Beginning at the public nursery, all training is to be given in Soviet institutions in order to abolish the home as a unit. Ultimately, this will lead to public breeding places like scientific breeding of animals. We shudder to contemplate the immoralities following in the trail of such a system.

Here is a direct quotation from one of the lectures given in one of Russia's schools in Leningrad, "Just as man lived originally like his ape ancestors, enjoying sex freedom, pairing off only in time of sex urge, so the coming communist must learn . . . etc. . . ." Patmont, an eye-witness, says, "Millions of unfortunate boys and girls live the life of vagrants along the countryside. They do not know their parents. They are filthy and in rags, infested with vermin, prostituted and infected with venereal diseases." Another visitor writes, "The relation between the sexes is simple and unaffected by conventions. An unmarried man and woman can live together openly if they so desire."

MOREOVER, while promising liberty, the Soviet Government has taken away the most priceless freedom of history. Individual rights in industry, commerce, art, religion, home life, everything, have been practically abolished. Millions have been robbed of their possessions by a ruthless system of confiscation. Disfranchisement has been practiced heartlessly. Trumped up charges, preferred without trial, are sufficient to authorize confiscation of all possessions, removing of all rights, and banishment to one of the many exile camps whose condition is beyond description. Political offenders are shot down without trial. One intelligent Russian writes, "All the good our heads are doing us is that we may wear caps on them". Russia has become a "slave state", such as is not known any other place on the earth's surface. Russia is becoming a nation of slaves with a psychology of fear. With a network of spies and secret police, the people are held in the bondage of fear. Here is the story of a Quaker preacher in Russia. The authorities had confiscated the farms of his entire congregation. They had closed their church. They had taken away their stock and even gone into their cellars and taken their provisions, leaving them to starve. This Quaker preacher was on his way to the Northern Forests seeking a place of shelter for his little flock. But, while waiting at a railroad station talking with the very man who tells this story, he was suddenly arrested and never seen or heard of again. Freedom is a lost right in communistic Russia.

The brutality of the Soviet beggars description. I have before me a picture from an actual photograph. It shows a pile of human bodies, perhaps 30 in number, two of which still are alive. These were the disenfranchised, who were driven out of Rostoff on the Don river. They were loaded on freight cars and dumped off on the prairie. The living took the clothing of the dead. Kerosene was poured over the dead bodies, those who had starved to death, and the pile of bodies burned by the authorities. There is before me still another picture from an actual photograph showing a pile of living bodies in a railroad station. They are boys and girls, human wreckage turned loose to shift for themselves. They pile up for warmth as they sleep on the floor of a railroad station. Brutal indeed is that "experiment" that will allow such. Then for Sociology professors to advocate the United States to adopt such a Sociology! They ought all to be deported to Russia or at least to be dismissed from our educational staffs.

Now, in the next article, we will take up "Russia's Religion of Ridicule". It will be blood-curdling!

## THE GOSPEL in theory and practice

By Frank G. Coleman, Jr.

The gospel in theory can not be stated more succinctly than Paul puts it in that joyous fifteenth chapter of his first letter to the Corinthians. It is the good news "that Christ died for our sins according to the Scriptures; and that he was buried; and that he hath been raised on the third day according to the Scriptures." This is the basic principle. Expand it until all its implications are exhausted and you have the true Christian faith in its entirety.

To the self-righteous but sin-steeped scoffer the good news is pure theory. To him it is a myth, and invention. To him it is without support, for he denies the facts of history. To him it is valueless, for he has never known the inestimable worth of the Gospel when it is received wholeheartedly.

To the student of the Scriptures the theory of the Gospel is the unifying principle which binds the whole together. Without the Gospel the Bible becomes a mere history of events that have no significance, a collection of poetry whose only worth is its music, a book of morals whose exalted ideals no mortal can reach. But with the ever-recurring theme of the good news of the grace of God the Bible becomes a living Book. Given this theory as the background, every historical event recorded therein becomes a milestone along the road to the everlasting kingdom; every bit of poetry becomes pregnant with the richest truths of the universe; and the laws and moral ideals become not something too exalted to be reached, but an integral part of the Christian's being.

The theory of the Gospel is the good news of the atonement and the resurrection. In practice the Gospel is the good news received. No news can be good news unless it is significant. To the unsaved man, conscious of his depravity and his utter helplessness, the gospel is good news because it affords an immediate escape into a life that has meaning, worth, and direction. Because he accepts it it becomes the richest and purest of truth.

In practice the Gospel is an irresistible force, lifting men out of the mire and degradation of unholy lives and giving them new life, new strength, and new objectives. It takes the Macauleys of the world and makes them potent bearers of the Word. It takes the Moodys of the world and empowers them to convert thousands. It takes the rich, the poor, the weak, the strong, and lifts them to new levels of service.

But only to the believer is the Gospel the power of God unto salvation with all its blessings. It must be received if it is to be a living thing. Unless it is taken at its face value, without qualification, it is but abstract theory, just another statement in a book. Received and taken to the heart it is the message of The Book.

The Gospel in practice proves the truth of the Gospel in theory. The consecrated lives of countless believers, the devotion of the numberless Christian martyrs, the self-sacrificing advances of all the missionaries prove its truth. The changed lives of society's pariahs are a testimony to its power to regenerate. It has never failed. There are no negative instances to disprove its truth. There is nothing but success in the history of the Gospel in practice. Ashland, Ohio.



# Importance of CHRISTIAN BAPTISM

By Claud Studebaker

Christ Commanded it.  
Peter taught it.  
Paul received it by Gods' appointment  
It teaches fundamental  
Christian Doctrines

I am aware this subject is not popular and would be dismissed by many sincere Bible students as unimportant. The extremes of importance being, from an absolute necessity, even for infants, to the other extreme, that it is not essential at all to salvation, and it makes no difference how, or whether you are baptized or not.

Our fathers may have over-emphasized its importance, but if our church requires proper baptism in water before receiving members, it must be sufficiently emphasized to set forth its importance. Probably the world needs as much today as ever, to be taught the foundation principles of salvation.

**Baptism is important, because—**

(1) **Christ Commanded it**—(Matt. 28:19). In my commission as a preacher of the Gospel of Christ, the Lord instructs me to teach and baptize. May I say it makes no difference about the baptism? When Christ says (Mark 16:16), "He that believeth and is baptized shall be saved", have I the liberty to say, baptism bears no relation to salvation? If Christ told Nicodemus (John 3:5), "Except a man be born of the water and of the Spirit", may I insist on the new birth and ignore the water? Christ was well aware of salvation wholly by grace without the works of the law, it is his gift of life, and Christ has ordained the law of spiritual life. Did the man who insisted on baptism immediately after his confession of Christ, probably that same hour of the night in a cold stream, believe any less in "Salvation by grace through faith", or did he have a higher regard for the plain commands of Christ?

(2) **Peter's Instructions.** Peter, who first preached the Gospel of a crucified and risen Savior, instructed those who cried out in the consciousness of their sin and their great need of salvation, "Repent and be baptized every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Again in his epistle (1 Peter 3:18-22), his subject is salvation through the death and resurrection of Christ, the just bearing the sins of the unjust, who are now in the heavens, all authority being subject unto him, certainly no one would question his understanding of salvation as a gift of God, yet he refers to those who were saved by water in the ark, as "A like figure, whereunto even baptism also doth now save us". Of course baptism does not wash away the sins of the flesh, but it is the outward symbol of that which takes place in the heart by faith

and the marvelous grace of God. He at least gave baptism an important place in salvation.

(3) **In the Conversion of Paul.** The Lord sent Ananias that he might receive his sight and be filled with the Holy Ghost, "And he received sight forthwith and arose and was baptized (Acts 9). Paul relates his conversion before the multitude in Acts 22 and says that Ananias came to him and said, "And now why tarriest thou? arise and be baptized and wash away thy sins, calling on the name of the Lord". Did baptism have anything to do with his being saved? Paul constantly contends for a new life in Christ Jesus, basing his argument on the fundamental doctrine of baptism. Baptism is important because it is the plain teaching of Christ and his holy apostles. It is no evidence of superior spiritual life to ignore the plain teaching of the word of God.

(4) **Baptism teaches in Symbol the Fundamental Doctrines of Salvation.**

(a) **The Holy Trinity**—Father, Son, Holy Ghost, three in one, one in three. One baptism, three immersions, recognition by voluntary faith, of the Father who loves and sent his Son, the Son who died for us and is our only Savior, the Holy Ghost who is one with the Father and the

Son, who regenerates and gives life. This Spirit must attend every baptism or there is never any baptism into Jesus Christ (Gal. 3:27). Born of water and of the Spirit. I am convinced that 1 Corinthians 12:13 includes in its meaning water baptism as well. Probably the greatest hindrance to the doctrines of salvation by Jesus Christ through the power of the Holy Ghost, as the revelation of God in the flesh and his presence in the Spirit, is unitarianism. You may debate about words but proper baptism is a mighty argument for the triune God.

(b) **Sin**—Baptism sets forth in unmistakable language that man is a sinner and must be cleansed from sin. That washing must be in the fountain open for sin and uncleanness. "He that believeth and is baptized (cleansed) shall be saved".

(c) **The New Birth**—"Ye must be born again". "If any man is in Christ Jesus he is a new creature". We are children of the wicked one, children of wrath. We have power to become the sons of God, "Which were born, not of blood, . . . but of God". "Born of incorruptible seed, by the word of God which liveth and abideth forever". We hear the word, believe it, it brings forth a new life. Baptism is the setting forth of that new birth in symbol.

## OBEDIENT SERVICE

By J. L. BOWMAN

*Jesus was a wondrous teacher.  
Lessons rare of wondrous worth  
He would teach to his disciples,  
E'er he left the shores of earth.*

*And He gave this blest example;  
Follow him and all is well.  
Help us Lord to be obedient,  
Aid as we thy goodness tell.*

*If you know and do as I did,  
In that room so long ago,  
I will fill your cup with blessings;  
I my love will richly show.*

*If you really love your Master,  
You will find your joy complete.  
If you take a towel and basin,  
Stoop and wash your brother's feet.*

*Do not plead, "Tis non-essential,"  
Read the Book and then obey,  
For I am your Lord and Master,  
Do as I have done this day.*

*Do: I know you'll then be happy.  
To obey makes you rejoice;  
To refuse brings condemnation—  
Oh the sadness of such choice.*

*Never call me Lord and Master,  
Sacrifice is not worth while;  
Loving and obedient service  
From your Savior wins a smile.*

*When at last the warfare's over  
And the battle's fought and won,  
If you have obeyed your Master,  
Unto you he'll say, "Well done."*

Linwood, Maryland.



(d) **Death of Christ**—"Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death?" (Rom. 6:3). God dealt with sin in the death of Christ. The old man of sin is crucified and buried by the blood of the cross. "What can wash away my sins, nothing but the blood of Jesus". Baptism is unquestionable evidence that the old man of sin must die. "Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who raised him from the dead" (Col. 2:12).

(e) **Resurrection**—"Therefore we are buried with him by baptism unto death, that like as Christ was raised from the dead by the glory of the Father, even so we also rise to walk in newness of life" (Rom. 6:4). The holy apostle Paul frequently refers to the holy rite of baptism on which to base his argument and make the teaching plain for a new life in Christ. "If ye then be risen with Christ seek those things which are above where Christ sitteth on the right hand of God" (Col. 3:1).

The great doctrines of salvation are taught by symbol in baptism, if it is properly administered. The following is the normal order of salvation—The Gospel is preached, the Holy Ghost convicts of sin, the sinner believes, repents, confesses that he is a sinner and that Christ is his only Savior, is baptized in his name,—in the name of the Father, and of the Son, and of the Holy Ghost. He is baptized into his death and rises to walk in newness of life, born of water and of the Spirit, receives the gift of the Holy Spirit. I am raising no technical questions. The moment when sin is pardoned and the name is written in the Lamb's book of life is not for me to say. I had a very real experience in my conversion. I know very well the time and place, the preacher and the text, and how the conviction of sin settled on me when only fourteen years of age. My great joy came when I followed my Lord in baptism. I have had that sweet assurance since. I do not know just when my name was written in heaven. I am not convinced that any other person knows. "Hereby we do know that we know him, if we keep his commandments". The new order which Peter bound on earth and was bound in heaven is still the order of salvation for Jew and Gentile. That which baptism symbolizes must take place in the mind and heart of every believer who comes to a saving knowledge of Jesus Christ.

It may be our fathers over-emphasized the importance of baptism, but my feeling is, that they had just as thorough knowledge of salvation by grace without works as any group, but a greater emphasis on obedience to him who ordained life and salvation.

Since Christ commanded baptism and instructed how it should be administered, that it might set forth, as a great object lesson, the fundamental doctrines of salvation, and the apostles so taught and practiced it, who shall change the order? "To obey is better than sacrifice and to hearken than the fat of rams."

5002 Dearborn Street, Pittsburgh, Pennsylvania.

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## SIGNIFICANT NEWS AND VIEWS

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### JEWISH ELEMENT IN MOHAMMEDANISM

"The Jewish Foundation of Islam," by Professor C. C. Torrey of Yale, departs from the theories of Wellhausen which attribute to Christian sources the bulk of the Koran, and affirms that this book is overwhelmingly Jewish in origin with large admixtures of paganism. He thinks that Mohammed found his contacts with Jewish trading communities of Teima in Arabia. This gives ground for thought. The Jews of the crucifixion cried out for Barabbas ("Son of the father"), repudiating the real Son of the Father.

Mohammedanism is in a way, a Barabbas religion, for Barabbas was a murderer. It is certainly significant that the bitterest and most dangerous enemy Christianity ever had was a concoction from Jewish sources. Also that the great organizer of the Inquisition, Thomas Torquemada, merciless to Jew and Christian alike, was a Jew.

Professor Moehlman of the Rochester Theological Seminary has written a book, "The Christian-Jewish Tragedy," which would exonerate the Jews from the crime of the crucifixion. In this he does great violence to the plain teaching of Scripture and history.—Sunday School Times.

### WILLIAM JENNINGS BRYAN MEMORIAL DEDICATED

May third the bronze statue of William Jennings Bryan, erected in West Potomac Park, Washington, D. C., was unveiled, and addresses were given by President Roosevelt and the Hon. Josephus Daniels, president of the William Jennings Bryan Memorial Association. Governor Charles Bryan, of Nebraska, brother of the "silver tongued orator of the Platte," witnessed the unveiling. Others in the audience were Secretary Ickes, who introduced Daniels; Dr. Joseph R. Sizoo, pastor of the New York Avenue Presbyterian Church, who pronounced the invocation; former Senator Blair Lee, of Silver Springs, Maryland; Gutzon Borglum, the sculptor; and David Hargreaves, a grandson of Bryan, who unveiled the statue.

President Roosevelt's address was brief, saying among other things:

"Our nation thus recognizes through its Government the essential qualities and the high services of a great American. No selfish motive touched his public life; he held important offices only as a sacred trust of honor from his country; and when he sought a mandate from his fellow citizens the soul of his inspiration was the furtherance of their interests, not his own, not of a group, but of all. No man of his time was or could have been more constantly in the limelight than he; yet we can look back and scan his record without being able to point to any instance where he took a position that did not accord with his conscience or his belief. \* \* \*

"Many years ago he also said: 'You may dispute over whether I have fought a good fight; you may dispute whether I have finished my course; but you cannot deny that I have kept the faith. We who are assembled here today to accept this memorial in the Capital of the Republic can well agree that he fought a good fight that he finished his course and that he kept the faith.'"

The set address of Josephus Daniels was a most splendid and eloquent tribute to Mr. Bryan.—The Evangelical-Messenger.

### PALESTINE ALONE OFFERS ADEQUATE REFUGE FOR JEWISH EXILES

Efforts to find refuges for Jews forced to leave Nazi Germany have failed so far, James G. McDonald, American head of the League of Nations efforts to aid them, reported May 2 to the governing board of the League's high commission on German refugees.

The exodus from Germany, Mr. McDonald reported, was orderly now, and the number of refugees was smaller than last year.

"Palestine," he said, "is almost the only arena which offers an immediate opportunity for colonization by refugees on an appreciable scale. None of the alternative plans so far considered seem to be practicable."

Plans submitted for assimilation of Jewish refusees, Mr. McDonald said, included Lower California, Mexico; Angola, East Africa; Southwest Africa, Ecuador, Turkey and Birobidjan, Siberia.

He reported that the number of German refugees in April was 63,200, against 59,300 in December. He said their plight was desperate, since tens of thousands were "destitute, homeless and uncertain of tomorrow." He pleaded for a more practical and sympathetic consideration by governments to permit refugees to travel and live unmolested. He urged national studies of the underlying causes of friction between racial and religious minorities and the prevailing majority.—The Evangelical-Messenger.

### BIBLE STUDY

A few weeks ago a young lady—Miss Harriet Louise Patterson by name—appeared at the office of the manager of a large depart-



ment store in Cleveland, Ohio. She had a proposition. The manager was hardened to propositions and he was particularly cold to this one. For Miss Patterson wanted to start a Department-store Bible study class for customers. About the only thing to commend the idea, from the managerial viewpoint, was the fact that it had never been done before. He decided to give it a trial—one only. A date was set, modest announcements posted, a few chairs arranged in rows in a small room. And on the appointed day the manager, dropping around to see for himself that the idea wouldn't work, found the place crowded to more than twice its capacity. Well, Bible study, forthwith, was put among that store's permanent features. Still turning people away for lack of room, Miss Patterson gives her Bible lectures on the second and fourth Tuesdays of every month. And the book shop in the store reports that the Bible has become more than ever its best seller.—Christian Herald.

### A PHILOSOPHER TELLS THE CHURCH

The Young Women's Christian Association held its national convention in Philadelphia last week and gave opportunity to various notables to diagnose our many ailments, those afflicting the Church among them. A professor of philosophy from Queen's College, Kingston, Ontario, is quoted by the local press as charging Christianity with being weak on account of sinister respectability, and afflicted with Sunday school piety. The press report of his address reads in part:

"The first failure of Christianity today is its sinister respectability." He went on, "There was a time when Christianity was a minority affair. Seventeen hundred years ago it was scorned as a religion of cobblers and weavers, a religion of the poor and illiterate. Yet those were the days when Christianity was growing, living, spreading.

"Today the scene is changed. Christianity is no longer a gesture of rebellion, but part and parcel of the *status quo*."

With all due respect to the learned gentleman, in our judgment his utterance is just words. "They do not make." What kind of respectability is "sinister"? The word means left-handed, perhaps left-footed. In the language of chivalry, it signified illegitimate; bastard, to be specific. Now really, Professor, you did not mean that, did you? It was a phrase likely to attract notice.

It is true that seventeen hundred years ago Christianity was only a minority. It is now. It is also true that Nero burned Rome and blamed it on the Christians. We seem still to have those who diligently sow the seeds of iniquity and infidelity in society and then weep tears of grief because the Church does not enable them to reap righteousness and piety instead of crime and atheism.

It is also true that the early Church contained cobblers and weavers, the poor and the illiterate. There are still a good many toilers, quite unlearned folk, who are enrolled in Christian churches. They might indeed do more than make a gesture toward rebellion, if for them life consisted only in the division of wealth, the creation of an earthly utopia and the domination of society. Illogically to the propagandists of uplift without repentance but quite reasonably as to the dictates of their faith in Jesus Christ, they endure the sufferings of a sinful, rebellious world in which they know themselves to be pilgrims and strangers. And believe it or not, Professor, they are philosophers. They love wisdom—of a certain revealed, tried and sustaining sort. And they expect to get out of this present *status quo*, even if they must die to escape it.—The Lutheran.

message has been growing richer, more spiritual and keener in its analysis, the while it has maintained its definitely fundamental, whole-gospel and distinctly Brethren note. We count him among those who, by reason of long and serious study of the Word and fruitful ministry, have a right to advise in spiritual things those of us who are younger in the service. Yet he is always Christ-like in humility and brotherly in attitude, and along with the strength of conviction and the positive defense, you will sense the spirit of love and fellowship. Read him carefully and you will be profited. —EDITOR.

## A Gospel of Ifs

By G. W. Rench, D.D.

That does not mean our gospel is a gospel of doubts. It does mean that the blessings of the gospel are conditional. This has been taught in all ages by evangelists and scholars of all faiths. In this age so many are bent on trying to overshadow every teaching with the theory that man can do "absolutely nothing" to secure pardon from his Maker, that the **conditions of salvation** receive very little emphasis. Isa. 1:19, "If ye be willing and obedient ye shall eat the good of the land: But if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." But read the whole chapter and note how God turns his face against his people, and WHY. We pray for blessings and we expect blessings. And we often forget that there is not a single blessing included in the covenant of grace which is not conditional. There is an "if" attached to it.

Make a list of the IFS even in a single gospel, like John, and note their significance. Take John 8:24: "I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am he, ye shall die in your sins." Would man have his guilty past changed? But God does not change "guilty pasts" except on condition. If you would have your life changed, there is an IF to be reckoned with. And I do not hesitate to say that if one is to remain in divine favor with God there is many an IF to be reckoned with, IFS of God's own choosing. Do we wish to be forgiven as we dip our tongues in gossip and scandal? Do we want the debt we owe high heaven canceled and held no more against us? Then hear these words: "For if ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses" (Matt. 6:14, 15). Do you see the IFS? "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (Jno. 15:6, 7). Do you see the IFS? "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. . . . Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God" (Heb. 3:6, 12).

Read Peter's addition table (2 Pet. 1:4-7) and then hear him say, "For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and can not see afar, and hath forgotten that he was purged from his old sins" (2 Pet. 1:8, 9). And men forget the essentials of religion just like they forget other things—by not using them.

The Book closes with some more IFS both startling and tremendous as time ends: "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book: And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" (Rev. 22:18, 19). Yet men go on adding to God's decrees, and subtracting from his conditions of reconciliation to him.

New Paris, Indiana.

## OUR BIBLE STUDY DEPARTMENT

### DR. RENCH BEGINS ANOTHER SERIES

Our readers will be pleased to learn that Dr. G. W. Rench is beginning another series of Bible studies in this issue. We have been reading after him and listening to him at conferences for many years, and we have always been greatly profited, as have others who have shared this privilege. Through the years his

There is a destiny that makes us brothers:

None goes his way alone:

All that we send into the lives of others

Comes back into our own.

—Edwin Markham.



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
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Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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# Standard of Excellence for Brethren Sunday Schools

## I. HOME EXTENSION

1. **An Active Cradle Roll.** To associate the child from birth to the Sunday school; to interest his parents in his spiritual nurture and to prepare the child for class membership in the school. The department will be in charge of an alert supervisor who will keep an enrollment of the children; make known their names to the school; visit occasionally their parents, sharing suggestions and literature with reference to the religious nurture of the child.

2. **A Working Home Department.** To enlist persons denied the privilege of Sunday school attendance; to assist them in Bible study at home; to win them for and to build them up in Christ. The department will be in charge of a capable supervisor, assisted by such visitors as necessary, who will keep a record of those enrolled; distribute literature for study and seek to have Home Department members present for the regular school session on special days.

## II. ORGANIZED CLASSES

1. **One or more organized classes in Young People's Division.**

2. **One or more organized classes in Adult Division.**

To relieve the teacher of sole responsibility; to distribute labor and to fix responsibility among the pupils; and to become identified with the larger fellowship of the organized movement. The class will elect a president, vice-president, secretary, treasurer, and create devotional membership, social, and such other committees as desired. This organization, including the class name, age and sex of the pupils will be certified to the National Association by the divisional or general superintendent and receive a certificate.

## III. LEADERSHIP TRAINING

1. **A training class registered with the National Sunday School Association and using any approved text.** To provide informed and skilled leaders for the school; to extend and complete the religious training of the pupils; to co-operate in securing more and better workers for kingdom building. This training may be carried on in connection with the Sunday school or community institute or both. Texts approved for the following courses, outlined in the new Handbook, will be recognized. They are as follows: (1) Certificate Courses. (2) The Shorter Course for Sunday School workers. (3) The Larger Course for Advanced Christian Workers. (4) The International Standard Course. Suitable certificates and diplomas are awarded at the completion of each of the above-mentioned courses. These are issued by the National Association which also provides questions for examinations or makes satisfactory arrangements with the teacher in charge relative to the procedure which shall be followed in the administration of teacher training work. Consult the Handbook for further information.

2. **Twenty-five percent of the teachers graduates in some approved course.** To recognize those persons who have already completed some training course, and to encourage the school to use trained teachers. This point includes those who have graduated from the earlier courses.

## IV. GRADATION

1. **Graded school organization with annual promotion.** To enroll pupils according to recognized age grouping; to provide classes for all ages and to encourage application for the purpose of making progress. This contemplates a division for children, young people, and adults with as many classes in each division as the pupils require. Each division should be supervised by an appointed, capable person. Where possible and feasible the divisions may have separate worship programs.

2. **Graded Lesson instruction in at least one department.** To supply lesson material suited to the interests, capacities, and needs

of the pupils; to assist them in the cultivation of fruitful knowledge, right attitudes, and necessary skills. The graded lessons published by The Standard Publication Company, Cincinnati, Ohio are the most Biblical of all the graded series now before the public. They are the most beneficial, therefore, for our denomination. They are pedagogically sound and seek to provide "milk for the babes and meat for the adults." No graded series will be found wholly satisfactory to Brethren people; extra Biblical and doctrinal teaching must be added by Brethren pastors and Brethren Sunday school teachers.

## VI. MISSIONS

1. **Systematic missionary instruction.** To make missionary instruction a normal and integral part of Christian education; to generate the missionary passion in the whole church. Such instruction may be given as a part of the regular lesson, supplemented with monthly presentation before the entire school or a division thereof. Mission study classes may be added. Dr. Yoder's recent book on the South American field is recommended. The National Association, offers a valedictory. The second edition of Dr. Gribble's book will be ready at an early date.

2. **An annual White Gift Offering.** To encourage Christian giving; to extend the fellowship of service, to support worthy objects. This offering is taken at Christmas, the proceeds of which go to the Ashland Seminary, Kentucky Missions, Foreign Missions, the Shipshewana Young People's

## STANDARD OF EXCELLENCE FOR BRETHREN CHURCH SCHOOLS

	Possible Score	Your Score
	Total	Total
I. HOME EXTENSION .....	10	
1. An Active Cradle Roll .....	5	
2. A working Home Department .....	5	
II. ORGANIZED CLASSES .....	10	
1. One or more organized classes in Young People's Division ...	5	
2. One or more organized classes in Adult Division .....	5	
III. LEADERSHIP TRAINING .....	10	
1. A training class registered with the National Sunday School Association and using any approved text .....	7	
2. Twenty-five percent of the teachers graduates in some approved course .....	3	
IV. GRADATION .....	10	
1. Graded school organization with annual promotion .....	10	
V. MISSIONS .....	10	
1. Systematic missionary instruction .....	5	
2. An annual White Gift Offering .....	5	
VI. CITIZENSHIP .....	10	
1. Systematic citizenship instruction .....	5	
2. Participation in some form of benevolence .....	5	
VII. DECISIONS .....	10	
1. Decision Day observed annually .....	5	
2. Life Work decisions emphasized regularly .....	5	
VIII. CONFERENCES .....	10	
1. Workers' Conferences held regularly, ten recommended; six required .....	7	
2. Delegates to some convention, denominational and interdenominational .....	3	
IX. DENOMINATIONAL .....	10	
1. Records accurately kept and statistics sent promptly to the general secretary .....	5	
2. Use of Brethren publications .....	5	
X. LIBRARY .....	10	
1. At least one book chosen from any seven of the ten divisions suggested .....	10	



Training School, Sunday school institute work, and other miscellaneous items.

#### VI. CITIZENSHIP

1. **Systematize Citizenship Training.** To foster Christian attitudes with reference to civic and state obligations; to make the pupils conscious of a growing world citizenship; This too may be done in regular class study and through monthly instruction with the entire school. Christian citizenship may be made a particular study of young people or adults for a period. Obedience to and responsibility for law should be stressed.

2. **Participation in some form of benevo-**  
(Continued on page 15)

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

#### REVIEW: THE KING TRIUMPHING

(Lesson for June 24, 1934)

Lesson Text: Micah 4:1-5. Golden Text:  
Luke 1:33

#### MONDAY

**The Child and the Kingdom.** Mt. 18:1-6. Just what are the requirements Jesus laid down as conditions for admission of mature, supposedly acceptable adults into the Kingdom? He said to his disciples: "Except ye become converted and become as little children, ye shall not enter into the Kingdom of Heaven!" To scholarly and pious Nicodemus, he said: "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God!" (John 3:5). He said to the aggressive and religiously perfect Rabbi of Tarsus and Jerusalem: "I have appeared unto you for this purpose to make thee a minister and witness ... unto the Gentiles!" (Acts 26:15-17). Jesus called it "conversion"—the bestowal from heaven of a child-like affection, trust and obedience!

#### TUESDAY

**The Spirit of Forgiveness.** Acts 7:54-60. Note the exemplary forgiving spirit of the first Christian martyr, Stephen: "And they stoned Stephen ... and he kneeled down and cried with a loud voice, 'Lord, lay not this sin to their charge!' And when he had said this, he fell asleep." Stephen, like his Master, was executed because he was right, and his executioners were wrong. "And they were not able to resist the spirit and wisdom by which he spake!" (Acts 6:10). So, they killed him. It requires more than "the righteousness of the scribes and Pharisees" to be willing to die heroically for the "crime" of having been right, and consequently to be howled out of court. "How sweet would be their (the martyrs') children's fate, if they like them could die for thee!"

#### WEDNESDAY

**How to Follow Christ.** Matt. 16:24-28. At least seven factors of discipleship are in evidence here: 1. The challenge to accept Christ not only as one's Savior, but as his Lord and Master also. 2. The fact that "following" depends wholly upon the willingness of the would-be disciple. 3. There must be a definite avowal of allegiance to him. 4. The denial of self-renouncing of "the world" in favor of the will of God. 5. The assuming by the would-be follower of

his own cross. 6. Every individual is consciously or unconsciously a follower of someone—making Christ the Leader. 7. The place for the disciple is following Jesus, not a vain running on ahead, a futile seeking to "understand and interpret Jesus"—but a "coming after him"! "Come ye after me and I will MAKE you ...!"

#### THURSDAY

**The Mind of Christ.** Phil. 2:1-11. Christ himself exemplified what he means by "denying self," when he agonized in the garden. It is a matter of the full surrender of one's own will to the will of God. St. Paul challenges: "Let this mind be in you which was in Christ Jesus!" Then he follows with a masterful description of Christ's incarnation, written not to be a theological treatise, but a description of the mind and spirit of Christ, our Pattern! Christ deplored and condemned the arrogant, and taking towel and basin, demonstrated that he was "among you as one that serveth!" The principle he enunciated was: "He that exalteth himself shall be abased, but he that humbleth himself shall be exalted!" (Lk. 14:11).

#### FRIDAY

**The Heavenly Triumph.** Rev. 5:6-14. One Hundred Million voices strong, singing: "Worthy is the Lamb ..." is beyond the possibility of our poor minds to contemplate. Yet that is the acclaim that will greet the Lamb of God when his Bride, the Church, is raptured out in response to the summons: "Come up hither!" (Rev. 4:1). It has been estimated that there have lived on earth during the nineteen centuries of the Church, no less than seven billion who have professed faith in Christ. This Scripture foretells: "Every creature in heaven, and on earth, and under the earth ... shall shout: 'Blessing, and honor and glory, and

power, be unto him that sitteth on the throne, and unto the Lamb for ever and ever!" "Then, Oh, what a wonderful singing in glory, when all redeemed singers get home!"

#### SATURDAY

**A Better World Is Coming.** 2 Pet. 3:8-14. "Nevertheless, we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness ... Seeing that ye look for such things, be diligent that ye may be found in him in peace, without spot and blameless!" When the kingdom Matthew's Gospel portrays, it set up, heaven and earth shall resound with the King's praises, and "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away!" (Rev. 21:4). My brethren, let us truly "be diligent"! If we are content to be just mediocre followers of the King here and now, how shall we find a place and enjoy the perfection that awaits them that truly love him!

#### SUNDAY

**A Vision of World Peace.** Micah 4:1-5. That it is futile to expect even a semblance of world peace under the present world set-up, the Scriptures abundantly attest. As long as the "Prince of the power of the air", who is said to have engendered strife in heaven before the foundation of the world, is in control, on this mundane sphere, "there will be wars and rumors of wars!" The first permanent constructive step toward world peace, will be accompanied, as Micah prophesied, by the establishment in the top of the mountains of the House of the Lord, with the consequent recourse of the nations unto it. Today, the tendency is to relegate religion to the discard. "Blessed is that nation whose God is the Lord!" (Ps. 33:12).

<b>E. M. RIDDLE,</b> President Waterloo, Iowa	<b>CHRISTIAN ENDEAVOR AT WORK</b> C. D. WHITMER, Editor, South Bend, Ind.	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	<b>BRETHREN CHRISTIAN ENDEAVOR</b> RINGING CHURCH EXTENSION BY CONSECRATED EVANGELISM	2301 13th St., N. E., Canton, Ohio

## A Flower Social

Planned by the Social and Recreation! Department of the California Union

By Marjorie Bengston, Superintendent, and Grace Blackstone, Assistant Superintendent

**Invitations.** Plain cards with a flower painted on one side, or rose-shaped cards, may be used to write the invitations on.

To our flower social you must come,  
For we're going to have just loads of fun.  
Date .....  
Time .....  
Place .....

**Decorations.** Use fall flowers in profusion; vines and ferns may be used to give a woody atmosphere.

#### GAMES

1. **Flower-Mixer.** When the guests arrive, give each woman a flower and each man a leaf. A leaf corresponds to every flower, and ask all to match them. This is a good mixer, and gets every one to talking and acquainted.

2. **Flower Garden.** Represent a garden on a large sheet of paper with green vines

and leaves. Color and cut out two or three kinds of flowers; then blindfold the players, and see who can pin in several flowers to make the garden.

3. Several piano solos or duets, using flower numbers if possible.

4. **Brightest Flowers.** Give each couple a strawberry-basket (with painted flowers on its sides) a pencil, and paper, and allow five minutes to see who will get the largest number of names of flowers. A bouquet may be awarded the winners.

5. **Flower Sayings.**

- As yellow as a [dandelion].
- As blue as a [violet].
- As red as a [rose].
- As blue as a [bluebell].
- As white as a [lily].
- As sweet as a [pea, sweet].
- As fresh as the [morning-glory].
- As green as the [shamrock].

6. **Contest.** Choose sides and two names



of flowers, as daisy and tulips, or violets and lilies. One side throws up a daisy; and, if the other side laughs as it falls, it must forfeit one person. The other line throws a tulip, and the same happens. Try to say funny things so as to get them to laugh.

7. *Picture Flowers.* Choose pictures, and arrange on the walls different kinds of flowers as:

- a. Map of the world. [Cosmos.]
- b. Bell and flower. [Bellflower.]
- c. Feather quill with letter J on it. [Jonquil.]
- d. Car and map of a nation. [Carnation.]
- e. Two pans and E beside them. [Pansy.]
- f. Boy beside a flower. [Sunflower.]
- g. Boy throwing white balls. [Snowballs.]
- h. Bow of tulle beside a pair of red lips. [Tulips.]
- i. Apple and a flower. [Apple-blossom.]
- j. A gilded stick. [Goldenrod.]
- k. Picture of rising sun. [Morning-glory.]
- l. Bow of pink ribbons and S pinned on it. [Pinks.]

8. *Picking the Flowers.* Hide fall flowers of all kinds in the room, and send couples to see who will return first with the

greatest variety of flowers. Let each couple name all their different ones.

9. *Who is it?* For a small crowd have only one circle; for a large crowd, several circles. The leader or "it" says, "One, two, three," etc., to ten; and the one he stands in front of must give the name of a flower. Speak loud, and have no name of a flower repeated.

10. *Guessing State Flowers.* Make a list of several States and their flowers, and if possible have numbered pictures of the flowers posted somewhere. On paper the players put down the numbers, with the flower and State thus: 1. Picture of poppy. The player will write 1. California, etc.

11. *Flower Surprises.* Using the word "f-l-o-w-e-r," go around a circle or up and down lines, and let each one in turn take his letter and give a flower name, as:

- F—Fern, four o'clock.
- L—Lady's-slipper, lily of the valley.
- O—Orange-blossoms.
- W—Wisteria.
- E—Everlasting flowers, Easter lily.
- R—Rose.

For refreshments serve dainty sandwiches of all shapes, lemonade, and ice tea. Mould cheese into flower shapes on crackers, and serve punch.

Vista is situated on the new U. S. Coast-to-Coast Route No. 60 and has a community all to itself. We enjoyed the fellowship of Brother Ray Showalter, pastor of the Church of the Brethren who worshipped with us frequently. He has offered his services to the extent of preaching for our pastorless people once each Lord's Day until they feel able to support a full time pastor. This, we feel, is very kind of Brother Showalter.

We trust this meeting has helped the Buena Vista Brethren as much as it did the Evangelist. It strengthened him in soul winning which thing is so much needed today in the building up of truly spiritual congregations.

On the closing Saturday, Sister Wilda Page, Secretary of our Conemaugh Church brought the Evangelist's wife and family almost 300 miles for the closing services which of course was mutually pleasing.

The last Sunday evening before the closing message we conducted a communion service. The visible results of this meeting will be given in a report from an official of the Buena Vista Church.

We continue to pray that the Lord will show the Brethren his will concerning their responsibility in holding forth a Whole Gospel Message in their immediate vicinity.

Evangelist W. H. SCHAFFER.

#### REVIVAL AT ROANOKE, VIRGINIA

Beginning April 30 and continuing for three weeks this church again had the privilege of having Brother R. Paul Miller hold the spring evangelistic meeting. Brother Miller had been used so greatly by the Lord in our Revival last May that the church felt led to give him a second call. In this we made no mistake for God used this last effort to accomplish many things. Thirty took a stand for Christ during the meeting and three more since the revival ended, and there are prospects of more coming soon. Of this number some were public reconsecrations while others came to Christ for the first time and a few are coming by letter from other churches. Up to this writing eleven have united with the church. There are more yet to come by baptism. Then the church received a spiritual uplift by the meeting. The evangelist spent almost the entire first two weeks in Bible teaching, filling our people with the great prophetic and doctrinal truths. The value of such a program is evident in the spiritual development of the great proportion of the members. Also, the city of Roanoke, through a revival like the one just held is more and more coming to realize that the Brethren church stands for sound doctrine, separated living and sacrificial giving of time, talents and substance.

A word should be written about the excellent way in which the church supported the revival. Weeks before cottage prayer-meetings were held. Many spent much time in prayer for the deepening of the spiritual life of the church and the salvation of the lost. During the meeting the members were faithful in prayer, in attending and in the giving of their means to finance it. Their homes were open to the evangelist, pastor and family for meals with a lavish hospitality. The response was such that the pastor's heart was made to rejoice that he has been privileged of God to be under-shepherd of such a flock.

We had the pleasure of entertaining



#### BUENA VISTA, VIRGINIA

Rev. Wm. H. Schaffer of Conemaugh, Pennsylvania, held a revival service for us, beginning May 14th to June 3rd. He was received very joyously. Our church has been without a pastor about seven months, and was pretty well scattered.

Rev. Schaffer began with no pastoral support, and part time no one to make music and had to lead the singing. And the Lord blessed his efforts with eight baptisms, one by relation and about twenty reconsecrations. His messages were Biblical and full of spiritual food, and so convincing that we sat up and took notice, and were strengthened thereby. He sticks close to the apostolic doctrine.

Our little church is on the new U. S. coast to coast route 60 and in a community to itself, and is a very promising work for the right man, and is susceptible to good material.

We earnestly desire the prayers of all the Evangelist readers that God will work a work among us that will stand throughout eternity.

For the First Brethren Church.

By JAMES F. LYNN, Treasurer.

#### REVIVAL AT BUENA VISTA, VIRGINIA

With the evening service of June third we closed a three weeks revival effort with the Brethren of Buena Vista, Virginia.

We were called to this enterprising little town nestled in the Blue Ridge mountains for a two weeks' meeting but were persuaded to remain for the third.

This congregation has been without a pastor since last fall and so it was necessary for the Evangelist to be also pastor and

song leader. How we succeeded in the latter two offices we are not certain but we did our best.

A pastorless church presents a handicap to the Evangelist especially when it comes to visiting. Several members assisted very ably in this important part of the revival.

We were handicapped on several occasions with the lack of musical talent but always found a faithful few who knew how to get close to the Lord in prayer. It is our conviction that more earnest prayer and less display of musical ability gives more power for soul winning. A splendid girls' chorus gave added many bright spots.

Upon request we ordered a number of Bibles and Testaments for those who desired them. We sold 19 Bibles and 20 New Testaments at less than cost to a spiritually hungry people. Several were disappointed because they missed this opportunity of procuring a splendidly bound Bible for fifty cents and a whole New Testament for a nickel.

We enjoyed the much famed "Southern Hospitality" to almost the bursting point. The Evangelist gained eleven pounds in two weeks which either spells lack of self control on his part or excellent cooking and persuasion on their part or both. In order not to reflect too badly on the Evangelist's wife he cut down to two meals a day.

We were entertained at the homes of Brother and Sister Wiley Johns and for the last week at the home of Brother and Sister James Lynn. Brother Lynn is a younger brother in the flesh to Rev. A. L. Lynn of La Verne, California, who favored us with his presence one night during the last week.

The First Brethren Church of Buena



Brother Miller in the parsonage and it was truly a blessed privilege. A home loses much when it closes the door to any man of God. As a boy my home was always open to the evangelists and missionaries and my contact with them went a long way in influencing me to give my life for the Christian ministry.

In the four meetings that Brother Miller has held for my churches I have found him to be an evangelist who has a prayer life of depth that keeps him in intimate touch with Christ. He makes no compromise with sin and his call to the saved is that of a complete separation from everything contrary to the will of the Lord. He has proved himself to be an indefatigable worker whether it be the carrying on of his work as the Home Mission Secretary or the personal visitation of an evangelistic effort. It has always been a pleasure to enjoy Christian fellowship with him. May the Lord continue to use him in other churches as he has been used at Roanoke.

H. W. KOONTZ

### THE REVIVAL AT ROANOKE, VIRGINIA

We just closed a second meeting in this church. We were here just a year ago. It was a pleasure to labor here then and it was even greater now.

This time we changed the method of the meeting somewhat and gave the first two weeks to prophetic and doctrinal messages, featuring evangelism the last week only. The people in this church and those who are being drawn to its ministry are really hungry for the word of God and are rejoicing in the study of the truth. It would be hard to describe the manifold growth in every way of this church during the last year since we held our last meeting. It is simply remarkable. The pastor is building his whole work on intense and effective Bible teaching and it is making a strong church and a growing church. Would God that all our people were as zealous in the study of the Word. There need be no fear of the future of this church with a program like they have.

Brother Koontz and Sister Koontz are both busy teaching the Bible each week. The demands upon their time are great and the Lord is greatly filling and using them in this ministry. Our home was with them while in the meetings and it was just one more bright spot in the pathway of my life which has so many weary miles in it. These two consecrated servants of the Lord are doing a great piece of work here in a way that will make it hard to tear down. This church is a bulwark for Jesus Christ.

This church is becoming known throughout the city as an outstanding Fundamental church and the fact is drawing many who have failed to find real gospel truth and life in other churches. There is great need in Roanoke for such a church for the spiritual bondage that is apparent in the rest of the churches of the city is deplorable. And God is honoring such a people by enabling them to clear off a debt that would have staggered many a stronger church, and to do this during a great depression. May God richly bless all these folks and their pastor.

R. PAUL MILLER.

### THE ROANOKE, INDIANA MEETING

Just recently it was the writer's privilege to conduct a week's meeting for Brother

Henderson and his people at Roanoke. This was indeed a happy privilege not only because it gave us a happy privilege of doing some added work for our Lord, but to renew some acquaintances of earlier days. Brother and Sister Vern Stoffer are from this congregation and faithful workers and is was a privilege to work with them after school day separations. Brother Henderson was one of my former Pastors at the Old Zion Hill Church, so it seemed like Son working for Father.

The meeting was too short to make much of an impression upon the unsaved people of the community. But we do believe the Church was blessed and that the members will be more faithful to the cause of the Church. For the preaching of his Word bears fruit.

Some times the work of these small Churches leads one to the place of discouragement. But I am glad to say that Brother Henderson is facing the situation in the Christian spirit. The Lord will reward him for his efforts. I believe there is an opportunity for this Church, even though it is the smaller of the three Protestant Churches in Roanoke.

I shall never forget the kindness shown by the people during this short effort. I should also be ungrateful if I should fail to say in this public way that I enjoyed the very splendid entertainment in the home of the Zents. Everything possible was done to make my stay enjoyable. Thanks again to the Roanoke church.

L. V. KING.

### REPORT OF THE PERU MEETING

I found the church in fine spiritual condition. I have been in very few Churches where the burden of prayer was greater. And it was a consistent burden of prayer which was the fruit of months of good preparation. The pastor and I were on our knees daily in the study pleading with the God of heaven for a new blessing on his Church. There was little visitation done during the meeting. But the Lord was working and we knew that he was doing far more than we could. So we waited much before him. He never fails if we give him a chance to work. I found Brother Vanator willing to cooperate in everything. A splendid delegation of some sixty came down from Warsaw. The near-by Churches also brought delegations. Those Indiana Brethren know how to cooperate. Before the meetings ended the Lord gave us a fine blessing. And the entire three weeks were pleasant. It was a pleasure to be among the Peru Brethren and also to enjoy the devoted Vanator home. Such joys send one a long way down the pathway of service for the Lord. God bless you, Peru, keep up your good work. The Lord is for you.

RAY KLINGENSMITH.

### NEWS OF THE COLLEGE

The events of commencement passed off as planned with good attendance at the various exercises. The writer gave the baccalaureate address and Dr. Anspach delivered the class address. The class day exercises, when the degrees were conferred, were held at 4:00 P. M., before Redwood Stadium. This was an experiment but seemed to be satisfactory.

It will be of interest to know that the educational advisory committee, consisting

of Dr. Anspach and Ira Smith, registrar of the University of Michigan, was here and presented, or rather approved, a tentative program. The major items needing attention just now, is the employment of six new teachers with the earned doctorate. In a recent letter to the pastors, I set this forth very fully and asked for their interest and forbearance, in case we could not fill all places for the first year satisfactorily.

But equally important is, that several interested citizens have promised to support financially our expanding program, the conditions being that they WILL MATCH DOLLAR FOR DOLLAR RAISED BY THE CHURCH. I regard this as satisfactory, even generous, as the college is not their's but the church's. That is, every time the church gives a dollar, it will mean two dollars. So if the church gives us \$1,000 we will have \$2,000 to operate on next year, but this will not be enough. If the church gives \$3,000 it will mean that we will have \$6,000, but that will not be enough. THE CITIZENS EXPECT AND WANT THE CHURCH TO GIVE UP TO \$5,000 and if less then they will be disappointed, for they want to give \$5,000 but will be kept from doing so if the churches lag. I hope this is as plain as it is important. Will the ministers kindly remember this and so present the matter to their churches.

Dr. Morris G. Caldwell of the department of Sociology and Economics has presented his resignation to take effect at once. This will be a difficult place to fill, for the qualifications are a doctor's degree taken in this field and then grace of heart and a sound belief in some of the most sacred things of life,—marriage as against divorce, law and order, a stable social order, religion, education, and many other subjects. He should, in this case, also have a minor in education. I regard the teachers of Sociology and Philosophy as two of the most important in a college faculty.

Words from various points are encouraging, as some pastors say they will pass their quota in the Educational Day offering.

EDWIN E. JACOBS.

### PERU, INDIANA

It is with a great deal of pleasure that I come to the readers of the Evangelist with the report of the evangelistic meetings which closed on Sunday, May 27th, with Rev. Ray J. Klingensmith as the evangelist. We did not call it an evangelistic effort but rather an "Old Time Revival." We believe it was well named, for it did more than merely carry an evangelistic tone, it was in a real sense a "revival", for it revived the interest in prayer and supplication in the hearts of many of the church members and made them realize that God still works in a wonderful way, his marvels to perform.

To the pastor this meeting was one that was entirely different from any that he has ever held. The evangelist came to us with a new proposition. New, yet as old as the channels of Christian work. It was to be a real trusting of the Word of God and a consecration in prayer, leaving the work of convicting of sin to the Holy Spirit, whose aid we were to ask through prayer to the Father. We began in real earnest to effect this sort of an organization very early in February and to the end that we might be ready for the meeting covenanted in prayer



bands and couples to pray for very definite results. This developed into the prayer meetings in the homes and when the evangelist arrived he found the prayer life of the church ready to engage in the work to which he had called us. We entered the three weeks' work with the definite idea that God was to be consulted on every phase of the work. Each morning pastor and evangelist spent the hour of prayer together. Others, and very many of them, did the same thing. Then we set aside a "Day of Prayer" and the manifest result was the saving of souls. We are not so much interested in numbers as we are in the strength of the internal church. This is manifest in the spiritual life of the entire church. But we would not ignore the praise of the Lord by omitting the former. Thirty-one confessions were made; twenty-four have been baptized; three remain to be baptized; four will not enter the church as yet; one came to us by letter; twenty-one have been received into the church; and three remain to be received but have been baptized.

Brother Klingensmith and the pastor want to bear witness that God still hears and answers definite prayer. When we depend on God, he hears us.

The Peru church wishes to express its appreciation of the fine messages and the tireless efforts of the evangelist, and the pastor wishes to express his personal appreciation for the fine fellowship and cooperation of Brother Klingensmith throughout the entire meeting. We pray God's richest blessing on him in his new field of labor.

FRED C. VANATOR, Pastor.

#### BRETHREN HOME REPORT

April Receipts:	
Center Chapel, Ind. Church .....	1.04
Pittsburgh, Brethren Church .....	40.00
Roanoke, Ind. Church .....	3.00
Sterling Brethren Church .....	6.00
Dallas Center Brethren Church ....	6.00
Bryan Brethren Church .....	16.93
Bryan S. S. Bible Classes .....	9.75
South Bend Brethren Church .....	26.50
Muncie Brethren Church .....	7.14
Dayton Brethren Church (additional)	10.00
Danville Brethren Church .....	3.00
Hudson Brethren Church .....	5.00
Mrs. Alice Johnson, Hudson .....	1.00
Mrs. Elmer Berkheiser (pledge)	
Mexico .....	1.00
Fremont Brethren Church .....	5.75
April Expenditures:	
Flora State Bank (Int. on Note) ..	1.30
Flora State Bank, Principle .....	10.00
Indiana Service Corp. Lights .....	9.25
United Corp. Co. Telephone .....	1.90
State Tax on Checks .....	.06
May Receipts:	
Mexico S. S. Class (Pledge) .....	2.00
Elkhart S. S. Classes .....	7.00
Mrs. Elmer Berkheiser, Mexico	
Pledge .....	1.00
Mrs. Albert Bishop, Washington CH.	1.70
Miss Carrie McCoy, Ashland .....	5.00
Money sent to Rinehart .....	131.12
May Expenditures:	
Henry Rinehart, annuity interest ...	417.06
John Oaks, Coal .....	169.02
Cyrus Meyer, Salary .....	200.00
United Corp. Co. Phone .....	1.90
Indiana Service Corp. Lights .....	7.30
Guntles Insurance Co. Insurance ....	19.25
Henry Rinehart, annuity interest ...	131.12
State Tax on Checks .....	.12

L. V. KING.

#### NOTE:

Thus far only 65 Churches have sent in their special offerings lifted in February for the support of the Brethren Home. Those who sent in their offerings did splendidly but how about the other 200 or more Churches? How can the Brethren's Home Board take care of the necessary bills that must be met IF this is to be the percentage of Churches that are to respond to the special appeal. Loyalty of the entire membership is the thing that counts in any endeavor.

I know it is easy to excuse ourselves from this obligation by saying we can scarcely take care of our own local fund let alone special offerings. BUT look down the list published in the Evangelist when the March receipts were listed and the above and you will soon see that the Churches that reported too had to make some sacrifice. Can we still count on an offering from your Church so that your Church need not be reported as blank for the Brethren's Home Fund?

Only those funds sent to the Treasurer are included in these Monthly reports. Funds sent to the former Treasurer Bro. Rinehart have been itemized by him and retained toward his annuity interest due him. So please forward all money to L. V. King, Mexico, Ind.

L. V. KING.

#### TURLOCK, CALIFORNIA

To the Readers of The Brethren Evangelist Family:

It has been quite a while since you had a word from us. Well, we are still plugging away under the clear sky of Faith, Hope and Love, and because of this he gives us courage to forge ahead. This courage cannot be found under the black sky of an unbelieving world.

This year up to date has been a very busy time for the pastor of the flock at Turlock. Dr. Paul Rood, pastor of the Swedish Beulah Tabernacle of Turlock was called to Chicago as pastor, so the Beulah Tabernacle was left without a shepherd. Brother Rood was blessed with the ability to speak in the two

languages, Swedish and English, so he spoke in Swedish in the morning and in English in the evening. An old Elder in their church could speak in Swedish but not in English.

So we were visited by a committee asking us to help them out, and our good-hearted flock consented. For five months we taught the young people's class of "2 Tim. 2:15" a class of one hundred and twenty-five. After the class then back to my own flock for the eleven o'clock hour, then preaching at Beulah in the evening. Brother Charley Johnson preaching for my people in the evening and so the good work was kept up at both places.

#### A Surprise

At the close of my work as teacher of the class "2 Tim. 2:15" over seventy members of the class marched into our home one evening bringing all kinds of eats for refreshments, a fine program of music, speeches and then a beautiful plaque with engraved gold letters "Rom. 8:28," which was highly appreciated.

Then our birthday and another surprise—our own people came in with refreshments and a token of love in a gift which we appreciate more than words can express. It is the love back of these gifts which we prize most.

This last week we were privileged to give two commencement addresses, and speak at two young people's conferences. Thank God for being kept busy for Christ and his cause in these days. God is good to our flock in Turlock, keeping us together in love, enabling us to pay our bills, and blessing us in the rich grace of our Lord and Savior Jesus Christ. We have just baptized and received three into the church, fine helpful people, and others are counting the cost.

Our prayer meeting and church service keep up fine in attendance. For all his blessings we do praise him and seek to give him the glory.

A report of our District Conference will be given soon by our Conference Secretary Sister Clara Lundahl.

May his blessings be upon all co-workers of Calvary throughout the brotherhood.

N. W. JENNINGS, Pastor.

## Church Membership Continues to Increase

By George Linn Kieffer, D.D., Litt.D.

The Church in America, as represented by the Religious Bodies with headquarters in the United States, is gaining ground, not losing it, despite the many magazine articles that have appeared during the past year to the contrary. The writers of these articles have not viewed religion as a whole in America, as can easily be demonstrated. Consider this one fact, that in 1933 the total membership is shown by the report to be 60,812,874, an increase over 1932 of 655,482. During 1933, also, religion continued the progression of increase in the percentage of the population that is churching, showing 48.37 per cent of the population being included in the membership of the various Religious Bodies; in 1932, 48.19 per cent was included; in 1931, 47.70 per cent; and, in 1926, 46.60 per cent.

The 1933 report stands at 239,518 Ministers in the United States; 242,011 Churches; 60,812,874 Total Membership; 49,890,205 Members 13 Years or More of Age. This shows an increase over 1932 of 7,524 Min-

isters; 1,200 Churches; 655,482 Total Membership; and 539,338 Members 13 Years or More of Age. Let it be noted that there are 2,493 more Churches than Ministers, which hardly agrees with the far-flung statement that there are 10,000 more Ministers than there are Churches. Religion, therefore, is still by far the leading interest of our people.

Is it any wonder, then, that newspapers seek and actually gain new subscribers by printing Charles Dickens' "Life of Our Lord," "The Modern American Bible," edited by Dr. Edgar J. Goodspeed, and twenty or daily articles on Statesmanship and Religion, by Henry A. Wallace, based on the Sermon on the Mount; the Merian Bible Pictures, and the Associated Press daily illustrated Christmas Story of the Birth of Christ. The first series was carried by 11 newspapers, with a circulation of 8,000,000 in about forty of the largest cities in the United States. The New York World Telegram claimed an actual increase in its cir-



culution of more than ten per cent; and the other newspapers in the West reported gains of fifteen per cent in circulation. The total estimate in gain of circulation amounted to more than 1,000,000. The second series of newspaper publication of the "Life of Our Lord," by Charles Dickens, was completed May 15th.

A recent list of the sixty-five best-selling books in America during the past sixty years, compiled by Edward Weeks of the Institute of Arts and Sciences of Columbia University, shows that books with a religious tone outsell all others of serious interest. While the Institute of Arts and Sciences did not include the report of the American Bible Society, which sold in the period of the survey 14,526,438 English Bibles and 22,097,078 English New Testaments (these figures are exclusive of all the additional sales made in America by the well-known publishers of the scriptures as Oxford, Cambridge University Press, Thomas J. Neison & Sons, John C. Winston Co., A. J. Holman National Publishing Co., and others), the leading seller listed was "In His Steps," a religious work by the Reverend Charles Monroe Sheldon, issued in 1899, and selling 8,000,000 copies to date. "Ben Hur," another religious book by General Lew Wallace, sold 1,950,000 copies, the eleventh in the list. "The Story of the Bible," by Jesse Lyman Hurlburt, sold 1,321,000 copies, and, "Quo Vadis?" by Henry Sienkiewicz exceeded the half million mark in sales. The American Tract Society in March, 1934 printed 420,500 tracts in English and 466,000 tracts in eight languages, the largest publication of tracts by the Society in a single month in the past forty years.

Broadway, during the last season, saw two religious plays. Religion seems as much in favor as ever, and proves of value to those who desire even commercial gain.

No, the Church is not losing ground—it is marching on. The comparative figures definitely disagree with the many articles now appearing which endeavor to prove a decline in religion. The actual figures for membership, after the corrections that have to be made from year to year, in order to arrive at actual conditions, also show a progression of increase for the past four years, for members 13 years or more of age, as follows:

In 1930 there were—48,390,137; in 1931 there were—48,599,338; in 1932 there were—49,350,867; in 1933 there were—49,890,205. The total membership recorded during the last three years also shows a progression of increase, as follows:

In 1931 there were—59,181,831; in 1932 there were 60,157,392; in 1933 there were—60,812,874.

Likewise, the members 13 years or more of age, when compared with the estimated adult population of the United States, show an increased progression of percentage. In 1933, 58.71 per cent of the adult population of the United States was included in the members 13 years or more of age; in 1932, 57.83 per cent; in 1931, 57.30 per cent; and, in 1926, 55.64 per cent. The total membership of the Churches show a gain in 1933 of 1.08 per cent, as compared with the gain in population of 0.69 per cent, and, for a period of seven years—shows an average yearly gain of 1.65 per cent, as compared with the average yearly gain in population of 1.06 per cent for the same period of seven years.

The Religious Bodies having headquarters in the United States had in 1933, in the

countries outside of Continental United States, such as Canada, Hawaiian Islands, Puerto Rico, Virgin Islands, Philippine Islands, Alaska, etc., 8,031 Ministers; 14,005 Churches; 2,215,743 Total Membership; 994,696 Members 13 Years or More of Age. This shows a gain over 1932 of 1,284 Ministers; a loss over 1932 of 1,360 Churches; a gain over 1932 of 5,674 in Total Membership; and, a gain over 1932 of 11,010 in Members 13 Years or More of Age. On the Foreign Mission fields, the Religious Bodies having headquarters in the United States had in 1933, 11,618 Ministers; 18,012 Churches; and, a Membership of 2,122,451. This is an actual gain of 526 Ministers; 977 Churches; 38,245 Membership over 1932. The Grand Total for the Religious Bodies having headquarters in the United States, outside the United States only, i. e., for the U. S. Territories and Possessions and Canada and other Countries; and, for the Foreign Mission fields, is 19,649 Ministers; 32,017 Churches; 4,338,194 Total Membership; and 994,696 Members 13 Years or More of Age, for 1933.

## Signs of the Times

(Continued from page 2)

along purely manufacturing lines is not practicable for Palestine unless promising local supplies of minerals are found, and **there is no assurance that such will happen.**" Although the mineral wealth has not yet been fully explored, one of the most striking changes which has taken place in the country in recent years has been its industrialization. . . . There were in 1933, in Jewish industry alone, 3132 establishments of varying sizes, employing 19,000 workers . . . During the past year, Palestine was the principal importing and exporting country of the Near East." (Read the prophecy in Ezekiel 36:34-36)

## STANDARD OF EXCELLENCE

(Continued from page 11)

**lence.** To unite mind and heart and hand in Christian good-will and helpfulness. The assistance given to temperance causes, such as, prohibition, anti-tobacco and anti-drug movements, etc., is an example. Persons in need in the local community may be aided also. A contribution to the benevolences of the church will count.

## VII. DECISIONS

1. **Decision Day observed annually.** To lead the pupils into personal fellowship with Christ as Savior and Lord; to enlist them for membership in the church. Palm Sunday is the most appropriate time for such a decision, preparing the way for entrance into church membership on Easter Sunday. Decisions, however, may be encouraged any time through the year, and these will result from good teaching as well as from special appeal.

2. **Life Work decisions emphasized regularly.** To help the pupils to become workers in the Kingdom; to recruit for the min-

istry, missionary service, and kindred activities of the church. Such decisions will result from regular teaching if properly done. But opportunity should be given for public enlistment. This may be done in connection with the White Gift Offering.

## VIII. CONFERENCES

1. **Workers' Conferences held regularly,** ten recommended, six required. To bring together those workers engaged in common tasks; to enable them to view together co-operative achievements and possibilities; to promote leadership morale and esprit de corps. Such a conference should be held early in the month. If planned for by a wide-awake program committee the meeting will be more attractive and helpful. Suggestions and helps are given, periodically, on the Sunday school page in the Brethren Evangelist.

2. **Delegates to some convention, denominational and inter-denominational.** To acquaint the school with forward-looking plans and to unite it with a larger fellowship. City, County, and State Conferences or Conventions, which feature Sunday school work, or Brethren Institutes, State Conferences and the Winona National Conference are usually informing and inspiring. Enrollment in the Shipshewana Young People's Training School will count also.

## IX. DENOMINATIONAL

1. **Records accurately kept and statistics sent promptly to the general secretary.** To enable the school to be intelligently informed of its own personnel and to assist the denomination in checking up upon its own strength and progress. The individual membership record card kept on file alphabetically supplements the class membership book. Quarterly reports as to enrollment, attendance, offering, and services rendered prepare the way for an annual report and make it easy for the secretary to fill out the statistical blank sent by the general secretary.

2. **Use of Brethren Publications.** To foster denominational loyalty and to make possible improvement of said publications with general support. Where these publications meet the need of the local school they should be given preference. Graded lessons may be obtained through the Brethren Publishing Company.

## X. LIBRARY

1. **At least one book chosen from any seven of the ten divisions suggested.** To equip the worker with tools and to provide helpful reading for the whole school. The book list given in the Hand Book, published by the National Association, offers a varied selection. Schools are asked to select at least one book from any seven of the ten divisions. A copy of the Hand Book or further information concerning these books may be had on request from the Educational secretary. Books purchased through the Ashland office will mean a saving of postage to the buyer and a slight percent of profit to our National Sunday School Association. Kindly favor us by buying through our office.

## AWARDS GIVEN EACH YEAR AT NATIONAL CONFERENCE

1. Schools attaining 100 points will be recognized as Front Line schools and will be awarded a book priced at \$1.00.
2. Schools attaining 85 points will be recognized as Banner schools and will be awarded a 60c book.
3. Schools attaining 70 points will receive public mention in the recognition service.



## Mrs. Clara Gertrude Coleman

Mrs. Clara Gertrude Coleman, wife of Brother Frank G. Coleman, pastor of the First Brethren Church of Hagerstown, Maryland, departed to be with Christ at six o'clock on the evening of May 19, 1934. She had been a patient at the Johns Hopkins Hospital of Baltimore for several weeks and the immediate cause of death was a heart attack. The end came rather unexpectedly to the family, as her health seemed to be improving.

The deceased was born on April 14th, 1886, and was married to Frank G. Coleman on May 2, 1905. Besides the husband, she is survived by five children: Virgene and Charity Ann, living at home in Hagerstown; Frank Jr., James, and Mrs. Everett B. Niswonger, residing at Ashland, Ohio. There are also a mother, two sisters and a brother living in the west.

The funeral service was held in the First Brethren Church of Hagerstown at eleven o'clock on May 23rd, with Brother Roy S. Long presiding. Brother W. C. Benshoff, pastor of the Waynesboro Church, read the Scripture from the Fifteenth chapter of First Corinthians; and the message was delivered by the writer, a meditation upon some of the precious words and phrases in Psalm 23:4. Throughout the service the old hymns of hope and consolation were played softly on the organ. The crowded church and the beautiful floral tributes were a tangible evidence of the place held by Sister Coleman in the hearts of the people. It was a difficult experience to say goodbye, even for a little season, to a wife and mother, but God gave victory to those who sorrow. "Thanks be unto God who always leadeth us in triumph in Christ."

Sister Coleman was beloved by all who knew her. It is not an easy task to be a mother and also the pastor's wife in the midst of the many duties and responsibilities of a busy pastorate. Yet she was successful in both realms, the home and the church. My own father more than once spoke of her kindness during the days when she presided at the parsonage of our old home church at Sunnyside, Washington. But above all Sister Coleman was a true Christian. To use the words, often uttered by one who knew her best, "She was a Puritan in faith and conduct." In her heart there was never any question about the outcome of the life which is lived for Christ. She knew whom she had believed, and when she came to the end of the journey there was no fear. I am sure. Throughout her life she had cherished the "Blessed Hope" of going without dying, but that was evidently not his will. And his will is always best.

May the God of all comfort bless those who remain, and give to Brother Coleman many years of fruitful ministry if our Blessed Lord shall tarry.

ALVA J. McCLAIN.

## OUR LITTLE READERS

### SOME OLD TWISTERS

Fifty years ago the old red schoolhouses were not used solely for teaching the children reading, writing, and arithmetic during the day; but on every possible occasion the people gathered to have their singing schools, spelling bees, and other education-

al amusements. It was also customary to have every so often things that were out of the ordinary line of work or play. "Tongue twisters" were commonly tried out at social gatherings, and the following were among the most popular tried. Some were fairly simple and were given to the younger people to recite, while the older ones had the longer and more perplexing kind.

"Of all the saws I ever saw, I never saw a saw saw as this saw saws."

"Robert Raley rolled a round roll round; a round roll Robert Rowley rolled around. Where rolled the round roll Robert Rowley rolled around?"

"Bandy-legged Borachio Mustachio Whiskerfucius, the bald but brave Bombardino of Bagdad, helped Abormilque Bluebeard, Bashaw of Babelmandeb, to beat down an abominable humble of Bashaw."

"I saw Esau kissing Kate;  
The fact is, we all three saw;  
For I saw Esau, he saw me,  
And she saw I saw Esau."

"When a twister a-twisting would twist him a twist,  
For twisting a twist three twists he will twist;  
But if one of the twists untwists from the twist,  
The twist thus untwisting untwisteth the twist."

Perhaps the most difficult of all to learn was the "twister" about Theophilus Thistle: "Theophilus Thistle, the successful thistle sifter, in sifting a sieveful of unsifted thistles, thrust three thousand thistles through the thick of his thumb. If, then, Theophilus Thistle, the successful thistle sifter, in sifting a sieveful of unsifted thistles, thrust three thousand thistles through the thick of his thumb, see that thou in sifting a sieveful of unsifted thistles thrust not three thousand thistles through the thick of thy thumb."

Another curious one was this: "Thou wreath'dst and muzzl'dst the far-fetched ox and imprison'dst him in the volcanic mountain of Popocatepetle in Cotopari."

At one time there was a fad among young people to give tongue twisters with misplaced consonants, such as in using a "V" for a "W," like this: "Villy White and his wife vent on a voyage to Vest Vindsor and Vest Vindham von Vitsun Vnesday."

### SOME UGLY LITTLE IMPS

If you don't believe in fairies, and the elves are not your friends,

And you have no faith in brownies or in gnomes,

Let me give you just a glimpse  
Of the ugly little IMPS

That invade today so many happy homes.

IMPoliteness is an IMP whom every child should try to shun,

And older people, too without a doubt;  
IMPatience is another

Who will cause you a lot of bother

'Less you send him quickly to the right about.

IMPertinence and IMPudence are naughty little twins;

And, oh, it is astonishing to see

The mischief that they do;

And my dear, if I were you,

Their comrade I would never, never be.

One little IMP will sit astride a pencil or a pen

When'er there is a problem had in view,

And draw his mouth 'way down,  
And whine out with a frown,  
"IMPossible, IMPossible to do!"

IMPrudence and IMPenitence and IMPulse are three more

(Though the latter is not always under ban);

And there are more, no doubt,  
Who are hovering about

To get us into mischief if they can.

Of little foxes you have heard, who spoil the lovely vines,

These ugly IMPS are dangerous, too, you see.

Let us raise a battle shout!

We may put them all to rout!

Oh, what a glorious victory that would be!  
—Pauline Frances Camp, in St. Nicholas.

## IN THE SHADOW

CLEM—Samuel Edward Clem died very suddenly early on the morning of May 5th, at his home in Liberty, Ohio, at the age of 78 years, one month, and a few days. He had been a farmer up until his retirement which was due to failing health. In the early years of Dr. Tombaugh's pastorate in the Bear Creek church, Edward Clem and his wife became members of that congregation. Later, as pastor of the same church, I became their pastor. And when in the course of time that organization dissolved, the Clems, with many others of the same congregation, took their letters to the Dayton church. The only near relative surviving Brother Clem is his wife. A son and only child preceded his father in death eighteen years ago. The writer, assisted by the United Brethren pastor of Liberty, in which church the services were conducted, was in charge. Owing to the long and happy friendship, it was not without difficulty that we said the last words over Edward Clem. Our sympathy and our prayers are for the bereft widow.

WM. H. BEACHLER.

DEVORE—Mrs. E. L. DeVore passed away at her home in Aurelia, Iowa, last Friday after (date not given—Ed.) an illness of a month's duration from cancer. And thus came to a close an unbroken span of 59 years' residence in this community and the town of Aurelia.

Emma J. Leonard DeVore was born in Williams county, Ohio, on July 4, 1847, and would have reached her 87th milestone on her next birthday.

While quite young, she with her parents moved to Carroll county, Illinois. She was there united in marriage to Esay L. DeVore in March, 1866, having passed away October 3, 1926. Thus ended a happy married life of over sixty years.

To this union were born five children, Samuel Franklin, whose death occurred recently; Newton L. Robert L. Mrs. Katy May McDeid and Mabel, who died in infancy. There are also seven grandchildren and three great grandchildren.

While yet a young girl Mrs. DeVore united with the Brethren church and has ever been a most faithful member.

Funeral services were held Sunday afternoon at the home. Rev. G. R. Gilbert of Pierson was assisted in the services by Rev. Lloyd Scheerer of the Aurelia Methodist church. Burial took place in the Aurelia cemetery.

MRS. JESSE McDEID.

DRACH—John Elwood Drach died at his home, May 10, 1934. Brother Drach's illness was of very short duration. He was a merchant at Linwood for a number of years. He was attending to his usual duties until about two and one-half hours before he died. He complained of a pain in his head and was taken from the store to his home in an unconscious condition, and he never regained consciousness.

He was aged 70 years, 10 months and one day. He had been a member of the church many years. He was baptized in Hagerstown by our late lamented Dr. Tombaugh. Not so many years after he united with the church he was elected deacon, which office he retained until his death. His rather quiet manner won for him many friends. His funeral services were very largely attended. The services were conducted by his pastor, assisted by Brother Benshoff of Waynesboro and Brother Paul Yoder, a teacher in Juniata College. Brother Benshoff and Brother Yoder were friends of the Drach family. The interment was in the historic Pipe Creek cemetery in which sleep many of the leaders of the Church of the Brethren faith of other days. He is survived by his widow, one son and one daughter. May all the survivors be comforted in the thought that they mourn not as those who have no hope.

Services conducted in the home by his pastor.

J. L. BOWMAN.

DORSEY—Ordella Dorsey died in Baltimore, April 13, 1934. Sister Dorsey was for many years a faithful member of the Linwood Brethren church. She attended church as regularly as she could; seldom did she miss communion service. She loved her church and did all she could to promote its welfare. Her last illness was of short duration. After her death she was brought to New Windsor to the home of her daughter, Sister Fannie Garver, from which place she was taken to the Linwood church where short funeral services were held, after which she was interred in the Union Ville cemetery, there to await the resurrection of the just. Sister Dorsey was aged about 70 years. She leaves to mourn their loss two daughters and one son, and many friends. She was preceded to the grave by her husband.

Services were conducted by her pastor. J. L. BOWMAN.



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# THE BRETHREN EVANGELIST



INDEPENDENCE HALL, PHILADELPHIA

*The Liberty Bell reposes in a glass, dust-proof  
case in Independence Hall*

## THE NEED OF THE HOUR

*What do we need to keep the nation  
whole  
To guard the pillars of the State? We  
need  
The fine audacities of honest deed;  
The homely old integrities of soul;  
The swift temerities that take the part  
Of outcast right—the wisdom of the  
heart.*

*We need the Cromwell fire to make us  
feel  
The common burden and the public  
trust  
To be a thing as sacred and august  
As the white vigil where the angels  
kneel.  
We need the faith to go a path untrod,  
The power to be alone and vote with  
God.*

EDWIN MARKHAM.





# The Movie Fights Censorship But Does Not Clean Up

Apropos the nation-wide effort on the part of the Christian citizenship of our land to compel the movie to clean up, we take this opportunity to pass on an interesting and unprejudiced article by the editor of "Scottish Rite News," setting forth the situation that is convincing the public that the Movie is a real menace. It will spend \$2,000,000 for defense, but will not clean up.—Editor.

It is reported that Hollywood producers have raised a fund of \$2,000,000 to combat a censorship of their pictures which, they say, is endangering the existence of the film industry.

Those who prefer decency on the screen reply that if that part of the movie industry is threatened which depends for its existence upon the portrayal of salacious and degrading phases of life, it would be good riddance of bad rubbish were it censored out of existence.

Those who criticize this phase of the industry hold that the movie is one of the most potent educational agencies ever devised; that it can be used either for good or bad; that far too long the profit motive has been permitted to control with utter indifference upon the part of many producers, of the moral effects of displayed smut, impudicity, common ribaldry, infidelity, social filth and crime.

The \$2,000,000, it is stated, is to be used by certain producers "in telling the public in a nice way that a lot of old meanies are trying to take their favorite entertainment away from them."

It is well known, the critics point out, that tastes and habits are matters of cultivation. The repeated yielding of one's mind to salacious and other debauching thought for entertainment breaks down moral resistance to vice. A similarity is found in the effect of narcotics on the nervous system. Repeated indulgence in them also breaks down moral resistance to vice, the former indirectly and the latter directly. The effect of the former, repeated again and again in the various plots on the screen, it is pointed out, suggest the familiar lines from Pope's *Essay on Man*:

"Vice is a monster of so frightful mien,  
"As to be hated, needs but to be seen;  
"Yet seen too often, familiar with her face  
"We first endure, then pity, then embrace."

Critics of the movies level their attack upon these debauching ideas spread upon the screen. What an implication toward enrichment of the mind; what a sad comment of the producers of such movies, declare the critics, that they have raised a fund of \$2,000,000 to tell the people "in a nice way that a lot of old meanies are trying to take their favorite entertainment away from them." What poor opiate addict, the censors of the salacious pictures say, would not sing hosannas to the dealers in opiates if they asserted that they were going to spend a large sum of money "to tell the people in a nice way that a lot of old meanies are trying to deprive them of their favorite narcotic."

The \$2,000,000 campaign, it is said, will include the expounding of the social values of such productions as "Treasure Island", "Girl of the Limberlost", "The Last Laugh",

"The Covered Wagon" and "Little Women" to show that the industry is endeavoring to present clean entertainment.

"There isn't a producer in Hollywood," they declare, "who won't admit that some films have overstepped the bounds of decency. However, the box office has proved a far better censor than all the organized bodies combined."

What nonsense! What arrant and blatant begging of the question! say the censors. Do not producers know what is clean? Why exploit "Treasure Island" and "Girl of the Limberlost" and other fine pictures to fool the people and then go on producing pictures that bring forth such comment as the following:

"An editorial in the *Washington Star* says, 'Writers, directors and producers ... have gone wild with the idea that American audiences are interested only in jazz, cocktails and crime.' The editorial goes on to mention a few pictures recently released that explain the increased cry for censorship. Struthers Burt writes in *Scribner's*: 'That something is wrong even the motion picture people themselves are beginning to suspect. They suspect this because motion pictures are losing money; ... they suspect this because out "in the sticks" murmurs of discontent are increasing from what are known as "boob audiences".' John Peal Bishop, in the *New Republic* declares: 'Just now the movies seem to regard the quality of sex appeal in an actor a sounder investment, for the sake of the box office, than talent.' Over against this chorus of protest one hears the occasional piping of some individual telling us that Hays is in his heaven, all's right with the show. But with one or two exceptions all such judgments seem to emanate from Mr. Hay's own organization."

Movies have not cleaned up nor will they clean up, the censors contend, until an aroused public opinion forces them to do so at the box office, for the simple reason that some of the producers have either lost the power to morally evaluate the effect of their productions or are utterly indifferent so long as they take profits out of the business—the soul of the American people.

"Their morals are a mess," says the *Christian Century*. "Their pull is downward. They are sickening the better elements of the public. They are causing a tolerant and liberty-loving people to raise the cry of censorship. But, worst of all, they are educating millions of young people daily in false standards of taste and conduct, false conceptions of human relationships."

The following is the testimony of children, the innocent victims of a vast number of pictures whose basic appeal is their power to thrill by the portrayal of sex, jazz and crime:

A boy of fourteen: "I liked especially the fighting and torturing. ..."

A boy of sixteen: "I like it where guys get killed with dynamite. ..."

A Boy Scout after seeing a mystery play: "I didn't sleep for a week ... I dreamed of skeletons."

Another lad: "It makes you nuts to see so many movies. ... Just don't know what you are doing when you see movies so often. They make you want things you haven't got. ... and you take them."

A young delinquent: "Movies make most anything seem all right. Things that look bad on the outside don't seem to be bad at all in the movies."

A thirteen-year-old girl: "I liked the part best where the girl wanted another girl's husband and took two dimes stuck together so as to show heads on both sides and tossed the dimes. Of course, she got heads, so she got him."

A sixteen-year-old girl: "Those pictures with hot love-making in them; they make girls and boys sitting together to get up and walk out, go off somewhere, you know. Once I walked out with a boy before the picture was even over. We took a ride. But my friend, she all the time had to get up and go out with her boy friend."

A fifteen-year-old delinquent boy: "Movies sorter coax a feller. You know you see them in the movies doing things, looks so easy. They get money easy in the movies, holdups, rob, if they make a mistake they get caught. A feller thinks he won't make a mistake if he tries it. I thought I could get the money, put it in a bank a long time and then use it later." ...

And now comes another Voice, sounding across the years. "Whosoever shall cause one of these little ones that believe to stumble, it were better for him if a great millstone were hanged about his neck and he were cast into the sea."

## Cold Geyser Found

A "cold geyser" has been discovered in Yellowstone Park, according to information made available by the National Park Service, Department of the Interior. The geyser was found by an automobile camper and was promptly investigated by a ranger naturalist, and it has been pronounced authentic and real.

The cold geyser is situated about five miles north of Fishing Bridge, in Yellowstone Park. It rises to a height of three feet, but owes its activity to an entirely different source from the regular park geysers. It is active solely because of carbon dioxide gas. Bubbling up under pressure, the gas rises through water and projects a spout into the air. At first those who saw it assumed it to be a hot geyser, but after investigation it was found not to be a geyser in the scientific sense at all, although it displays all the geyser characteristics.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

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## The Need of a Revival of the Dunker Note in Our Preaching

*A Paper read before Ohio Ministers and laymen at the recent Ohio Conference at Louisville, and by vote requested published in an early issue of The Evangelist*

We have a charge to keep, and because it has divine authority and urgency back of it, it is a solemn charge. It is a charge not to a class or to a profession, but to a church—to all who have professed allegiance to the whole Gospel of God. But in a special way it is a charge to us who are the ministers of the church and whom God has made the messengers of his grace and truth. By reason of our calling and training, our ordination and commission we bear a grave and peculiar responsibility—a responsibility to our church's largest possible expansion and usefulness, to our noble past and to our God.

A charge is a duty, and a duty is something that is to be faced seriously. When one feels compelled to say with all honesty to himself, "This is my duty; this the way for me to go; this is the task for me to do",—if his mind is truly enlightened by the Spirit and his heart is warmed by its radiance, there will be found no divinely sanctioned alternative. There is no other right course for him to take except that which is laid out to him, no other way besides the divinely appointed way. It is possible that he may, like Balaam of old, get permission to do a thing that is not according to the divine will,—for God does permit things which he does not sanction. But those who exact such permission are not in the line of duty. Duty allows no choice; it offers but one course, and it burdens the soul with a sense of responsibility that can only be lightened by obedience. But with the will to obey there come strength and courage from above that conquer fear of consequences, take away love of ease and nullify the appeal of popularity. This divine sufficiency enables us to go forward in the line of duty, looking neither to the right nor to the left, desiring only to be in Christ, doing his will in his way. To face duty with such single-eyed purpose,—God give us the grace to do it.

Our charge is to conserve a priceless religious heritage and to do what we can to make sure that our church will not fail to continue its witness to the whole Gospel truth. There are certain portions of our whole Gospel message that other churches widely neglect or ignore. On those neglected portions it was the custom of our fathers to focus special attention. In this they were wise. That which is popularly neglected must be made emphatic, and that which is ignored and unwelcome must be put forward with strength and conviction, if people are to hear and to heed. It is the neglected truths of God's word, championed and highly treasured by our forefathers that constitute what we call the "Dunker Note." This it is our duty to guard and to propagate. A time like this calls for faithfulness to our mission as never before. Confusion and loose thinking and turning away from the true faith prevail to an alarming degree. When New Testament Christianity is becoming more and more taboo and liberality is growing steadily more popular, a church that stands for loyalty in belief and practice finds itself presented with an unprecedented challenge and opportunity. The situation makes us think of an inquiry of Holy Writ: "When the Son of man cometh, shall he find faith on the earth?" I pray to God that he shall at least find the true faith in the Brethren ministry. We have come to the kingdom for such a time as this, that God may use us in preserving the whole Gospel faith, including those elements which are commonly neglected.

And to the end that we may be found continually faithful, I think it well that we shall be called occasionally to examine ourselves and to consider whether or not we are drifting with the crowd. I think I see signs of drifting. I may be mistaken, but it seems to me that we stand in need of a revival of the Dunker note in our preaching. For those of us who are confident that we have

not drifted in the least, such a revival effort will do no hurt, and if in places there are even the barest beginnings of the removal of the ancient landmarks, it may help to bring about a strengthening of the stakes.

Let us consider more definitely what we wish to revive, or, in other words, what are the chief elements of our distinctive Dunker faith. There are three outstanding principles which have characterized Brethren people, besides a number of particular items of faith and practice, to which they have held with persistency throughout their history.

First, with regard to the principles, they are (1) unquestioning and thorough-going faith in the whole Gospel, (2) full obedience to all its commandments and precepts, and (3) faithfulness in life to the spirit and teachings of the whole Word. I would not say that our people have always been true to these principles in every respect, but they were the ideals toward which they strove and the standards by which they measured their policies and attainments. And it cannot be denied that they made a splendid record in their strivings and bore a God-honoring witness before the world. They held these principles to be essential, inseparable and permitting of no substitution. And they were right; the position is sound. Faith, obedience and genuine righteousness are fundamental and belong together; there is nothing that can be substituted for them. Faith that will not obey is not sincere, and obedience that is not guided by faith cannot be complete. Moreover, faith in the Word and obedience to the letter must be accompanied by loyalty to the spirit of the teachings, or the profession becomes the merest sham and hypocrisy.

The unique faith that was a guiding principle of our Dunker forefathers shows itself in their every expression and attitude throughout their history. They believed that the Christian should accept with unwavering and sincere faith the whole Gospel, and not merely those which preference or convenience might dictate. Human opinions and prejudices lead to doubts and doubts to creed making, and these stalwart men of faith had no place for man-made creeds. Only the Word of God was to them a safe guide to faith. That was the position of the original eight who founded the church. They decided to reject "the creed of man" and turn to the Bible for guidance. And their successors steadfastly maintained that attitude. Their message to the world was the Gospel and not the opinions of men. As an example of this attitude we find in the Annual Meeting Minutes of 1872 (Art. 5) the declaration that the Gospel is "a perfect law to govern the church in all things necessary to salvation." The Bible was to them its own interpreter and their guide in deciding problems of church life and individual conduct. In this way they maintained harmony and God blessed them with growth and strength. And when at a regrettable period in their history their forces became discordant and static and excrescences appeared upon their simple Gospel faith, it was because the opinions of men were added unto the "thus saith the Lord."

Their second principle was obedience to the whole word of God. Faith and obedience belong together by the very nature of things. If a man says, I believe, he must be willing to do, or we may doubt the sincerity of his statement. Alexander Mack wrote these words: "The ark of the covenant, containing the commandments of the holy of holies, may represent the heart of each believer in the new covenant. It contains, also, the tables of the commandments of his God, written not by the hand of man, but by the Holy Ghost. This, therefore, stands in close connection with the eternal writings



of the New Testament. But where a person says the laws of God are in his heart, and still wars against the commandments of the Son of God and his apostles, of which the Scriptures testify, we may safely believe him to be of a carnal mind, possessing in his heart the spirit of error and falsehood." A true and vital faith must necessarily issue in obedience. That is the main thesis of Dunkerism. Faith and obedience stand together, inseparable and indispensable.

But faith must not merely be unquestioning and obedience, not merely implicit, they must both be whole-hearted and vital, sincere and thorough-going. They must go farther than ritual and forms and ceremonies; they must go out into life and conduct. The founders of the Brethren church were all too familiar with relig-

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## EDITORIAL REVIEW

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When the Christian identifies his life with Christ's, they are no longer two but one, and that one is Christ. Thereafter men seeing him should see not his own self but Christ.

Some congregations are always having financial troubles because they never have the faith to undertake anything that requires a sacrifice.

Sociability can never be a substitute for spirituality, but there is no reason why a deeply spiritual church should not have a glad hand.

A "Brethren Day Outing" is announced in this issue by Brother J. L. Bowman, pastor of the Linwood, Maryland, church. It is an annual affair conducted by a group of nearby churches, calculated to cultivate the spirit of fellowship and church loyalty. It is to be held at Braddock Heights Park, near Frederick, Maryland, and the date is July 7.

The Northern California District Conference leaders are calling for the names of any isolated Brethren who may be living in their territory. To minister to the spiritual needs of the scattered Brethren and to locate opportunities of expansion is the aim of this appeal and we hope readers of the Evangelist, who are in a position to give desired information will cooperate. See the announcement in this issue.

One of the very prominent and trusted laymen of our brotherhood is Dr. Henry V. Wall of Long Beach, California. His many friends will be interested in the new industry which he, in company with his son, and some other business man, is launching, as reported by the newspaper clipping in the news department. Brother Wall is one of the increasing number of successful Brethren business men who are faithful in their stewardship to God.

Brother John F. Locke, the newly elected secretary of the Southeastern District conference, gives us the first installment of the minutes of the recent meeting held at Linwood, Maryland, convened under the moderatorship of Brother Frank G. Coleman. The newly elected moderator is Brother Homer A. Kent, and the next year's conference will be entertained by the Maurertown, Virginia, church, where Brother E. L. Miller is pastor. Brother Locke very interestingly shares with us some of the good things that were said by the speakers at the conference. Other installments containing further digests of addresses as well as a record of the business and resolutions will be forthcoming.

The many friends of Brother Quinter M. Lyon, who for seven years was Sunday School Editor, and has been teaching in Ohio State University, where he received his doctor of philosophy degree last year, will be glad to learn that he has received appointment to the chair of Professor of Philosophy and Religion in MacMurray College, at Jacksonville, Illinois. MacMurray College is an exclusive girls' school with limited enrollment, is well endowed and adequately equipped. Dr. Lyon continues his summer teaching at O. S. U. and enters upon his new position in September. We congratulate him on receiving this deserved promotion.

Brother R. Paul Miller writes of a splendid meeting held at the Red Hill church near Roanoke, Virginia. In this church Brethren and Church of the Brethren cooperate in a very fraternal way, which is an earnest of what we might do on a national scale, if we but set ourselves to the task. It was a tent meeting and was largely attended. Brother J. E. Patterson is the faithful pastor of this congregation and has been for many years. One promising result of the meeting is the arrangement for a weekly Bible study class. A similar arrangement was made for the nearby congregation at Boons Chapel. Such instruction cannot help resulting in an increased interest in the Word and a growth in zeal for its spread and defense.

The Second church of Johnstown, Pennsylvania, has enjoyed a spiritual refreshing from the Lord under the evangelistic leadership of Dr. and Mrs. McCartneysmith and the pastoral leadership of Brother George H. Jones. Both pastor and evangelist write concerning the meeting and are agreed that the blessing of God was upon them, though the time was not as opportune as earlier but deferred arrangements might have had. Brother and Sister McCartneysmith's ministry was well received, and as a result of their efforts sixteen souls were added to the church, nine by baptism and seven by letter. Brother Jones states that the work of the Second church is going steadily forward, the Sunday school attendance being around the 100 mark and the church attendance near the same.

From Washington, D. C., comes a good report concerning the work of the Lord at that place, under the able leadership of Brother Homer A. Kent. The young people's organizations and the Sunday school have been especially active and loyal. Aside from an attendance record of sixty-five per cent for the year, the Sunday school also was the agency for leading thirty souls to confess Christ, and eighteen through the waters of baptism into the church. When the new church building, which is now in process of erection, is completed, we may expect to see this splendid church and Sunday school grow to still larger dimensions, as they have long since practically reached their limit in attendance in their present quarters.

Dr. Charles A. Bame, editor of our Sunday school lesson publications, has some "travel flashes" for us this week, telling of his brief evangelistic effort at Clay City, Indiana, where Brother Bertram King is the pastor. From Clay City he went to Ames, Iowa, where he gave an address before the Church of the Brethren Conference and had splendid fellowship with the Standing Committee as well as in open conference and with individuals. We have come a long way in a few years when we can talk "reunion" right out in the open and both parties take each other seriously. We believe that if the Lord is to have his way, more than talk must eventually result. There never was a time when the world needed our message so much as now, and if the messages of these two branches of Dunkerism are as nearly identical as we think they are, we can make our influence count very much more by working unitedly than separately.

President E. E. Jacobs says the summer attendance at Ashland College is over 200, an encouraging number considering conditions, and the students are enthusiastic over what the college has to offer them. When the churches have come across with the needed offering to the amount of \$5,000, which will be covered by another \$5,000 by the city of Ashland, and when the additional professors have been secured and the necessary reorganization of courses has been effected, the offerings of the college for the students for the regular college year beginning in September will be attractive indeed. If other churches will do what the Ashland Brethren church has done—go "over the top" in its apportionment—all this added attractiveness will most certainly be realized. It ought to be the desire of every church in the brotherhood to do its part in this great work, and if the required amount is not yet raised, effort should be continued until the goal is reached. And when the money apportioned to your church has been raised and sent in, seal your loyalty by sending Ashland College a new student also for the beginning of the fall semester. There is no other place quite so good for Brethren young people. Besides a Brethren college ought to be attended by Brethren students.



# PUTTING GOD BACK into our Nation's Life

.....By Wm. H. Beachler, D.D.

Even a short sojourn in Italy, Germany, or Russia would do much to help most of us see the deeper meaning and significance in Independence Day. Our freedom has been so abounding, that to many of us it has become common. With multitudes, the approaching Independence Day will differ little from any Independence Day of the past, or any day, for that matter. And yet, it occurs to us that Independence Day in this year of our Lord ought to bring an uncommonly commanding challenge to sober reflection and thought. And we believe just such a challenge is in our subject: Putting God Back Into Our Nation's Life.

If we charge that God is not in our nation's life today we only voice what many think. Nor are the proofs few or far removed that seem clearly to confirm such a charge. Jesus declared it fair to judge a tree by its fruit. On that basis of judgment the situation looks rather bad for our nation. A man who is outstanding as a student, writer, teacher, and preacher said recently that "Godlessness is the great peril of the present hour." And he proceeded to write a long article defining what has caused such a tragic situation among us, and what were his hopes as to the future outcome of it all. But this man is sure, and many others are just as sure that our nation today is godless: That God has little more than a beggarly, obscure place in our nation's life.

But is our nation hopelessly godless? And that becomes an entirely different question. To be sure, there are those who are certain that America has become hopelessly godless. Back in the days of Saul and Samuel the Philistines overcame Israel and carried away the Ark of the Covenant—the sacred sign and symbol of Jehovah's presence with his people. And seeing the Ark go from them, there must have been those in Israel who said—All is lost. We have hopelessly lost God. Not one good day can ever dawn again. And yet, in due time the Ark of the Covenant came back. Likewise, in those dark years preceding the Babylonish Captivity it must have been hard for the righteous to be hopeful. Israel was godless then, if ever. And in spite of the warnings and pleadings of Jeremiah, she rushed blindly on. Then came the collapse and the captivity. And there must have been those of that time who saw in it all the fullest confirmation of their former fears and the assurance that the nation was hopelessly godless. And yet, in God's working out of things, a little remnant came back; and upon the ruins and ashes of the old Jerusalem and the old temple they

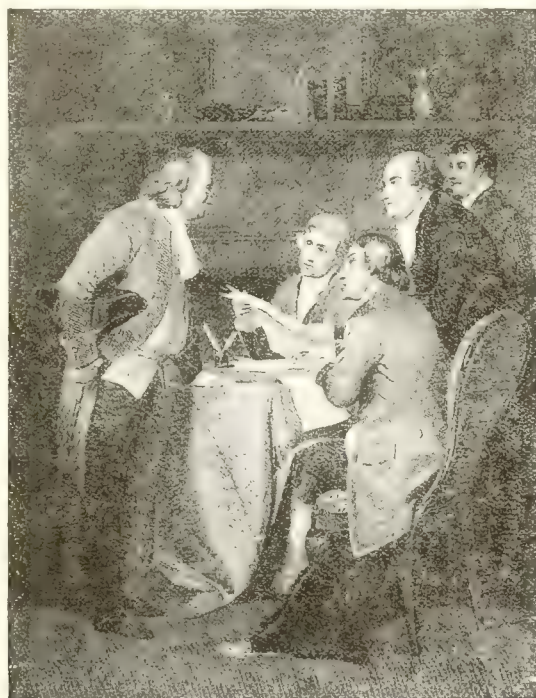
reared a new Jerusalem and a new temple. And once again God was in the midst of his people: And once again he was honored and worshipped as the smoke ascended from a restored altar. Thus a people and a nation, at times very perverse and very rebellious, would lose their way and wander off from God, only to repent and return and find him again. So that, in reality there is nothing new about the plight in which our nation finds herself today. Tragic, and appalling as that plight is, the cause back of it all, and the fact itself, is as old as the race.

There can be no doubt the moral and spiritual status of our nation today reveals that we have drifted far out of the course charted by the founders of our nation. God does not have his rightful place in our nation's life today. He has been pushed aside and forgotten by great numbers among us, and his voice is no longer heard. In which fact, to the thoughtful, and the most vitally concerned, and those most familiar with history, there is but one meaning, and that meaning represents grave peril and danger, great loss. No nation can push God into a corner of its affairs and life, and not at the same time invite danger, suffering, loss, and possible disaster. If others could not and cannot, America cannot.

God's place and God's part in the earlier part of our national history is at once inspiring and glorious! It must have been this that a certain man of distinction and note had in mind when he said, "The proudest heritage of this country is that all through its history there has run, like a golden thread, a deeply religious strain." A great theologian of a day gone by must have been prompted by the same thought to say, "More far than any other country, we have been essentially a religious and God-loving nation, and it is that fact more than anything else which has put character into our statesmen, courage into our soldiers, justice into our government, and conscience into our people."

After all, how better can we prepare for the observance of the approaching Independence Day than by reviewing some of the glory spots of our early history? For example this, as it links up with Columbus and the discovery of this sleeping continent: "When it is remembered that Columbus desired to spread the gospel to the uttermost parts of the earth, that his expedition of discovery was begun in prayer, that he insisted upon the worship of God as one of the duties of the ship's company, that after a voyage of seventy days on an unknown sea the

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*The Committee that Drafted the Declaration of Independence—Benjamin Franklin, Thomas Jefferson, Robert R. Livingston, John Adams and Roger Sherman.*



## TOKENS OF LIBERTY

By Carl Schurz Lowden

When an immigrant from the Old World nears our country, which he regards as the modern "promised land", the first object he sees is the upraised arm of the towering statue in New York Harbor. If he comes by night, the gleaming torch in the lifted hand will welcome him. The official name of the Statue of Liberty is "Liberty Enlightening the World," but it also welcomes the world.

Sooner or later the immigrant may stop in Philadelphia, and there he may glimpse our famous Liberty Bell enshrined in a glass case in the hall of the old Statehouse. When Congress declared our independence from Britain on that tremendously important Fourth of July, in 1776, it was this old bell which first heralded the news of the momentous occurrence to the people of the Quaker City.

Justly do we cherish these New York and Philadelphia symbols or tokens. The bell may be said to represent our own struggle for freedom, whereas the statue is a constant reminder that we might not have achieved the goal without the timely assistance from the French nation. It was France who gave us the statue, but we provided the pedestal on which it rests; the whole is a bond of friendship.

There was a time when the Liberty Bell had been almost forgotten. The Prince of Wales, who later became Edward VII, asked about this relic during his visit to Philadelphia in 1860. He and one of his hosts were in the garret of the old Statehouse at the time. They searched for the bell and finally discovered it under a mass of debris. The Prince was irritated at the nation's shocking neglect, and he made no attempt to conceal his resentment.

"This old bell," he protested, "is the greatest relic this republic has today. Instead of being here, covered with accumulated dirt, it should occupy the chief place of honor in this hall of independence. It is to you what the Magna Charta is to England. It is cracked, but it is an inspiration. Believe me, my friends, it affects me more than anything I have been shown."

This lesson from Great Britain was well learned. The Statue of Liberty, less than half as old as the bell, has not been neglected. It occupies the foremost place in this country's show window. Ever since its erection the immense torch has been lighted each night. Since 1916, however, the entire statue has been illuminated, with funds obtained by popular subscription.

Back in 1875 the French conceived the idea of presenting to a sister republic some token of respect and affection, something suitable to be received during our centennial celebration of 1876. An appeal for funds was made to the French people. Small amounts were given by workmen, tradesmen, peasants, school children, scrub women, and hundreds of other persons with limited resources.

That 1876 centennial came and went, and the statue had not even been begun. The collection of funds for it

was a very slow process, so slow that amassing the required sum took nearly ten years. Finally, on July 4, 1884, just fifty years ago, the statue was formally presented in Paris to Levi P. Morton, our minister to France. But he could not take it home with him; so another two years elapsed before it was unveiled upon Bedloe Island in New York Harbor.

How to construct the colossal figure was a big problem for Bartholdi, its sculptor. What material should be used? Hammered copper was chosen as the medium, together with wrought iron. An immense shop was erected in France. First a "sixteenth" model was fashioned, and later a fourth-size model was made. The copper was three-sixteenths of an inch thick, cut in numbered sections so it could be accurately set up.

The topmost point of the structure is the tip of the torch. It stands 300-odd feet above the water level at low tide. The Liberty figure weighs 225 tons. The pedestal or base, built from funds raised here through small and large contributions from the public, is 89 feet high and each side is 62 feet long at the ground level. The forearm of the statue was shown at the Centennial Exposition at Philadelphia in 1876. The head, completed later, was exhibited at the Paris Exposition in 1878.

This structure, 100 yards tall, has some truly immense measurements. The index finger of the woman's hand is 8 feet long. Each of her eyes is 2½ feet broad. The finger nails are 13 by 8 inches. The head of this gigantic Liberty measures 17 feet from chin to cranium. The lady's nose is only 4½ feet long, her mouth a yard wide, and the tablet she holds is a mere trifle of more than 23 feet. Her height, heel to head, is 111 feet.

Forty persons can stand inside the head at one time, while 8 can find room in the torch. At the upper part of the pedestal is a large observation platform. There are numerous stairways and an elevator system. Thousands of visitors roam about inside the great statue each year, and thus obtain a much better impression of its immensity than can be conveyed by word-painting.

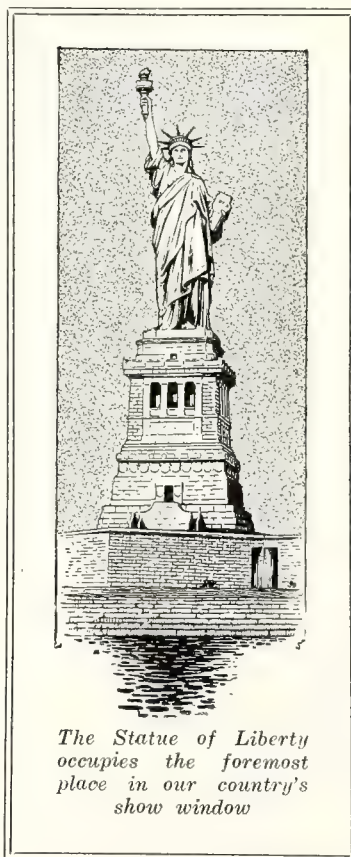
This Statue of Liberty at the gateway to our country represents French friendship and American good will, as the two nations united in building it. France had no physical part in the casting of the Liberty Bell; yet it was that nation which

gave us timely aid in the struggle for independence and assisted us to gain the freedom symbolized by the bell once nearly forgotten.

In 1751 the Pennsylvania Assembly commissioned Robert Charles of London to cast a bell weighing approximately one ton and costing £100. It fell while being unloaded from the ship in August of the following year, but it was duly hung in the tower of the Statehouse. The first test, however, revealed that it had been cracked.

So the bell was recast in Philadelphia, and for some reason it had to be recast still again. In June, 1753, it was replaced in the belfry of the Statehouse. As rebuilt the huge bell bore near its top the inscription, "Proclaim liberty throughout all the land unto all the inhabitants

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*The Statue of Liberty occupies the foremost place in our country's show window*



# Russia's RELIGION OF RIDICULE

Second of a Series of  
four articles

By Charles H. Ashman

Russia has adopted a Religion of Ridicule. Bolshevism has become a religion. It is proclaimed as "The Final Religion of Man." Human reason is its God. From communistic literature we quote, "Bolshevism is a religion of the will as well as a religion of the reason. Bolshevism is a religion of labor." Moreover, the primary purpose of this Religion of Ridicule is to destroy Christianity. From its headquarters, Russia, we quote, "It is impossible for Bolshevism and Christianity to co-exist. It must be a war to the death between them." Thus, there have been organized Anti-God, Anti-Christ Leagues. The State is to be worshipped. All other forms of religion are to be abolished.

Here is Russia's Program for her Religion of Ridicule. All Preachers and Priests are to be executed. All rejectors of Communism are to be exiled. The Churches are to be changed into movie houses or club rooms. Preachers are to be placed in the "eighth Class" in the distribution of food ration cards. Anti-God schools and colleges are being established. There is before me a cartoon from Russia in which a church has been turned into a club house. A Bolshevik with a flag in which are these words, "I am going over to the continuous working week", is defying the Trinity of the Godhead who are pictured in horrible forms, and kicking over a Cathedral. Russia's five-year program (the second one) has definite plans for complete religious extermination. We quote from her plans, "teaching of religious beliefs to children and persons under age is punishable with compulsory labor for a period not exceeding one year. The collection of contributions for religious groups is punishable with compulsory labor for a period not exceeding six months." One year for teaching religion, six months for taking a collection. All Sunday schools have been ordered closed. In her Anti-Religious Decree containing 118 articles, are these: ... all religious schools, colleges and seminaries ordered closed. By May 1st, 1937 not a House of Worship remaining. The printing of religious books prohibited. Atheistic Films of which 150 have already been released, to be produced and fostered on the public. These are just a few of the plans in this Religion of Ridicule. Church properties are either destroyed or confiscated constantly. The treatment of prisoners who refuse to accept this religion is horrible. Some are thrown in cells, electrically heated. Divesting themselves of all clothing, they can secure only slight relief by laying on the floor and placing their mouths close to the little crack at the bottom of the door. In one instance, 100 prisoners were led out and ordered to dig their own graves. Their legs and arms were chopped off and they thrown into these graves to writhe in agony until death came. A Priest was executed in this manner,—his arms and legs were broken, wooden pegs driven into his head, molten metal poured into his mouth, and then he was thrown into a caldron of boiling water. This is the country whose hand we have clasped in political friendship in our recognition!

Russia, in her Religion of Ridicule, has adopted a ruthless system of education and propaganda. I have before me a cartoon in which a Russian student, a Bolshevik, with a book marked "Technology" under his arm is kicking an ugly person sprawling at his feet and spearing

him through with a long spear, pinning him to the ground. This ugly person is marked, "God." In that cartoon entitled, "Defiance of Russian Youth", a young man is pictured with uplifted fist defying God. Another entitled, "The Atheist at His Bench" represents three Gods, Jehovah, the Jewish God,—God, the Christian God—Allah, the Mohammedan God,—all three being overthrown and crushed by the Bolshevik Emblem, the hammer and the sickle.

But, the real blasphemy of Russia's Religion of Ridicule is revealed in her mimic of the Christian Ordinances. Baptism is ridiculed in their "Star Festivals or Baptism". A child is brought to the Bolshevik Officials. The Communistic Emblem is stamped upon the child. He is wrapped in a red flag. Revolutionary songs are sung. The parents are pledged to bring the child up to be an Atheist. This is their substitute for Christian Baptism. They have their Red Funerals. Atheistic orations are given and songs sung. A red flag is wrapped around the casket. The palbearers are dressed in red. An imposing person bearing the Communistic Emblem walks before the procession. The body is cremated to ridicule any idea in a future resurrection. The Sacred Communion Service is ridiculed. There is before me a cartoon ridiculing it. It makes me shudder to look upon it. Christ's body is pictured in horrible caricature. The most revolting types of persons are chewing at it. One has chewed off an arm. One has bored a hole in his side and is catching the blood to drink. Two are eating our Lord's entrails. This is published in Moscow by the Bolsheviks. We quote from the A. B. C. of Communism, "We hate Christianity and Christians. Christian love is a hindrance to the revolution. We must know how to hate. We have done with the Kings of the earth. Let us now deal with the kings of the sky. This anti-religious campaign must not be restricted to Russia; it must be carried on throughout the entire world." A candidate for Bolshevism takes this oath, "I swear fidelity and obedience to my class, its heirs and successors, in the name of the class war. I believe in no God. I believe in the revolution, the class as against capitalism." The instructions given are like this, "Put all myths behind you. Bury the Gods and the dead Christs, Destroy the old and create the new. Lift up the red flag throughout the world." The Communistic boast is, "We will mould a new civilization which will shackle the old Gods of religion and loosen new Gods, the forces of nature". Also this statement, "The hideous spectre of God, who has in truth throughout the whole course of history inflicted diabolical evil on mankind, must be abolished." Here is a direct statement, "Destroy the clergy and all the members of the Christian laity who have the courage to proclaim their faith." From Russia comes this threat, taken from Communist Marseillaise.

"Up! Up! Ye People, avengers of the world's suffering!

Wake up! Arise! Strike dead! Strike dead,

All those who have stolen our bread!

Ye workers, now smash to pulp

With your fists, that phantom God!

Ye are the master of the fate of the world!

The end is come, you rulers, the end is come.

Onward! And shot on shot!"



In another Cartoon, a worker is wheeling Christ in a wheelbarrow out to the dump heap of rubbish. In still another, Christ and the Disciples are pictured as drunk around the communion table with a roasted pig on the table. In one more of the same stamp, Christ is presiding at a moonshine party, making moonshine with a small still on the communion table and passing it around. The disciples are drunk and are vomiting over the floor.

Dabolical is the plan used to destroy faith in God in the hearts of the children. A number of them are shut in a room without food or water. They are told to pray to God for food and water. Returning after a prolonged time, they are asked, "Did God send you food and water?" Then, when the children are almost famished, they are told to pray to the Communistic State as God. Immediately food and water appear. Thus through Ridicule, faith in God is stamped out of the hearts of the children. Jospej Duie is the authority for this statement, "The Soviets consider that old age is unproductive, and therefore useless. When they get in power, they commence a system of persistent cruelty to exterminate old people." Sounds as if it came from the pen of a Sociology Professor from some of our American Colleges, doesn't it?

But, in spite of Russia's Religion of Ridicule, there are many who still maintain their faith in God and the Bible. They are meeting in small groups secretly. Many are being caught and banished, but still the faith and courage of those remaining is maintained. Pray for them! Big rewards are promised anyone who will betray a Christian to the authorities. We have before us letters, too long to quote, setting forth the horrible persecution of the Christians because of Russia's Religion of Ridicule. The Mennonites are emigrating from Russia as fast as they can. From the pen of one we quote: "We shudder as we look back upon our past experiences, and think of what sufferings our friends and relatives are enduring in Russia now. No one in Russia dares to tell the truth regarding conditions existing there, for fear of death."

Now, in the third article we will take up how "Russia's Seed is being sown in America's Soil." I have seen it in Johnstown. Have you seen it? Let us get our eyes open! It is here,—in our government and society and even in our churches. This for the next article!

Johnstown, Pennsylvania.

## Tokens of Liberty

(Continued from page 6)

thereof." As if it were a sentient being, the metallic summoner lived up to that ideal.

On that first Fourth of July, 1776, with the Continental Congress preparing the Declaration of Independence in the Statehouse, the official bell-ringer waited for the dramatic moment when the measure should be approved. Andrew McNair had stationed his grandson below as an observer. After a time the lad shouted upward, "Ring, grandfather, ring." Hearing its joyful peals, the people of Philadelphia knew the message and flocked to the Statehouse.

Thus did the bell first give life to the biblical injunction imprinted upon it. The British heard of its use as a har-binger of liberty, and strove to capture or destroy it. If either of these purposes could be accomplished, the Revolution would receive a severe setback from which it might not recover. Take a mascot away from an athletic team. How many games will it win then? The bell had become the mascot of the fighting colonies; the enemy wanted it.

After the battle of Brandywine in 1777 General Wash-

ington knew that he could not continue to hold Philadelphia. He ordered the transfer of all military stores to Bethlehem. The Pennsylvania assembly had already passed a resolution for the removal of all bells, copper and brass objects so the enemy could not seize them.

Seven hundred wagons moved the supplies to Bethlehem. The wagon carrying the Liberty Bell broke down on one of the streets of the town. Then the precious bell was reloaded and taken a few miles farther to Allentown, where it was hidden in the basement of a church. According to some authorities, the metal mascot was sunk in the Delaware River, but most narrators say it remained in the church basement. When the enemy evacuated Philadelphia the bell was brought back to the Statehouse.

The Liberty Bell had proclaimed the birth of the nation. It rang out the news of the surrender of Cornwallis in October, 1781. Two years later it announced the adoption of the peace treaty. It welcomed Lafayette when he revisited this country in 1823. Then in July, 1826, it tolled for the deaths of Jefferson and John Adams, whose careers had ended on the Fourth of July precisely half a century after the momentous Fourth in 1776. Charles Carroll, last survivor among the Declaration signers, died in 1832; and the old bell spoke again. In 1834 it tolled for the death of Lafayette. In July, 1835, it developed a crack while being tolled for the death of sturdy John Marshall.

Long ago the old mascot was retired from active service. It now reposes in a glass dust-proof case in its original home, which has been rechristened Independence Hall. There it occupies the place of honor among numerous priceless relics of the Revolution. Before it was enshrined in its glass case old Liberty made eight trips to as many expositions and acquired a reputation as the most traveled bell in the whole world.

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## SIGNIFICANT NEWS AND VIEWS

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### RELIGIOUS INFLUENCE ON WANE AMONG JEWS

The influence of religion is on the decrease in American Jewish life, according to a report of the New York Committee of Case Workers, a section of the National Conference of Jewish Social Service at the recent Atlantic City Convention. "The writs of orthodox Judaism no longer run for most of us," said the report. "The Talmud, the prophets and the law have lost much of their strength as spiritual inner bulwarks. Yet German experience has proved the falsity of any assumption that the Jew can solve his problems by trying to cease to be a Jew. Assimilation runs counter to any sound principles of sociology." Miss Clara Rabinowitz was chairman of the committee.—Christian Century.

### TWO CHURCHES UNITE

The Reformed Church in the United States with about 500,000 members, largely in this section (Maryland and neighboring states) of the country, and the Evangelical Synod of North America, whose strength is largely in the West, unite this month in one denomination of about 1,000,000 members. The new denomination will be known as the Evangelical and Reformed Church. The formal union will take place at Cleveland June 27. Both denominations are descendants of the Reformation in the 16th century. The original Reformers were Martin Luther of Wittenberg, Germany, and Ulrich Zwingli, of Zurich, Switzerland. The Reformed Church traces its origin to Zwingli. It has a representative form of church government like the Presbyterian Church. One of the leaders of the Evangelical Synod describes its government as a "blending of congregational and presbyterial elements with a touch of the episcopal as a sort of unwritten law." The Rev. Dr. George W. Richards, president of the Reformed Church Theological Seminary of Lancaster, Pennsylvania, says: "If there ever was reason to expect a



real union of heart and mind, as well as jurisdictions and institutions, between two churches in American Protestantism, one has a right to expect it from the union between these two churches."—Methodist Protestant Recorder.

### LIQUOR TAX FOR SCHOOL SUPPORT DENOUNCED

Supporting the schools of the State by money derived from liquor taxes is branded a "monstrous proposition" by Dr. R. N. Holsaple, superintendent of the Anti-Saloon League of Minnesota, in a statement he issued at State dry headquarters in Minneapolis: "It is bad enough to have the State legalize the distribution of a narcotic, habit-forming poison like alcohol," said Dr. Holsaple, "but it is unthinkable that anyone having any regard whatever for the welfare of the youth and the future safety of the country should be willing to take the bribes that the liquor business pays to the Government in the way of taxes and use the money for the education of youth. It is a monstrous proposition. Under the law enacted by the last session of the Legislature the teaching of 'the effects of alcohol upon the human system, upon character, and upon society' in the public schools is made obligatory. Now we are being asked to not only continue to legalize poison beverages but to take the license fees derived therefrom for the education of the youth. It would be difficult to conceive of any scheme calculated to fasten the iniquitous liquor traffic upon any State more surely than this proposed plan. The Anti-Saloon League will fight any such effort to the limit and all our country organizations will be instructed to oppose for legislative offices any candidate who favors this scheme." The Evangelical-Messenger.

## The Need of a Revival of the Dunker Note in Our Preaching

(Continued from page 4)

ion that consisted of little more than hollow confessions of faith and barren ritualism, and they were weary of its formalism and sham. They were possessed with the idea that religion should be practical, that it should make a difference in how men lived and what they did. That was the third principle that actuated them. They sought loyalty in heart and life to the spirit and purpose of the teachings of the Word of God. Consequently their standards for their own lives and the lives of those who would join them were high. They were against intemperance and slavery and forbade members dealing in intoxicating liquor, or even advocating the holding of slaves. They insisted on the payment of debts and dealing honestly in business. They denounced speculation and usury, holding that money should be loaned to the poor without interest. They would have no part in war or the shedding of blood. They refused to fellowship with those who were divorced and remarried, rebuked those who might "circulate slanderous reports" and withdrew from those who committed improprieties, . . . such as reflect no honor on the doctrine of God, nor on our common profession." A principle that insists on such a high standard of practical righteousness is worth clinging to and advocating for our day. If we could make it more popular, it would add greatly to the sum total of genuineness of profession and vital godliness.

(To be concluded)

## OUR BIBLE STUDY DEPARTMENT

By G. W. Rench, D.D.

### Another Mile Post

A few days ago I was reminded through the mails that I had reached another mile post in my journey to that city not made with hands. If correctly informed by those who are supposed to know, the mile post just passed was the seventieth. I am profoundly thankful for the tranquil views spread out in every direction from this mile post. I found Christ almost fifty years ago. There has never been a year since the time Elder Wm. Summers of North Manchester, Indiana, led me into the waters of baptism in the

vicinity of the old Maple Grove church, north of Muncie, but that the Christ of the New Testament has been "my satisfying portion". And today, after so many years of victories and defeats, I thank God for a Christ with a plan. The Christ of the theologians, or the Christ of the poets; yes, the Christ of the Mormons, or the Christ of the Christian Scientists, never concerned me very much. The Christ whom I have tried to know better as the mile posts have sped away is the Christ whom I shall want to be very familiar with when I am too sick to raise a hand to greet my nearest friend. His cause has been my cause all through these years. His plan has been my plan. I have struggled long and hard to keep the Christ-plan free from the blighting frosts of humanisms. The humanisms of 1882 have been quite enough for one lifetime. Human creeds (or pronouncements) of any other year since that time, are a fair sample of the arrogance of man in thinking that he can remedy the assumed failure of our Lord in haking HIS REVELATION clear enough to be understood by his children! Men are yet saying, "Lord, you didn't say this right; let me fix it up!"

But whatever men say or men do, my old train just keeps clicking away. We are on our way. A friend says, "Rench, there are three things I like to know about a man: where he is going; what he is going to do when he gets there; and how long is he going to stay". Yankee like, I might answer by asking, "And where are you going? and why should we not go together?" And then I remember that a long time ago the question was raised, "Can two walk together except they be agreed?" And there is where I am going—where people will be agreed. The inclination to raise divisive questions will be supplanted by the new nature hidden in my Christ. Either that change "in a moment in the twinkling of an eye", or that bath of clean, fresh dirt which we call a grave, will clothe these controversial natures of ours with the victory "That in him dwells all the fulness of the Godhead bodily" (Col. 2:9). Sometimes I think the old church of God would have been deluged in bitter controversy long ago had not the miraculous influence of Almighty God kept the old ship afloat. In controversy, I am no better than other men, but I am glad that I am a long way on my journey where the animal in man shall give way completely to that state of the heart so desirous here on earth, and as described by Paul in Ephesians 4:31, 32: "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice: And be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ sake hath forgiven you". Yes, I am on my way there. I think I have learned that there are some questions as much out of place here on earth as they would be in heaven. Conferences might have learned that long ago, and to their everlasting credit here on earth.

My friend says, "Well, as I look around me I doubt the outcome of such a trip. But, how long are you going to stay?" I answer, from all the light I possess I don't know just how long it will be before I return. But the pleasure I anticipate in the landing and in the company I am assured while there, I shall not be in any hurry to return. When my Redeemer sees the need of it, he has promised to lead a great host back here to this old earth, made decent and respectable by the great change wrought by his mighty power while we were away from the earth. It will be exhilarating enough to know that "Where I am there shall ye be also."

"And what are you going to do when you get there?" Well, first, I expect to satisfy my soul completely in worshipping a most wondrous Christ who has redeemed me and made me fit for his eternal presence. This I have been unable to do in this tenement of clay. What am I going to do? Do? Is heaven a place of "doing"? Anyhow, I am on my way.

New Paris, Indiana.

### "EVERY MAN AS HE IS ABLE"

The doctors in recent session at Cleveland, Ohio, discussed adversely the provision of the veterans' bill passed last February over President Roosevelt's veto, which provided treatment free for non-service disabilities and went on record as under obligation to "help to create a situation of merited scorn for the veteran who is willing to cheat and accept gratuities from his government, already overburdened with indigency rampant in every direction." Pretty strong language, but justified by the existing situation.—The Presbyterian Advance.



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
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Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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# What Some of the World's Great Men and Women Say About the Sunday School

## Power Cannot be Overestimated

The Sunday school as an institution has an opportunity and power for good that cannot be overestimated. The future welfare of our nation depends upon the training of our youth today, and I am convinced that the religious and moral education afforded by the Sunday school is a potent agency for the production of good citizens and honest public servants.—Frank G. Allen, Governor of Massachusetts.

## Sound Knowledge of Bible

When I was a young girl I was obliged to attend the Sunday school of St. John's church in San Francisco, of which my grandfather, Stephen Franklin, was superintendent, as well as an elder of the church. I say "obliged" for I should have been marched to Sunday school every Sunday morning whether I wanted to go or not, but I look back upon that interval in my life as a pleasant memory. I not only enjoyed meeting the other young people, but got a sound knowledge of Biblical history.—Mrs. Gertrude Atherton, Author.

## Includes Every National Leader

Of course, I am glad to send a message about the importance of Sunday school. Its importance cannot be overstated. If the church did nothing else but conduct this great character-forming school its existence would be fully justified.

Secular schools and colleges take pride in their famous alumni. What a list of alumni the Sunday school has! It includes almost every leader in our national life.—Bruce Barton, Publicist and writer.

## Need it—More than Ever

One of the dearest recollections of my childhood is of a little church at a cross-roads in Ohio, where I attended Sunday school for fifteen years. I can say without hesitation that the stabilizing influence of the lessons that were taught me there has been perhaps greater than anything else that I have ever known. I feel that my experience was not peculiar, but that any child has the opportunity to go to Sunday school and graduate into life with a finer, stronger character than it would otherwise be possible for him to have. Whatever the churches may decide to do with other organizations for young folks in their late teens and early twenties, I hope that the Sunday school as an institution will remain and be developed. We need it, now more than ever.—W. F. Bigelow, Editor, Good Housekeeping.

## Makes Spiritual Ideals—Life

The Sunday schools furnish a great agency by which spiritual ideals are made a part of the life of the younger generation of the people of the United States and the growth of such schools is of inestimable benefit in providing a higher type of citizenship.—Calvin Coolidge.

## No Substitute for It!

For generations the Sunday school has been a corner stone in the foundation of American character building. There is no substitute for it that I can see. On the other hand, there is a greater need for the Sunday school than ever before.

We have developed so much more power for achievement, for accomplishment, for doing the world's work and enjoying the pleasures that have come with the marvels of this industrial and mechanical age, that as a nation we face the danger of living by and through our sensations. We need more than ever before the background of character, of measurement of the really worth while values of life, that the Sunday school has given us. It should be continued, developed, strengthened, in every possible way.—Arthur Capper, United States Senator from Kansas.

## Every Child Should Come

There never was a time in the history of American civilization when the work of the Sunday school was more necessary than it is at this moment. I shall never forget the good I received from the Sunday school. Not only are its memories very precious, but the knowledge of the Bible and the religious instruction received there can never be forgotten.

For twenty-five years I was a Sunday school teacher. I know I received a blessing myself from contact with young Christians.

In this age when law observance is one of our chief problems, the teaching and preaching in the church is a matter of vital importance. If I had my way, I should have every child in America come under the influence of the Sunday school and similar institutions.—Royal S. Copeland, U. S. Senator from New York.

## Have Increased Influence

In our constant effort to increase for our children the facilities of public education we must not forget the benefits of the school of the church—the Sunday school.

If the child of America is to be well educated his preparation must include both the

material and spiritual. Our public common schools and universities care amply for the business and cultural phases of education and the spiritual is best obtained in the Sunday school, where pictures, painted and in words, give the child the story of the guiding light of civilization, the story of Christianity.

Our Sunday schools have not lost their force in the maelstrom of a mechanized age but rather have increased and extended their influence in the moulding of the plastic character of the child.—Myers Y. Cooper, Governor of State of Ohio.

## Employs Sunday School Missionary!

I have kept an American Sunday school missionary in the field for a period of forty-three years. I do not believe I can emphasize that I think of the results of this better than to just make that statement. By this I mean, had I not believed the benefits to be derived from Sunday school work very much worth while, I should perhaps never have continued with this as I have. The multitude of children that have been taught in those schools, and the results accomplished thereby, are ample evidence for me.—Robert Dollar, President Dollar Steamship Lines, Co., Ltd.

## Foundation of Effective Church Work

In the old days the Sunday school was regarded as the nursery of the church and was attended almost exclusively by children. In these latter days it has become an integral part of the church, and there are not a few communities whose Sunday school enrollment is larger than the membership of the church. The business of the church is to reach people, and when they are reached, to teach them. In respect to teaching, the Sunday school holds a position second only to the pulpit.

The preacher of our generation finds the Sunday school not only a right arm, but the very foundation for effective church work. "Every church member in the Sunday school" should be the goal "and every member of Sunday school in the church."—Josephus Daniels, Editor, The News and Observer.

## Great Value of Organized Efforts

The time was when the average religious home observed family worship and our people were assured a familiarity with the Bible. In modern times this education has been relegated almost entirely to the Sunday school. President Noah Porter once declared, "Ten minutes a day in the reading of the best literature would insure a well educated person in literature." If he was right the value of our civilization of the organized efforts of the Sunday school cannot be overestimated.—Simeon D. Fess, United States Senator from Ohio.

## Teaching Prohibition

The Sunday school offers an important medium through which the truth concerning alcohol and prohibition can be taught. The effect of alcoholic beverages is always demoralizing, and any institution dedicated to morality certainly should take that great fact into account.—Irving Fisher, Political Economist, Yale University.

## All that I Am—!

All that I am and whatever I have accomplished I owe to the Sunday school.—David Lloyd George, Formerly Premier of England, London, S. W., 1, England.

(To be continued)

## Prayer

*I may not summon words to say  
A prayer, but ever and anon, I pray.*

*For when my heart at break of day  
Leaps up to God—this is to pray.*

*And when I sink to rest, I lay  
My all on him who guides my way.*

*Words seems so futile so I may  
With stuttering tongue forget to pray.*

*So if my lips do not declare—  
Look to my heart, dear Lord, for prayer.*



Studying the  
**SUNDAY SCHOOL LESSON**  
at the Family Altar  
By William S. Crick

**ASA RELIES ON GOD**

(Lesson for July 8, 1934)

Lesson Text: 2 Chron. 15:1-12; Golden Text: Heb. 13:6

**MONDAY**

**Asa Abandons Idolatry.** 2 Chr. 14:1-5. This chapter, out of the history of the reign of one of Judah's kings, sets forth the introduction and inevitable results of righteousness in national life. "Asa did that which was good ... he took away the altars of the strange gods ... and commanded Judah to seek the Lord God of their fathers ... and the kingdom was quiet before him ... and the land had rest ... and they built and prospered!" Surely, no nation that has a foundation in God-fearing people, and a heritage of righteousness, can have "quiet, rest, and constructive prosperity" when it renounces "the Lord God of the fathers" to serve the strange gods of greed, appetite, lust and ambition. O, may our own beloved nation soon retrace its steps, to serve the Living God!

**TUESDAY**

**Asa Relies On God.** 2 Chr. 15:1-12. Asa displayed various elements of noble character and discernment as the ruler of God's people. He was willing to listen to God's spokesman, the prophet Azariah. He was willing to learn the lesson taught by surrounding kingdom's fate, especially Israel's failure. He had the courage to summon the leaders of the nation to a convocation at Jerusalem, for the purpose of entering into a covenant "to seek the Lord God of their fathers with all their heart and with all their soul ... and they sought him with their whole desire!" Note also, the gravitation to Asa from the surrounding tribes: "They fell to him in abundance when they saw that the Lord his God was with him!" There are still those today who are determined to follow leaders who are on the Lord's side.

**WEDNESDAY**

**Job Relies On God.** Job 13:1-16. Bereft of possessions, mourning for his children, and suffering agony from bodily affliction, Job gave expression to a reliance on God which is classic: "Lo! he may slay me, yet for him will I wait; ... Nevertheless my ways unto his face will I show to be right; even he will be on my side ... unto salvation!" (Rotherham version). When urged by his wife to "Curse God and die!" Job replied: "What? Blessing shall we accept from the Lord, and misfortune shall we not accept?" Belief in God's justice may be simple when all goes well, but to rely on God when one believes he is the Author of one's misfortune—that is faith par excellence! These are days when many of God's faithful are enduring in greater or less measure the testing Job endured. "In all this Job sinned not with his lips!"

**THURSDAY**

**Hezekiah Relies On God.** 2 Kings 18:1-8. Hezekiah, like Asa "clave to the Lord and departed not from following him, but kept his commandments, which the Lord com-

manded Moses. And the Lord was with him, and he prospered whithersoever he went forth!" Not only did Hezekiah rely on the Lord in matters of statecraft, but, when his own health was impaired, he fully relied upon the Lord. When the Prophet Isaiah warned him: "Thus saith the Lord, Set thine house in order for thou shalt die and not live!" (2 Kings 20:1), he prayed and wept sore. And he received the assurance from the Lord, through Isaiah: "I have heard thy prayer, and I have seen thy tears—behold, I will heal thee!" Let us, too, rely on the Lord, both in matters of great moment and in matters wholly personal.

**FRIDAY**

**Stephen Relies On God.** Acts 7:54-60. The first Christian martyr was so confident that he was contending for the whole truth of God that he yielded himself up to execution rather than recant. He not only relied on God—he manifested a Christlike spirit in praying for his tormentors, as their stones rained down upon him. The divine approval was vouchsafed him in a moment of ecstasy, when he cried: "I see the heavens opened and the Son of man standing on the right hand of God!" So real, so vital, so personal was his fellowship with the Lord, that in his dying breath he pleaded: "Lord Jesus, receive my spirit!" But, having such reliance does not permit of being credulous, or presumptuous, or foolhardy. Stephen was assured he was where the Lord wanted him to be before he defied his self-condemned countrymen.

**SATURDAY****Paul Relies On God.** 2 Tim. 4:1-8. What

a vista, comprising the past, present and future, unfolded before the consciousness of the Apostle Paul as he penned these memorable words! Look which way he would, he was undismayed. 1. The backward look: "I have fought ... finished ... kept!" 2. The look around him: "Demas has forsaken me!" 3. The forward look: "Watch thou in all things!" 4. The inward look: "I am ready!" 5. The upward look: "Henceforth, there is laid up for me a crown!" But, such a reliance is born of sacrifice, of struggle and agony, of perseverance, of toil and hardships, of enduring criticism and abuse. Surely, the Companion who had never forsaken him, and whom he had never forsaken, would not forsake him in his dying hour! Do we have this assurance, reliance?

**SUNDAY**

**David Relies On God.** Ps. 21:1-5. The reliance on God of men like Asa, Hezekiah, Job, Stephen and Paul is evidence that trust is no vain delusion of erratic folk! But in every case, it is to be noted, the reliance had a background of years of experience in depending on the Lord—reliance was a habit, not a feint. And now we add to this array of worthies who relied on God, David. From shepherd lad, throughout his career as court musician, militarist, fugitive, diplomat, worshipper and builder, his busy and fruitful life was ever alert on its Godward side! He had drawn upon the resources of Jehovah's strength, and could sing:

'Jehovah is the Light of my salvation,  
Of whom shall I be afraid?  
Jehovah is the refuge of my life—  
Of whom shall I be in dread?"

E. M. RIDDLE, President Waterloo, Iowa	<b>CHRISTIAN ENDEAVOR AT WORK</b>	GLADYS M. SPICE, General Secretary and Treasurer
F. C. VANATOR, Associate Peru, Indiana	C. D. WHITMER, Editor, South Bend, Ind.	2301 13th St., N. E., Canton, Ohio
<b>B</b> RINGING Y	<b>C</b> HRISTIAN HURCH ONSECRATED	<b>E</b> NDEAVOR XTENSION VANGELISM

## Selected Christian Endeavor Helps

**THE WINNING OF THE YOUNG**

By Homer G. Allen

Before you can be a soul-winner you must be a Christian, how how can you introduce me, a lost soul, to the Lord Jesus when you do not know him as your own personal Saviour? I find many folks that can repeat John 3:16 that are not Christians. Let us look at that verse. It doesn't say that who-soever can repeat John 3:16 from memory, or even repeat whole chapters from the Bible, shall be saved. It plainly says that "whosoever believeth in him shall not perish." This truth is plain, that if by believing we shall not perish, on the other hand, if we do not believe we shall perish. Have you first decided this great question for yourself?

The following suggestions I trust will be helpful to you.

1. Canvass the territory around your church, and entire town, if possible, inviting every one to your services.
2. Give out gospel tracts. These can be put in parked automobiles, street cars, trains, or placed in cracks of telephone poles by the side of the walk. Sponsor a tract rack in your church.

3. Hold street meetings. In small towns Saturday evenings would be a good time. Select some spot around the town square or on Main Street.

4. Hold meetings in orphan homes.

5. Post Scripture mottoes in your Endeavor room and other places in your church.

6. Teach a Sunday school class. Privately ask each scholar if he or she has accepted Christ.

7. Use automobiles to bring children to Sunday school, also older folks to Sunday school and church services.

8. Hold meetings in your city or county jails.

9. Hold meetings in rescue missions.

10. Assist in every way possible in your various church activities.  
St. Louis, Missouri.

**MONEY-RAISING EVENTS**

By Clifford Earle

Many societies have offerings at each regular meeting. Others do not have them in any regular meetings while still others have offerings at consecration meetings, missionary meetings, and other special events. Almost every society can have an offering in



one or two meetings a month. The members should feel that it is not imperative to have money with them for these offerings, that the right way is to make the whole contribution through pledges. But many young people will gladly give the extra mite whenever they can.

Most Christian Endeavor societies will need an income larger than that provided by pledges, gifts, and offerings. Money-raising events will be necessary.

These events for raising money range from bake sales and basket socials to the newer youth banquets, church services, and events (such as dramatics) that arise from educational projects. All money-raising events should have some definitely religious values. A few suggestions follow:

1. Selling such things as Scripture text calendars, religious greeting cards of all kinds, religious periodicals, etc.

2. Socials, banquets, etc., such as international banquets, "around-the-world-in-two hours" socials, Japanese teas, etc. These events will be built around definite themes.

3. Entertainments, such as church talent musicales and entertainments, musical evenings, lectures, etc.

4. Dramatics, such as plays with religious and character building values, pageants and plays worked out as group projects, etc.

5. Special services, such as church services led by young people with an offering for the society's work, anniversary events, youth mass-meetings, etc.

No Christian Endeavor financial program is complete until all the members are trained in Christian stewardship. A number of meetings should be devoted to the study of principles concerning stewardship. An effort should be made to have all members become tithers.—C. E. World.

joyed the fellowship and exchanged ideas about the Lord's work entrusted to us in this state. We had a good conference, well attended and our state has made some real progress in the last few years. Yet, we are so small that if we had the only Christian message for our state, we would almost not be heard. It made me feel very humble as some spoke as if we were or are the only representatives of the Lord or were the only ones who had the real message of the Gospel. I believe we should be very slow in making braggart claims lest the Lord rebuke us. Now, I must get busy with my job. CHARLES A. BAME.

### NEWS OF THE COLLEGE

The summer school opened with an enrollment in excess of 200 and will increase yet for a day or two. This is smaller than last year but must be regarded as quite satisfactory.

The local committee which has in charge the raising of funds in the city to meet that raised by the churches, is at work and there is not the slightest doubt but that they will meet us dollar for dollar. The churches ought to remember that every time they put in a dollar, the city of Ashland reaches in and adds another dollar. And what is more, the city will not pay any more than we do, no matter how much in excess of that they raise, only an equal amount will be obtainable.

And what is still more encouraging, THEIR PLEDGES ARE WRITTEN FOR THREE YEARS, that is, they will continue this program for three years if we do it, if it is needed. That is what faith the City has in the college.

The reorganization is taking place as rapidly as possible, but with only a few of us here to do the work, it is a slow job. We have now at least 75 candidates under consideration and it looks as if some were very likely to suit us. But still, remember, that employing a new teacher is a matter of uncertainty. Moreover, the entire catalog must be rewritten and many radical changes made in the various courses.

We held our summer reception in the new room on the third floor of Founders' Hall last week and it was very successful. The trustees who recently met there will recall that it is very beautiful.

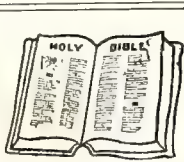
If the spirit and general feeling of the summer school is any indication of the college for next winter, it ought to be good.

The two old buildings are now being painted, the money having been raised last winter. It has been over 20 years since the exposed woodwork was painted and it needs it badly, especially the tower.

EDWIN E. JACOBS.

### THE REVIVAL AT RED HILL, VIRGINIA

Our third meeting in the Roanoke district was held at Red Hill. This community is about seven miles south of the city of Roanoke. The church people who sponsored this meeting are a group of Brethren who worship together with a small body of the Church of the Brethren people. They have been together in this way for many years, and have enjoyed most pleasant relations. We are hoping that very soon these two peoples will become one organization for Christ. They jointly own their church building and share expenses of the work. At present, they are beginning the erection of a new church building. The old struc-



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a Great Correspondent*



### TRAVEL FLASHES

It is a fine education to travel. Even though the trip may not be so extended, it is always conducive of changed thought and scenes and renders easy opportunity for the friendly call and awakening of new ideas and the enlargement of one's mental horizon.

#### Vacation

For a number of years now, we have been giving a part of our vacation time to the smaller churches. Each year, without solicitation, the way has opened for such a service and this year was no exception. Just in time for a nice lift, an invitation came to "pinch-hit" for another at

#### Clay City, Indiana

It was our good pleasure to have been here twelve years before in a very fine meeting and the years had kept alive some very treasured friendships through students at Ashland College and our contacts at National Conference. Twelve years had told its tale with this congregation in the passing to the Beyond of some of the friends and to the cities of the young people whom a small place like this could not satisfy with ample opportunity. One of the strange and unpleasant things that happen parents in the education of their children is the loss of them to the home place which needs that same training so much and scarcely ever gets it.

We had a good meeting and a fine time here for ten days of very hot weather and some disappointments. I was asked to come with a special message for children out of school and students back from college. What a travesty then to arrive and discover that they were enlisted in a "play" that was delayed a week on account of sickness of one of the players, preventing their regular attendance.

Then, to "cap the climax," Sister Curtis Long, (Aunt Ellen), already an invalid fell on the third day of our stay, and broke her hip. Much fear that she would not withstand the added ordeal was so much on the minds of the church group that it made an eclipse to the intent of our work. However each day Mrs. Bame and the pastor and wife

met the children and each night, we met the people in the service which was characterized with great fervency and zeal.

The "odds" were so against us that we decided that since we were limited for time and otherwise, the best thing was to stop and invite ourselves back soon to finish the work already started.

Brother Bertram King, recent graduate of Ashland College, later student at Princeton, and graduate of Louisville Baptist Seminary is the loved pastor who, with his young wife, is serving these good people with a full-time service and a whole heart. Things will happen where such good people are served with such good shepherding.

#### Ames, Iowa

Our next point of interest was Ames, Iowa. Here was held, on the spacious and adequate College grounds, the Annual Conference of the Church of the Brethren. I had been programmed as the Fraternal speaker from the Brethren Church. Several hours had been spent among old friends and people of this group of Brethren from whom I had been separated in fellowship for 24 years. It was a happy experience. After the invitation came to this service, I had called the meeting of the Fraternal Relations Committees and we had had an unusually fine fellowship together and unanimously, had worked out a program to be presented to each of our conferences looking toward a closer agreement of fellowship and work. Several times in years past, I had been asked before the Standing Committee to receive censure and strict advice: this time, I was invited as a friend and met only the kindest greeting and sympathy. We met with melted hearts and left with softened eyes. My address met with the most universal approval as I dwelt on the denominational background as our common heritage. For a whole hour, old friends and new came to shake hands and express their hope for an early REUNION of our two bodies. I hope to live to see it.

#### Back Home

Hurrying away, we returned home to go immediately to the conference of the Brethren churches of Ohio where again, we en-



ture is about done for and is badly located. Both groups faithfully attended and supported the meetings.

We held this meeting in the tent which we used for the Winchester, Virginia, meeting last September. The tent really belongs to Brother Rohart's people at Winchester, but he is very generous in allowing it to be used elsewhere.

These meetings were well attended from the start. Interest increased and at times many were unable to get in and thus were forced to remain outside the tent. But some of these folks, who were compelled to remain outside, told me that it was all right and that they could sit in their automobiles a block away and still hear the message.

This church is now about forty years old and has had but one sermon a month to care for its spiritual needs. Brother J. E. Patterson has been doing the best he could to keep this work alive and has been giving them one person per month for years, being unable to give them more due to the fact that he was compelled to make his living through the day and also to act as pastor for the Hollins, Virginia, church. He has been unable to do all that he wished for the church. He lived at Hollins, about fifteen miles away, and did remarkably well in attending the meetings in spite of this distance. His help was most valuable, his genial spirit is a blessing to any people and was a great blessing to our meetings. He has done a noble work in shepherding these people all these years at such great personal sacrifice.

The members of the church at Roanoke and also the church at Hollins were most faithful in their attendance and support of these meetings. It was truly heartening the way they came and worked and sang and encouraged us. The spiritual tone of the meeting ran high and a new interest in Bible study was manifest. Before leaving the field we arranged for a weekly Bible class to be taught on Friday night. Brother J. E. Tate, the artist who so capably draws the cartoons for the cover of the Witness is to be the Bible teacher. He is a member of our Roanoke city, church. There is another church called Boons Chapel, situated about five miles south of Red Hill. We were able also to arrange for a Bible class to be taught in this church, on the same night. This Boons Chapel class will be taught by Brother Saylor Coffey, also a member of the Roanoke church. We believe that these Bible classes will prove the means of a permanent development of spiritual strength in the lives of these people.

Our home while at Red Hill was with Brother J. Allen Hartman, and his wife, who did all they could to make our stay pleasant, which they greatly succeeded in doing.

We believe there is a real future for the Red Hill church if they are but able to obtain a resident pastor who will give all his time to the work. There are many fine people in this section who can be reached by this work.

R. PAUL MILLER.

## THE SECOND BRETHREN CHURCH OF JOHNSTOWN, PENNSYLVANIA

### Evangelistic Services During May

Our services were planned to fit into a convenient time schedule of a busy season, but unfortunately delays in other work brought a conflict in time and the pastor was compelled to miss several nights.

The evangelists, Dr. and Mrs. McCartney-Smith, were welcomed whole-heartedly. They fitted into our congregation as if they had been old friends. The preaching was soundly fundamental and the singing of Mrs. McCartney-Smith was truly evangelistic. They make a splendid team.

The time was not what we wanted for the best results, but it was the best that could be planned. The weather was good and the attendance considering the season and membership, was excellent. We had several special evenings for our sister churches, Cone-maugh, Third, and the First, at which time we had splendid delegations from each.

The visible results were nine confessions and baptisms, with seven additions by letter. The church was revived, the fellowship strengthened, and our faith deepened by some splendid expository sermons. It was a rich experience to hear the magnificent singing of our good sister, the evangelist's wife, whose family was formerly residents of this vicinity. We very heartily recommend the splendid team of Gospel workers to any of our churches desiring sound and sane doctrinal preaching.

The congregation joins the pastor in wishing them the greatest of usefulness in the Kingdom and assuring them of our earnest prayers and love. May God's richest blessing accompany them.

Perhaps a few observations concerning the condition of the Second church might be regarded as Church news. Briefly, our Sunday school has climbed to the hundred mark and is past 100 more than under it. The church attendance almost equals the Sunday school, in fact, our visitors remark the "staying" habit of our Sunday school. Few indeed leave for home after the lesson. We are not trying the new device of preaching first and holding Sunday school for the second hour, although many of our neighboring churches are trying it with success.

GEORGE H. JONES, Pastor.

## REVIVAL AT SECOND BRETHREN CHURCH

### Johnstown, Pennsylvania

The Lord wonderfully blessed our efforts during the three weeks we were in a meeting at the Second Brethren church, Johnstown, Pennsylvania, with Brother George H. Jones, pastor. The meeting closed Sunday evening, May 27th, with the following results: Ten souls accepted our Lord; one reclamation, and seven members received by letter. Baptismal services were attended the afternoon of the last day of the meeting, Brother Jones administering the ordinance to nine candidates. We have reasons to believe that the church was greatly strengthened spiritually as a result of the meeting, and we know that our own souls were fed with heavenly manna while in the services.

The services were well attended. Delegations from sister Brethren churches worshipped with us from time to time, as did people of other denominations. Brother Charles H. Ashman, Pastor, First Brethren church, Johnstown, and Brother Wm. H. Schaffer, Pastor Cone-maugh Brethren church, and Brother J. L. Gingrich, Pastor Morrellville Brethren church each brought delegations from their churches, which was appreciated.

We enjoyed very much our home with Brother Webster Hammer, his splendid wife and lovely daughters during our stay in Johnstown, and had many wonderful visits

among the membership of the church where we were entertained at dinner.

We are glad to say that our good Brother George Jones is doing a good work here and is much loved by his people, as well as by the people of the city. It was a pleasure to work with such a consecrated couple as we found Brother and Sister Jones to be.

Naturally we made many, many friends with whom we regretted to part, for we learned to love the people of the Second church very much while in the ministry with them. They are a good people and doing a good work.

On our return home, we stopped at Teegarden, Indiana, and preached at the morning service for our good Brother B. H. Flora, and assisted him in the Communion at the evening service.

We were much surprised with a picnic dinner spread on the lawn at the home of Brother Ben Smith by the people of the Teegarden church in our honor. This gave us a splendid opportunity to visit with our friends, which we greatly enjoyed.

We also had the pleasure of uniting in marriage two members of the Teegarden Sunday school while there.

May God add his continued blessing upon our ministry.

THE MCCARTNEYSMITHS.

Waterloo, Iowa.

## WASHINGTON, D. C.

Under the leadership of our pastor, Rev. Kent, the work in Washington has been carried on in the usual manner. Interest and attendance has been keeping up very well. At our recent business meeting the reports from the various auxiliaries show commendable activity on the part of each in their efforts to forward the cause of the kingdom. We are especially encouraged by the interest being manifested among the young people of the church in the Christian Endeavor societies and in the sisterhoods. A recently organized Gospel team has been active in holding services in different churches.

The report from the Sunday school showed the best year in the history of the school. The attendance for the year was sixty-five percent. More important was the announcement that thirty members of the school had confessed Christ as their Savior. Of that number eighteen have been baptized and received into the church. A class of eleven have just finished a course in Old Testament Studies and have taken the examination for a Teacher Training certificate. Another class will be organized in the fall.

The church has been greatly benefitted by a week's Bible conference with Prof. McClain. We are hoping that more of these conferences can be held from time to time: one a year at the least. Also, in the past two months we have had visits from Dr. Bauman and Dr. Monroe. We are always glad to welcome these visiting brethren.

During the past few months emphasis has been given to the ten leading favorite hymns as selected in the vote taken by Seth Parker. At Sunday evening services two of these hymns taken in the order of their position on the list were used as the special number, after the pastor had related the circumstances connected with the writing of these hymns. We feel that this method could be used profitably in featuring other of the grand old hymns of the church.

We are glad to tell you that the final unit of our building is now under construction.



After a year spent in diligently searching everywhere for a loan and waiting for conditions to improve to the point where we could secure the needed financial aid, and during which time bankers told us it would be many years before any money would be lent to churches, the way was opened rather suddenly this spring. Undoubtedly, it came in answer to the prayers of our people not only in Washington but throughout the brotherhood. Certainly there had not been sufficient improvement in financial matters in the District of Columbia to account for the change. Final preparations were made, the required amount of red tape was wound (or unwound) and building operations are going forward in a satisfactory manner. We expect the building to be completed late this fall. We realize that the burden will be heavy. It costs a great deal to build a church in Washington. But all working and praying and giving together we can carry out our plans. We cheerfully assume the obligation knowing from whence cometh our help. And may we always look to him for our help.

There will be many inconveniences to our work during the time of building. Part of the Sunday school is meeting in another building a short distance away. We regret that we shall be unable to have a summer Bible school this year. We expect to hold all regular services. Let us not allow any mere inconveniences to keep us from attending regularly the services at the church.

AUSTIN C. MUNCH.

#### REPORT OF THE FORTY-SEVENTH ANNUAL CONFERENCE

Of the Brethren Churches of the Southeastern District Assembled in Linwood, Maryland Brethren Church,  
June 12, 13, 14

(Part I)

The 47th annual conferences of the churches of the Southeastern District was opened by Moderator Frank G. Coleman. The congregation joined in the singing of "I Need Jesus." The Moderator named H. A. Kent, B. H. Conner and W. S. Baker as the committee on Credentials. Then Song Leader Hartman of the Washington, D. C., church, led the congregation in the singing of "Since Jesus Came Into My Heart."

#### Welcome and Response

Miss Catherine Bowersox of the Linwood church extended a very hearty welcome to all the visiting delegates on behalf of the entertaining church. Responses to this welcome came from delegates from Bethlehem, Hagerstown, Krypton, Liberty, Linwood, Mt. Olive, Oak Hill, Roanoke, Maurertown and Washington. Followed the report of the Credential Committee and the conference organization was effected.

#### Officers Elected in Balloting

Brethren Dooley, Messler and Stillwell, tellers, reported the election of the following officers: Moderator, H. A. Kent; Vice Moderator, F. G. Coleman; Secretary and Statistician, John F. Locke; Assistant Secretary, Ernest Pine; Treasurer, John Maurice Stillwell. C. A. Wakeman was named to succeed H. A. Kent on the Credential Committee. The business session closed with the singing of the hymn "A Wonderful Savior is Jesus My Lord".

#### Stuckey Speaks

The Rev. Professor Melvin A. Stuckey of

the Ashland College and Seminary faculty spoke on "The Major Themes of Jesus."

Brother Stuckey said in part: "The 20th century has taken upon itself to say what Jesus stressed. There is a wide divergence of opinion as to where he put the emphasis. Can we find out of a certainty what were the major themes of the Lord Jesus Christ? If we go to the Book and look at his words we will evaluate them according to your own religious experience.

"The modern 20th century liberal preacher says 'The Fatherhood of God and the Brotherhood of man were the major themes of Jesus'. But when Jesus spoke of 'Our Father' it was for a specific group, and brotherhood of man does not include the vast horde of humankind. The major themes were: 1. **The Kingdom of God and the Kingdom of Heaven and the Kingdom on the earth.** In volume of words there is twice as much on this as any other theme in the Gospels. 2. **His Coming into that Kingdom.** He answers the what, who, where, when, why and how of it," as Prof. Stuckey showed in referring to Matt. 26:64; Mark 14:62; Matt. 24, 36, Luke 21:20ff; Luke 21:27; John 14:2, 3.

"Every pulpit, every Sunday school teacher, ought to think in terms of where Jesus put the emphasis.

"3. **The Deity of the Savior.** Six times as much on his deity as his humanity in the Gospels from the standpoint of volume of words. He had a perfect body in the flesh and he was very God of very God. His works attest his deity. His life testifies of his deity. 4. **The Mission of our Lord.** He presented The Way and not the commandments of men." The speaker closed with an effective interpretation of John 8:31-32.

#### Committees Announced

Time and Place Committee: Brethren Coleman, Coffey and Miller.

Resolutions: Brethren Ernest Pine, Chas. Messler, and Ivan Rohrer.

The session was closed with prayer and benediction by Brother Chas. Wakeman.

#### Note on Maryland Hospitality

Although no account of the sumptuous meals of good Maryland ham and chicken and other delectable foods served to the delegates throughout the Conference is spread upon the minutes of the conference, yet the secretary and other delegates with the ability to appreciate good food, beg leave to state that we did not find ourselves in a weakened condition because of a lack of something good to eat. This note will serve to explain how part of the time was spent between the afternoon and evening sessions of the Conference.

#### R. Paul Miller Speaks

The Tuesday evening session opened by singing "Blessed Assurance" and a number of choruses and songs led by Song Leader Hartman. R. Paul Miller of Berne, Indiana, Secretary of the Home Missions Board of our National Conference, spoke on "The Second Coming of Christ as it is in the Account of 2 Peter". Brother Miller read and commented on the book selecting passages from various parts of the book and making illuminative comment. "The Hope we have in Jesus is the most powerful thing we have to conquer our greatest enemy. Peter heard the voice. There is too much questioning today of the things that we know to be true. The things of the Gospel are not settled in the mind but by belief, by

appreciation of the heart. We gain in understanding by growing in heart. Regarding the Second Coming of Christ, St. Peter says, 'Take heed in your heart'. If we did that it would transform the churches in 24 hours. We like to hear about this but we don't like to take heed in our hearts. It will be evident when it is real. It will keep from sin, give us more patience, sympathy and will keep us from running off from church on Sunday morning to see Aunt Lizzie. It will make a real Christian out of you. There is more spoken of the Second Coming of Christ than any theme in the Bible. Other doctrines are spokes in the wheel, this is the hub. Enoch was the first preacher of this doctrine. The Coming of the Lord means glory to the Christian and condemnation to the ungodly. It is like the door of the ark. It is a doctrine that ungodly men ought to know.

"Like Enoch left the earth so will we, no graves, funerals or undertakers. Noah took Enoch's preaching to heart. He was a fool for God. He built a ship in the desert. Elijah and Daniel were fools for God. So was Paul who heard things that can't be uttered. They that are fools for God are wise. Prophecy is God's light shining in the darkness. Are we going on until we are crushed ... no we will be delivered. Don't forget that with him a promise is a promise. He has not forgotten. He is long-suffering, giving us a chance, but the day of the Lord will come as a thief in the night. There is going to be a change. We look for new heavens and a new earth wherein dwelleth righteousness. The dead in Christ are not lost. They will be the first to rise. Wherefore comfort one another with these words."

The offering followed this address. The Linwood Choir then sang "Praise Ye the Lord".

#### Retiring Moderator Coleman Speaks

#### "A TRUE WITNESS FOR THIS HOUR"

was the subject of the retiring Moderator. In beginning his remarks Brother Coleman made mention of the fact that Mrs. Coleman, now gone to be with the Lord, had suggested this subject. He declared, "There never was an hour in the history of the church when we faced such critical situations. Nothing is sure now in government or any other institution. The Church is facing upheaval and new alignments. The Church is vacillating. There is a feeling getting into the Church that the time is short. Text Acts 1:8 is a good one for the Church of today. The world needs the comforting, stabilizing message of the Church. We have tied on to the Church things that don't belong there. We have gotten our eyes off Jesus and on to cleaning up some small spot on the earth.

"The Spirit of God is working through yielded human personality picking out of the Gentile world such as should be saved. When the number is complete the angel will stand on the land and the sea and all will be over. You can hear anything in the church today, Travelogues, book reviews, poetical lines for texts, scientific discussions. We are to witness to the word of God and to faith. If we are to witness we must be exponents of the mind of God ... preach expositively ... be men of the Book. We must hide the word in our hearts. We must not waste the time of our hearers with milk-sop doctrines, but preach with white hot hearts. We have our missionaries of



the field because we are a whole Gospel church ... not trying to bring in a new social order but as witnesses of the unsearchable riches of Christ.

"While the church limps between two opinions with worldliness in our services, God always had and will continue to have witnesses. Pharaoh laughed at God and he came off his throne. Nebuchadnezzar went to the fields with the asses. God sent a message to the haughty city of Rome where they slaughtered the Christians. They bound the Bible to the chancel rail but God still had his witness. In this day when spirituality is at such a low ebb, God still has his witness. It is a glorious thing to preach now. Better to be alive for God now than to have been with Jesus in Galilee. May he strengthen your hearts for the great task of witnessing for him."

The session closed with the song "Jesus Never Fails" and prayer and benediction by Brother Herman Koontz.

### Wednesday Morning

The session began at 8 A. M., with Brother Baker of St. James leading a devotional period. This was followed by the Sunday school session.

### Miss Byron of Africa Speaks

Miss Byron spoke in place of Rev. Hathaway who is ill. She asked that a special prayer be offered in behalf of his health and the conference was led in this prayer by Elder I. D. Bowman.

Miss Byron brought greetings from Africa and told of Sunday school work there. In Africa she said it was the custom to begin Sunday school work Monday at 6 A. M., by beginning to teach the teachers the lesson. Most of them have never seen a book. Do not even know how to hold one. They soon learn to read and will recognize Jesus and God first. Such a class operates five days a week. Boys are also taught to be teachers. The older members also meet during the week and are taught to read the Scriptures so that they can join fully in the service on Sunday. The choir boys also meet during the week. On Saturday the bell is rung after sundown so that people will know when Sunday comes. The chiefs are thus informed so that they will let their people come. To this they agree readily, for they know it is easier to agree than to disagree, but that is no sign as to what they really intend to do. Saturday is washday in Africa so that the clothes will be ready for church. The teachers bring the children in on Sunday morning. The attendance is between 2,000 and 3,000.

**Order of service in African Sunday School**  
"Doxology, Prayer by native superintendent, Song by the natives—each one owns his own book. Reading from the Gospel of John. Many of the natives know the Gospel by heart. They have learned to read responsively. The people march out at the close."

After this first hand account of an African Sunday School, Prof. M. A. Stuckey spoke on the subject:

**"Teaching the Scriptures as Our Lord Did"**  
"There are 56 passages of Scripture having to do with the teaching of Jesus. He was a teacher. He came preaching, healing and teaching. The major portion of his ministry had to do with teaching. He taught more to the disciples than to the multitude. He was not a teacher like other teachers. He was a teacher come from God. How he taught:

"1. **He taught positively and with points.** He never apologized or corrected. What he said stood. In Matthew the Beatitudes are positive statements. They are the severest condemnations of sin in the New Testament. Teachers should give out points and enforce them.

"2. **He Taught Purely and his Words were pearls.** Read the I ams of the Fourth Gospel. These are pearls. If Jesus was not all that he said, he was a base imposter. These are statements that only God in the flesh could make. It was customary among the Jews to memorize. Jesus knew the Old Testament by heart. The Rabbis could not understand how he knew it and had not been to the school of the Rabbis. He showed them whether any good thing could come out of Nazareth.

"3. **He taught Psychologically and he taught people.** Pharisees were the educators of his day. They followed him about. He hewed to the line, Pharisees or no Pharisees, and the multitudes followed him. His appeal was to the mind, soul, heart of the people. He used their language. The Greek of the New Testament is not classical but coined Greek. A Rabbi praying in the streets in those days was like taking out the fire fighting apparatus. Everyone was supposed to halt everything in respect to his devotions. Jesus gave them such respect as was their due.

"4. **He Taught pictorially and he used Parables.** His illustrations were local. Matthew is a series of Parables used to illustrate. He presents a line of thought and then illustrates it. So should we. We ought to announce principles and then illustrate them. He told stories everywhere.

"5. **He Taught Powerfully and with polish.** What he told Nicodemus is an illustration of this. When they brought him the coin of the realm he taught with power.

"6. **He Taught purposefully and with a plan.** Not aimless and in blunderbus fashion was his teaching. His purpose was to save men and give them life and to groom them for Heaven. The instance of the Woman at the Well illustrates his plan of teaching and winning a soul.

"7. **He Taught Patiently and with Piety.** He never was in a hurry. He has been patient with us. He taught by example. You who are teachers can do nothing better. Moses was a man of words and deeds. Jesus was a man of deeds and words." Prof. Stuckey closed his address with a reminder to those who teach of the rewards for faithful service. A song, "I Need Jesus" followed the address.

(Note—The remainder of the addresses of the Sunday school session and the rest of the conference including the business sessions and resolutions will be published in other installments).

JOHN F. LOCKE, Secretary.

## First Paper Makers

**E**GYPTIANS are generally credited with having made the first paper from a plant called the papyrus, but the books are all wrong. Paper got its name from the plant; yet hundreds of years before that time the process had been invented by certain insects who were comparatively little but mighty. When the Egyptians "stole their stuff," these flyers became as mad as hornets, and they have remained angry ever since.

Of course all this happened some forty-three centuries ago; but the hornets have

never forgotten. If you think their memory of that insult has slipped a peg or two in the meantime, just try getting into close contact with them. You will immediately reverse your opinion upon this point.

How did the hornet get that name? In their hum there is a deep ominous menace. If you have never heard the whine of a big shell, you certainly know the buzzing roar of an airplane. The insect does not use the soft pedal in his bullet-like approach. He is hard-boiled. He comes with such shell-like haste as to create a horn-like sound, hence the name of hornet which means "little horn."

These fellows love so well to make paper that they can scarcely stop the work, once they have begun it. Paper-making is an instinct with them. At first the paper nest may be no larger than a hen's egg; then the insects may build and build and build until a half-bushed measure would not hold it.

Hornets can be induced to construct nests of surpassing beauty marked by the tints of the rainbow. This leading of the obstreperous insects into the field of art is fraught with danger to the guide, as may be expected.

"Such a nest as that is not produced by hornets in a general way," Mr. Stone, an English scientist, recorded several years ago. "They do not trouble themselves to form much of a covering, especially when a small cavity in the head of a tree is selected. The walls of the chamber they consider a sufficient protection for the combs.

"If you expect them to form a substantial covering, the combs must be so placed as to have ample space around them. If you expect them to fabricate a covering of great beauty, you must select the richest colored woods such as form the most striking contrasts. Place them so that the insects will be induced or compelled to use them in the construction of their nest. This is exactly what I did with reference to the nest in question.

How can a hornet nest be cut away and put in a special location? This Mr. Stone twisted cotton on the end of a stick, dipped the wad in chloroform, then carefully approached the nest and let the fumes of the anesthetic put the builders to sleep. When they arouse and begin to buzz again a second application of the drug must be made. The lifting of a nest is a tedious process. Stone worked six hours at the task in the middle of the night when the hornets were weary from their day's labor.

According to the popular saying, three hornets can kill a man. The sting of these fierce wasps is extremely painful and poisonous. One should show proper respect for their power of attack.

Beware of those rounded gray nests cleverly made by fashioning wood into paper. Don't disturb the tiny owners. Don't advance too close. If a hornet's drive ends with a direct hit on the forehead, it may knock a person off his feet. The hornet is the Babe Ruth of the insect family. Better look at his nest through field glasses instead of poking it with a fishing pole. It is the safer way.—Carl Schurz Lowden, in *Our Dumb Animals*.

Not one state in the United States is outlined wholly by natural boundaries. New Jersey comes nearest, with most of its boundaries formed by rivers and the waters of the Atlantic Ocean. Only the short northern boundary from the Hudson to the Delaware River is a straight surveyed line.



### PROMINENT BRETHREN LAYMAN HEADS NEW LONG BEACH INDUSTRY

The Evangelist received a clipping from the Long Beach Press-Telegram (California) of June 10th, giving an airplane view of a large Woolen Mills plant and a story of the launching of the Long Beach Woolen Mills Company. Because the head of the new concern is a widely known and highly respected Brethren layman, and because there is no stock to be advertized for sale, we are publishing the following excerpts from the newspaper story, for the information of Brother Wall's many friends, who will be glad to learn of his progress in the financial world.

#### "Woolen Mills Plant Will Reopen Shortly

"With the stock held in a closed corporation by local investors, the Long Beach Woolen Mills Company, representing an original investment of \$985,000, will open soon the large mills located in the west side harbor industrial district, it was announced Saturday by Dr. Henry V. Wall, President of the new corporation. There will be no promotion or stock selling.

"Within a short time the plant, one of the finest and best equipped on the coast, is expected to employ 175 workers with 200 employees as a possibility after a few months. Only the highest quality of goods will be made for the select trade.

The factory will be operated on a profit-sharing plan for the benefit of the workers, most of whom are operators who have been trained with the American Woolen Mills and other high class plants.

"The site covers four and one-half acres. ... The building occupying about three acres.

#### Broad Experience

"President Wall, who heads the firm of H. V. Wall & Son, Inc., realtors, established in 1905, has had a broad business experience. He has been a successful oil operator in Texas, Oklahoma and California. He was at one time traveling passenger agent for the Mobile & Ohio Railroad. He was Vice President and General Manager of the Corinth Lumber Company, Corinth, Mississippi, one of the largest mills in the State. He operated and owned a fifty-room sanitarium in Indiana. For twenty years continuously he has been President of the Board of Trustees and Treasurer of the First Brethren Church at Fifth and Cherry. He is on the directorate of several local corporations.

"Clifford S. Wall, the First Vice President, is Secretary-Treasurer of the real estate firm of H. V. Wall & Son, Inc., has been associated with his father continuously since 1921."

### Putting God Back Into Our Nation's Life

(Continued from page 5)

sight of the new world was greeted by the exultant sailors with the 'Te Deum,' that magnificent thanksgiving to God, that Columbus sprang upon the new world, planted the Cross and knelt in prayer; and when the history of America is remembered from that great hour to this, the Christian thinker sees in it all the hand of God, leading a devout genius to the execution of a Divine plan." Or again, the opening words of the Mayflower Compact: "In the name of God, Amen. And having undertaken for the

glory of God and the advancement of the Christian faith ..." Aply has it been observed that "those are the opening words of the first State paper ever adopted for the government of a community on American soil." Turning to the Declaration of Independence we find such a sentence as this: "Appealing to the Supreme Judge of the World for the rectitude of our intentions ... and for support of this declaration with a firm reliance upon Divine Providence." And how we must be sobered when we see God's hand so plainly in the framing of the Constitution of the United States! Day by day for four weeks the men constituting that historic Constitutional Convention met and conferred and debated, with the result that at the end of that time not a single word had been agreed upon. And the grave possibility loomed big that the convention would adjourn with nothing accomplished. But it remained for Benjamin Franklin to turn threatening calamity into matchless victory. How wonderful was his little speech! How wonderful this particular part of that speech! "I have lived, sir, a long time; and the longer I live the more convincing proofs I see of this truth, that God governs in the affairs of men. And if a sparrow cannot fall to the ground without his notice, is it probable that an empire can rise without his aid? We have been assured, sir, in the Sacred Writings, that 'except the Lord build the house, they labor in vain that build it.' I firmly believe this; and I also believe that without his concurring aid we shall succeed in this political building no better than the builders of Babel; we shall be divided by our little, partial, local interests, our project will be confounded, and we ourselves shall become a reproach and a byword down to future ages ... I therefore beg leave to move: That hereafter prayers, imploring the assistance of Heaven and its blessing on our deliberations, be held in this assembly every morning before we proceed to business, and that one or more of the clergy of this city be requested to officiate in that service." And it is recorded that from that point on in that immortal convention, unity, harmony, agreement came more and more into evidence, and finally there emerged the Constitution of the United States, asserted by Gladstone to have been "the greatest piece of work ever struck off at a given time by the brain and purpose of man." We could go on and use far more space than we have at our disposal. In fact we have only mentioned a few of the glory spots. But enough, I am sure, to remind us again that God DID have a large place in our early history. It would seem that George Washington put it mildly when he said, "I can almost trace the finger of Divine Providence through those dark and mysterious days ..." I would say, not "almost," but clearly and altogether can we see the finger of Divine Providence. And since those early years God continued to have a large place in our nation's life and affairs, leading, guiding, and blessing.

But notwithstanding the fact that God has not today the place in our nation that he once had, and that we need that he shall have: And notwithstanding our nation has fallen upon an evil time, and has slipped morally to the extent that we seem even nearer the verge of moral bankruptcy than material, and that we need a moral recovery even worse than we need material recovery, yet, I refuse to believe that America is hopelessly godless. I must believe that

God has not forsaken America, and that he has not yet accomplished all of his plans in her, just as I must believe that she can and will come back to God. How great and infinitely worth while is the task that confronts the church! How mightily the task calls for a united, fearless, hopeful, militant, aggressive Christianity in America! How imperative it is that righteousness, Godliness, justice, and purity shall be preached continuously from every Christian pulpit in the land! How rebuking is the moment to every tendency in the church to "fiddle while the nation burns!" How imperative it is that, with faces forward and hands strengthened, we shall ally ourselves with the great undertaking of giving God back his rightful place in America—the best land in which to live! Maybe it is because of the failures of the church in the past that God has lost his place in our nation's life.

Gratis, Ohio.

## ANNOUNCEMENTS

### LEON, IOWA

The church at Leon, Iowa will be without a pastor after July 8th. Any pastor who would consider accepting a call from that church, please write Mrs. Guy Chambers, Leon, Iowa.

### COMMUNION SERVICES

#### Second Church, Johnstown, Pa.

The Second Brethren church of Johnstown, Pa., will hold its semi-annual communion on Sunday evening, July 1st, at 7:00 o'clock, D. S. T. All neighboring Brethren are cordially invited to be present.

GEORGE H. JONES, Pastor.

### NORTHERN CALIFORNIA DISTRICT

The District Mission Board of the Northern California District is at present engaged in making a survey of the district preparatory to the establishing of new Mission points.

We desire to get in touch with all isolated Brethren members located in the district and we solicit their cooperation.

And to all such families or members we gladly offer our services whether it be evangelistic meetings, occasional preaching services, prayer meetings, Bible study classes, or visitation.

For information regarding these things, address, Cecil H. Johnson, Manteca, Calif., Secretary.

### BRETHREN DAY OUTING, JULY 7, 1934

A most cordial invitation is yours to join with Brethren and friends who have enjoyed a real Outing Day for the past two years.

We shall be pleased to have a delegation come from every Brethren church. Last year rain kept many away but in spite of that, there were seven churches represented. We have selected Braddock Heights Park for the place because it is the most central location which is five miles from Frederick, Maryland on the Frederick and Hagerstown State road. Come Early! Bring a big Lunch! Plenty of free parking space. A good Snappy program is being arranged which will be held in the Auditorium on the grounds at 1 o'clock. Don't forget the day—July 7th. BERTHA DRACH, Secretary, Linwood, Maryland.



# BRETHREN EVANGELIST

## The Church of Jesus Christ

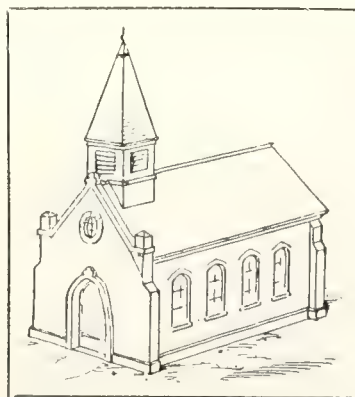
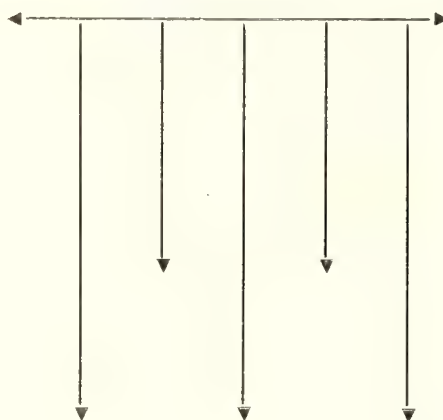
*Built on the Rock the Church doth stand,  
Even when steeples are falling;  
Crumbled have spires in every land,  
Bells still are chiming and calling;  
Calling the young and old to rest,  
But above all the soul distrest,  
Longing for rest everlasting.*

*Surely in temples made with hands,  
God, the Most High, is not dwelling,  
High above earth His temple stands,  
All earthly temples excelling;  
Yet He whom heavens cannot contain  
Chose to abide on earth with men—  
Built in our bodies His temple.*

*We are God's house of living stones,  
Built for His habitation;  
He through baptismal grace us owns  
Heirs of His wondrous salvation;  
Were we but two His name to tell,  
Yet He would deign with us to dwell,  
With all His grace and His favor.*

*Grant then, O God, where'er men roam,  
That when the church bells are ringing,  
Many in Jesus' faith may come  
Where He His message is bringing:  
I know mine own, mine own know me,  
Ye, not the world, my face shall see:  
My peace I leave with you. Amen.*

—By Nicolai F. S. Grundtvig,  
in "The Lutheran."





## Signs of the Times

by  
Alva J. McClain

This is being written at Fishing Bridge, Yellowstone Park, Wyoming. When we arrived last week it was snowing, and the campers already in said there had been rain every day for three weeks. The wet weather, while rather disagreeable to campers, is greatly needed. Compared with previous seasons, there is but little snow on the high mountains. As a result Yellowstone Lake and River are far below the usual level for this time of year. I do not know what the situation is by now, but when we crossed the country from Ohio to Wyoming the drouth was general. The only green section was in northwestern Iowa where they had had nearly five inches of rain in one day.

The "brain trust" in Washington did not figure on the dry weather when they were destroying food a short while ago. If they had read the book of Genesis they might have discovered how to handle the surplus of food that Nature sometimes yields. The recipe is very simple:—Store the extra against the lean years which sooner or later arrive. And above all, DO NOT WASTE WHAT GOD GIVES.

### A SENSIBLE Cat

One of the really fine features about this camp is that you get a rest from the deadly monotonous jazz music which is fed to the public over the radio almost continuously. I had supposed that this year most of the automobiles would be equipped with radio sets but either I was mistaken or else the people are too tired to run them. Only two have been heard since arriving.

A news item from Medford, Oregon, told of a cat which liked radio music. But when a program of jazz was turned on, the cat would yowl and claw at the radio. I have heard jazz music denounced as a "bestial" form of noise. Such a description is a slander on the beasts.

### SUPPOSE He Should Go to Heaven

When Meinheer Van Kolen, native of Holland, died it was found that he had left a strange will. He had been an inveterate smoker, and directed that his coffin should be lined with old cigar boxes, that his favorite meerschaum pipe should be buried with him, and that each friend attending the funeral be supplied with two pipes and a package of tobacco. These friends were instructed to smoke steadily during the funeral services.

One wonders what such a man would do if by some chance he should awake to find himself in heaven. Death, doubtless, brings some tremendous changes. And it would take a tremendous change to enable such a man to enjoy a city into which nothing "that defileth" should ever enter.

### SPEAKING OF Heaven

Arthur Brisbane, noted editorial writer, comments on ancient beliefs concerning the littleness of the universe. He says, "if a man died, and his soul started for heaven

at a speed no greater than that of light, 186,000 miles per second, it would take him billions of years to travel beyond the confines of this material universe".

If Mr. Brisbane will read Ephesians 4:10, he will find that is exactly where Paul places the heaven where Christ went after his resurrection. He "ascended up far above all heavens", which, if it means anything, means that the heaven where God dwells is actually "beyond the confines of this universe."

Yet our Lord in his Resurrection Body ascended into heaven and returned in the space of a single day (read John 20:17-20). Evidently he moved a billion times swifter than light, if the scientists are right about the size of our universe. And some day we shall be like him. How wonderful!

### A THOUSAND Years Before Abraham

Certain critics used to picture Abraham as a semi-barbarous nomad of the desert as he set out from Ur of the Chaldees for the land of Palestine. Now an expedition from the University of Pennsylvania has drawn a remarkable archeological picture of the city of Ur. The diggers find that it was a great and flourishing city one thousand years before Abraham began his journey. In Biblical times it is estimated that Ur had a population of 500,000 people, a temple 150 feet in height, palaces, banking facilities, docks, and ships that traded with all parts of the known world.

You should read Hebrews 11:8-16 in the light of these discoveries. "By faith" Abraham turned his back on a great city and a great civilization, and became a dweller "in tents" (verse 9 ARV), which suggests that he had been living in something better. And if we remember the greatness of Abraham's home city which he gave up, it will give new meaning to the statement, "He looked for a city which hath foundations, whose builder and maker is God" (10). After all, the greatness of Ur lacked "foundations"; its civilization was pagan and godless. Today, Ur lies beneath the sands of a burning desert.

Doubtless, if some prophet had arisen to declare that the great civilization of Ur would some day utterly perish, its inhabitants would have scoffed at his words; just as the wise men today scoff at the prophecy which declares that all "the cities of the nations" will fall under the judgments of God (Rev. 16:19). Like Ur of old, our modern cities lack "foundations" which endure.

### THE Impotence of Man

Dr. Edwin B. Wilson, professor in Harvard University, recently spoke of the depression in a speech delivered before the American Association for the Advancement of Science. "It is a matter of history," he said, "that great economic crises run their course more or less independently of what is done to stem their tide. We are getting along as fast as we did 100 years ago. An economic depression of this kind, usually the aftermath of a war, can be expected to run from four to six years, regardless of what is done in an effort to curb it."

"Medical men couldn't stop the influenza epidemic, and probably would not be able to prevent another; so science, a comparatively new factor in social and economic life,

cannot be expected to perform miracles.

"Scientists are helpless in a real emergency, and accordingly too much should not be expected of social scientists. Although their research has extended for a longer time, physical scientists cannot prevent earthquakes, volcanic eruptions or disastrous storms. How, then, can social scientists be expected to prevent economic disaster? Like our brothers, we can only pick up the debris and go to work."

If a preacher would say anything half as severe as this gloomy opinion of the scientist's abilities, he would be roundly denounced as a false prophet. But Dr. Wilson is right at least in one respect. The social scientists, who deal with human nature, have a bigger job on their hands than the physical scientists. Within certain limits, you can predict what the weather, or an earthquake, will do. But no man can predict accurately what human nature will do. Only God, not the modern psychologists or sociologists, knows "what is in man."

### READY For That Dreadful Day

The gross public debt of the United States government reached an all-time record high on June 18. The total is \$27,000,000,000; which is about half a billion above the war high in 1919. As a matter of fact, this new high mark of indebtedness means that we are still paying for the folly of the late war. And the end is not in sight.

The staggering burden of debt leads Bernard Baruch, famous financier, to advocate a plan for the conscription of all industry and national resources when the next war comes. He has no hope of avoiding the next war, but he hopes by his plan to avoid the economic collapse which has always followed great wars.

"It is not generally realized," Baruch said, "how embattled the world is. Except for men under arms and fewer factories belching forth munitions, the world is as great an armed camp as it was in the World War. Each government sits behind a bristling fortress equipped with terrible economic weapons of destruction instead of mere guns. ... Airplanes and navies are being increased, and from some far distant places we can faintly hear the tramp of increasingly greater masses of men under arms. We must be ready when that dreadful threatened day comes."

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## The Need of a Revival of the Dunker Note in Our Preaching

*A Paper read before Ohio Ministers and laymen at the recent Ohio Conference at Louisville, and by vote requested published in an early issue of The Evangelist*

(Concluding from last week)

Having noticed briefly the general principles on which the Dunkers build the entire fabric of their church life, we will consider some of the particular items of faith and practice that are distinctive, some of which items we have already barely mentioned. We do not always realize how rich and comprehensive our religious heritage is. We are accustomed to think of baptism, feet-washing and the Lord's Supper, and perhaps another item or two, as being about the limit of our distinctive tenets. While there are among the most unique, yet they are only a few of a long list that has a broad sweep of interest.

### Holsinger's Statement

H. R. Holsinger in his "History of the Tunkers and the Brethren Church," names them in a single sentence, calling them "gospel peculiarities"—perhaps not a very happy expression—, establishes his right to speak with authority concerning them and declares his faith in them. He says: "Forty-five years ago I became a member of the Church of the Brethren, as it was then known". (He is slightly in error as to the name: it was not until the Annual Meeting held at Des Moines, Iowa in 1908 that the name was changed from "German Baptist Brethren Church" to "Church of the Brethren.") He continues: "I was told that the gospel of Christ was our only creed and discipline. My father was a minister in the church, and his father was a minister. Hence I had every opportunity to know the customs and practices as well as the sentiments of the church, ... With the gospel peculiarities of the church I was in full sympathy. Among those may be enumerated Faith, Repentance, Triune Immersion, Laying on of Hands, Feet-washing Lord's Supper, Communion, Anointing, Salutation, Anti-war, Anti-slavery, Non-swearing, Non-conformity from all sinful fashions and customs." Having enumerated these items of special emphasis, he says, "I set out to serve the Lord in good faith."

### Brumbaugh Characterizes the Founders

In more than one sense it was a "good faith," for it included all those neglected Gospel teachings that go to make faith really good, in the sense of being complete. It corresponds to the faith described by M. G. Brumbaugh in his "A History of the Brethren" (page 33) as being held by the eight persons who launched the Brethren cause, though Brumbaugh does not itemize their tenets of faith in a single sentence that may be quoted, as does Holsinger. However, these statements are enlightening and confirming: "They were all members of the Protestant church before 1708. ... But they were by no means satisfied with the formalism and the ritualism with which their spirits were oppressed. On the other hand they could not fully and unreservedly adopt the faith of the Pietists, whose utter hatred for all church organization had led them to abandon the ordinances of the house of God. Rejecting on the one hand the creed of man, and on the other hand the abandonment of ordinances, they turned to the Bible for guidance. From God's word they learned that ordinances were vital and creed unnecessary. Adopting the Bible as their rule and guide they organized a church with no creed, and with all the ordinances as taught by Jesus and his followers, as recorded in the New Testament. Then Brumbaugh comments significantly, "Their position is unique. They have no counterpart in history, save the mother churches established by Paul and the disciples." It is that complete Gospel message that is the priceless heritage of our ministry, and which I am calling upon our ministers to revive in fulness and zeal in their preaching.

### Great Importance of Distinctive Tenets

Now briefly. I want to impress our minds anew with the great importance and worth of these distinctive ordinances and special items of faith, and in a most general way. It would be profitable, I believe, if we had the time, to deal with the unique worth of each item. We do not give enough thought to them, do not do enough real painstaking and deep thinking about them, or we would prize them more highly and they would find larger place in our message. Take the ordinances, for example; we are used to think of them as little more than church practices. They are far more than that, but if they were not, they would be abundantly worth maintaining and being zealous about, for they are in line with the best pedagogy. The science of teaching advocates the objectifying of truth for the sake of clarity and strength of impression. The ordinances do that. They are in line with the best social science. The best thinkers in this field are of the conviction that we are our brother's keeper, that the strong ought to bear the infirmities of the weak, and that men ought to share with one another, and to serve one another. These ordinances teach these truths and have put the thoughts into the minds of the sociologists. Here we meet with the spirit that is in opposition to aristocracy, classism, selfishness and hard-boiledism, the spirit that exercises a leveling and an uplifting influence, and imparts an outgoing, generous, giving attitude to the hearts of men. These Dunker ideals are in line with the best economic theory. Economists have been telling us that we need more cooperation and honesty, more mutual helpfulness and business integrity, more personal thrift and economy. Those virtues were taught by these Christian doctrines long before the economic experts had absorbed enough of the Christian spirit to appreciate them.

### Embody All Fundamental Truth

These ordinances are wonderfully rich in content of truth. Every fundamental truth of the Word of God is to be found in them, and set forth in a most striking manner. Just to mention a few, the deity of Christ, the atonement, the doctrine of the trinity, the personality of the Holy Spirit, the resurrection, the ascension, glorification of Christ, his living presence, his priesthood, his second coming, the inspiration and full authority of the Word, the brotherhood and equality of believers in Christ, are all set forth in the ordinances of baptism and the communion. These divine commitments cannot be cherished and observed as Brethren do without belief in all these vital teachings of the Word. And the other ordinances are similarly rich and meaningful. They are all essential means of growth in grace and in knowledge of the truth, means by which we appropriate divine spirit and power, means and agencies for searching the life, making Christ's presence real, cleansing the heart and empowering the spirit. They are ordinances of the Lord God, head of the church, who with infinite wisdom and love gave them to his bride the church and we must consider them essential to the full accomplishment of his will. There is therefore every reason for reviving and keeping them fresh and vital in our lives.

### Decline of Interest in Distinctive Tenets

Notwithstanding their infinite worth, I have a strong feeling that there has been a decline of interest in these ordinances and a growing tendency to neglect them. I am not indicting my brethren of the ministry; I am merely recording an observation that has been made by others besides myself. But I for one think it is time to



sound the alarm. I have seen the signs of this decrease of interest in distinctly denominational truth standing upon the horizon for a decade and it has been steadily growing. We must take heed to the tendency and take measures to correct it.

#### Neglected Because Distinctive

It is not strange that this situation should be upon us. It has come about in a most natural way, and is due to a number of causes. This body of truth is often neglected merely because it is distinctive. These are days of inter-church visitation, cooperation and fraternizing in various ways, and we defer out of respect for our differing brethren in Christ. Union occasions multiply and even our regular services seldom seem proper times for doctrinal preaching, so generally are they given over to appeals to Christians of all creeds. We are continually deferring, and the spirit grows on us. We should indeed be fraternal and kind and reciprocal toward other churches and their constituents, but we should not confuse that with the loosening up of denominational convictions. It is my contention that we can preach along these lines at any of our regular services held in our own churches, if properly announced, even though other church folks do attend. Many of them will come because of the announcement. We should certainly avoid a high-hatting, self-righteous, arrogant, better-than-thou attitude toward other church people, but at the same time we should maintain loyalty, enthusiasm and eager faith for the whole Gospel, as believed and practiced by our church.

#### Because of Their Familiarity

I think we are also guilty of neglecting the preaching of our doctrines simply because we imagine they are so familiar already. But the average laity are not nearly as familiar with these doctrines as we think they are and many of them are lacking in strength and zeal of conviction to such an extent that if they should move to another locality, they could as easily unite with a church of another faith as with a Brethren, particularly if the other church happened to be a little more convenient and socially satisfactory. Moreover, we forget the new people who are continually coming to our congregations and the young people who are coming on,—they need instruction.

#### Union Efforts Intimidate Us

There is a very popular tendency toward church union on every hand today, and there is much talking down of church distinctions and a magnifying of the things possessed in common. This is inclined to intimidate us and to take the edge off our enthusiasm for denominational tenets. There are a number of instances where church union would be a blessing, but such instances are not the kind that involve the sacrifice of really worthwhile convictions. Churches with strong convictions are more effective agents for the kingdom of God than are those which stand for nothing in partic-

*(Continued on page 8)*

## EDITORIAL REVIEW

Another installment of the Southeastern district conference minutes is to be found in this issue. Our readers will enjoy Brother Locke's gist of the addresses delivered at that conference.

A program of the Shipshewana activities is to be found in this issue, covering the week from July 15th to the 22nd. There will be Sunday school and preaching each Sunday morning, with religious drama programs in the evenings and during the week, Bible lectures by Dr. K. M. Monroe. The preacher for the first Sunday is Brother W. I. Duker and for the second, Dr. R. F. Porte.

Prof. Alva J. McClain has arrived at his destination for the summer months and has started in again to furnish copy for his page, which will doubtless be much to the pleasure of our readers. His address is "Fishing Bridge, Yellowstone National Park, Wyoming" until August 10th. We wish him a profitable and enjoyable vacation along with the writing he has set before himself.

Prof. Stuckey supplies us on the Sunday school page with portions of a very complete and accurate Sunday school secretary's annual report. It is so complete that we have not been able to reproduce it all, but we have furnished enough to our readers to enable them to see that it is an example of thoroughness and indicates the keeping of a most complete and accurate record through the year. We congratulate Brother Tamkin.

The Masontown church in Pennsylvania, where for three years Brother Floyd Sibert has been giving a very successful ministry and leading the church forward till it is largest in the town and is among the larger churches of the brotherhood, numerically, will observe its fiftieth anniversary on July 15 when Dr. Shively, former pastor, will speak. All Brethren and friends invited. On July 11 Dr. Monroe will speak and on July 12, the Sunday school picnic will be held.

The church at Garwin, Iowa, where Brother Raymond Blood is pastor, has recently experienced a successful revival and evangelistic campaign under the leadership of Brother William Clough of Uniontown, Pennsylvania. The field was prepared by prayer weeks in advance and by the time the campaign closed, God's power was greatly manifest so that sixty-three souls took a stand for Christ. About half of this number confessed Christ for the first time, and twenty-seven were baptized. Young people are said to predominate, and that speaks much for the future of the church. It was a real victory over indifference, which is one of Satan's most effective tools. Both pastor and evangelist report this week.

Our correspondent from Lanark, Illinois, informs us that their church is still without a pastor, Brother C. C. Grisso having closed his work there and is now located at Osceola, Indiana as pastor of our promising mission church at that place. As we remarked on a previous occasion, Brother Grisso did a splendid work at Lanark both by way of adding members to the church and by building the members up in the true faith. And God will bless his efforts in his new field. Brother Donald Carter, a recent graduate of Ashland Seminary, on his way to California, stopped off for a brief space and preached for the Lanark people, who were greatly pleased with his services.

Brother Tom Hammers, back from the Buckeye Camp at Erie Side, came into our office and reported a very successful and profitable training camp. He tells us that the attendance was not quite up to that of last year, but he was enthusiastic about the spirit and character of the students and the program of study and activities. We are promised a report soon from one who was there. We shall be glad to hear from other camps also as their programs come to a close. These training camps for young people are spreading and every district will soon have its camp, most of them already having planned such. The benefits of such retreats for instruction and inspiration are becoming more and more evident and only time can tell how large an influence they will have upon the young life of our church.

The wedding bells have just rung for two of our young preachers—two who graduated from Ashland Seminary this spring and have each answered a call to a pastoral position. They are Brethren Ray Klingensmith and Orville Lorenz. Brother Klingensmith took unto himself a wife in the person of the capable Miss Christine Witter, who for several years has been a valuable member of the Ashland College office personnel. Brother Lorenz also secured a talented helpmeet in the person of Miss Florence Cough. Dr. Martin Shively officiated at their wedding and reports them in this issue. The Evangelist takes delight in extending congratulations and good wishes to these two splendid couples, who have dedicated themselves to the ministry of God's word, and who enter upon their ministry with such abundant evidence of the seal of God's approval.

Dr. R. R. Teeter, our business manager, has something to say in his "Corner" this week. He tells us, as you will glean from reading his department that, notwithstanding the hardships that the printing industry has been experiencing, our own house is able to keep its head above water and with faithful effort and wise planning conditions are slowly improving. We appreciate the patronage that our churches and schools are giving our own publications. While conditions are hard, yet they are in no wise dangerous if we only hold steady and all give the cooperation to our own publications that we ought. Our business manager tells us that people have a little more money now than formerly to pay for Evangelist subscriptions and that this side of our work is beginning to look up also. We covet the continued support of all our pastors and church leaders to the end that they may never cease to encourage Brethren to take and to read their church paper, because they need what it can give them—the message of the church and the report of the kingdom's progress.



# What Life?

By R. D. Barnard

Preached on Sunday Evening  
June 10th at the Honor Ser-  
vice for 1934 Brethren High  
School Graduates

Now, or in the very near future, all of those young folks who have graduated with the 1834 Class will face a new challenge. What shall I do? Where shall I serve? Is there a place for me in the world? These, and many other questions will come to mind. Section One of life has now been finished, You, as 1934 graduates, stand at the beginning of Section Two. What does section two contain for you? None will know until it is completed. Those of us who have passed through these challenging times of life may offer some suggestions, but we cannot solve your problems for you.

Jesus in Matthew 20:28 said, "The Son of Man came not to be ministered unto but to minister." We are about to say that some such life policy will need be your own. Understand, we are not mistaking your identity nor the identity of Christ—but hear us through.

## THE RECEPTION

**The World receives young people something like it received Jesus Christ.** What do we mean? First, may I say we do not mean sacrilege. Secondly, that we are not reducing Christ to the standard of young folk, nor lifting young folk to the place of being little Christs. Here is what we mean. The world gave Jesus plaudits of praise; your parents and friends—the world—have recently been giving you plaudits of praise. But this praise given to Jesus was so short lived. Dare we say that it may be the same with you? Dare we say that the world is not exactly stretching forth its hands to you and saying, "Come, young folk, we need you, we must have you, we can't get along without you." When Jesus touched the business life of the people among whom he lived, they had no desire for him. There was no room, they wished him to be out of the world. You young people will find that to a great extent the business and professional or industrial life will have no room for you. Every job is now taken by someone. When you come into a job or a work you will be taking the place of another. Naturally they will do all they can to keep their place. Do you see what I mean? The world market for your services is flooded and your coming into this situation will make necessary a readjustment.

Viewing life in a cold, matter-of-fact way, the world is not stretching out its arms to receive you. There is one sense in which the world does stretch out its arms to receive you. That is, in about the same way in which it stretched out its arms to receive Jesus. To divert you from the high and holy way of life, is that to which I refer. The world would destroy you if it could. It would make you into drunkards, vagabonds, harlots, thieves, liars, murderers. In this sense the world is eager to receive you. I pray God, that you may be strong and courageous, faithful and true, that the world shall not thus ruin your life.

## THE RESPONSE

**What will be the response on the part of young people with respect to the world's attitude?** There are just two possible attitudes. You must choose one or the other. You will either **surrender** or you will **fight on**. Many will surrender. I am thinking of three things under the heading of SURRENDER. May I illustrate the first by re-

minding you of a young man twenty years of age who a few days ago took his life—a suicide? He had graduated two years ago from a local High School with high honors. He had searched for a job, and had been unsuccessful. The note which he left told of his discouragement, and indicated his purpose to thus end it all. This was sad surrender. I do not believe one of you young people will ever consider such a sad desolate step, but neither did the parents and teachers of this boy think he would. You must be on your guard against utter discouragement.

The second attitude to which I refer under the thought of surrender is really more dangerous for those living than the first. It is what I choose to call "Living Suicide." What do I mean? Just this. Many, if they fail in their efforts within the next few months to accomplish their desires, will begin to say, "It doesn't matter," "I don't care." They will begin to throw away their lives to the worthless and the sinful. Some will end as drunkards, some as gangsters, some as prostitutes, and some just as hardened hearts with no outlook on life. There is a growing danger in our land today. It is characteristic of all phases of the world's life, but it is more pronounced among young people. The danger is this: a few years ago if you could convince a young man that drinking or smoking would injure his health, would lessen his chances on the athletic field, would divide in half his chances of recovery in a dangerous illness he would quit that habit. Today, you may convince young men and women of the evils of many popular habits and practices, and still they continue in the same habits and do it boastfully. I am fearful for the very health and life of our future generations unless we can change this condition. I consider the situation of "Living Suicide" as worse than death.

The third attitude to which I refer under that heading of surrender is surrender to "Living Failure." By this I mean that many after their first attempt to make a place for themselves will say "I can't" and quit. Many have never been self-supporting, and will not try hard to be. In many homes of 1934 graduates the home has not been self-supporting during the entire period of High School life. So often attitudes of "Inferiority Complex" have been created, through no fault of the young person. It will require heroic effort on the part of such young people to come out from under the situation in which they find themselves. Surrender is a possible result of the present situation but it is a very unhappy one. Shall we turn now to the other side of the response on the part of young people to the unfavorableness of the world.

## FIGHT ON

**"Fight on."** There is something ringing in this very statement. It challenges us. We all need the challenge, it is not limited to 1934 Graduates. "Jesus set his face steadfastly to go to Jerusalem." Such was not pleasant to him. It would have been easier, no doubt to have stayed in seclusion. But only by determinately facing Jerusalem could he fulfill his mission. Only by fighting on do you have an opportunity of accomplishing in the world.

(Continued on page 6)



## EXCUSES

By J. S. C. Spickerman

It is often said that "a poor excuse is better than none," but to me, a weak argument is a sign of a weak cause. One who has a valid argument is not likely to waste time using a flimsy, untenable one; especially to depend on it for support of his cause. The usual argument, or excuse for non-observance of the ordinance of feet-washing is that it was a Jewish custom to wash a guest's feet for him, or have a servant wash them; and since none of the disciples was willing to do the part of a servant, they had come to the table with their feet unwashed.

I find no record in the Bible of any such custom; instead, it was the custom to give the guest water to wash his own feet.

"Let a little water, I pray you, be fetched, and wash your feet. Genesis 18:4. Abram was not slack in his hospitality. He even had a fat calf butchered to furnish a dinner for his honored guests, but he let them wash their own feet."

And he said, "Behold, now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet" (Genesis 19:2).

"And he ungirded his camels, and gave straw and provender for the camels, and water to wash his feet, and the men's feet that were with him" (Genesis 24:32).

"And the man brought the men into Joseph's house, and gave them water, and they washed their feet" (Genesis 44:24).

"So he brought him into his house, and gave provender unto the asses; and they (the Levite and his servant) washed their feet" (Judges 19:21).

"I entered into thy house, thou gavest me no water for my feet" (Luke 7:44).

I can find in the Bible only four references to one person washing another's feet. The first is in 1 Samuel 25:41, where Abigail said, "Let thine handmaid be a servant to wash the feet of the servants of my Lord." We are not told that she did wash them; it was simply a strong statement of her humility and loyalty.

The second was the sinful woman in the house of Simon the Pharisee. In this case, the washing was incidental. Her tears fell on his feet, washing streaks in the dust which he had not had an opportunity to wash off because Simon had offered him no water (Luke 7:36-38).

The third was Jesus' washing the disciples' feet (John 13:3-12). In this case, we are asked to believe that the disciples had come to the table at the greatest feast of the year with their feet unwashed, though there were water, a basin and a towel at hand. If it had been necessary to have their feet washed by a servant, pride might have kept each one from doing a servant's part; but it would not have kept them from washing their own feet.

The other is in Paul's statement of the qualifications for the widows to be supported by the church—"if she hath used hospitality to strangers, if she hath washed the saints' feet" (1 Timothy 5:10). He does not say "strangers' feet," nor "guests' feet," but the saints'—that is Christians'—feet; implying, at least, that it was a church ordinance.

I heard one minister say that feet-washing was not intended to be a church ordinance, because it did not represent anything essential to salvation. This statement was a surprise to me, in view of Jesus words, "If I wash thee

not, thou hast no part with me" (John 13:8). Feet-washing, then, represents the washing without which we have no part with Christ, therefore no salvation (Acts 4:12).

Some people say, "I would never join a church where I would have to wash anyone's feet." They are at least sincere. They tell their real reason for non-observance of the ordinance; they are unwilling to humble themselves thus. But a servant is not greater than his Lord (John 13:16).

Maryville, Missouri.

## What Life?

(Continued from page 5)

There will be rewards. They are not always of earthly store. But there are other and more worthwhile values than money and possessions. The Great Minister, Jesus, had not where to lay his head, but who will say he was not rich beyond conceivable measure? Work hard and you will win—this is the message that is often given. But I wonder—I have known many men who worked hard and did not seem to win either in possessions or happiness. I have known others that have tried but little and have seemed to abound in blessings. We believe the principle—"work and you will win" is fairly sound, but what is winning? Jesus worked hard and the world accounted him as a failure. We know him to have been gloriously successful. There is a success that the world classifies as a failure. None can rob you of that, in response to your effort.

To all that I have said thus far there are about four conclusions. **First**, we are here not to get, but to give. However, God has arranged it in his economy that in our giving we will get. **Second**, it is not what life gives you that counts, but what life makes you. Do you have a more stalwart character, a greater faith, a more devoted service because of your experiences, or are you made cynical and critical of all people and things about you? **Third**, if there isn't a place in the world for you, make one. Be a pioneer. When the pioneers came to America they did not find a land prepared to receive them, but they made it ready. You can be pioneers today. You will need to be. History of cases reveals that those young folk born in the world with a "silver spoon" in their mouth, and couched on "flowery beds of ease," have not been greatly successful. Such things stifle initiative. You who must work hard for your place in life and in the world will be worth so much more when you come into that place. **Fourth**, a position may not await you, but a need does. This is a needy world, and the need is for the best of life. There is too much of the trash now. Won't you dedicate your life to the best things of life?

Thus far we have said but little from the definitely Christian Viewpoint. Now, we want to ask, "How shall I face Life as a Christian Youth?" I want to answer by saying four things.

## PRAY

Do I shock you in suggesting this? No, I am sure I do not, for you are Christian Young People. You would not be here if you were not. The Lord owns you; he bought you with the price of his own Blood. You are "Co-laborers with God." I like to think of this quotation from the viewpoint that God and I are partners in my life. God is the Senior Partner, I am the Junior Partner. To build a life well I must often consult the Senior Partner. That is prayer. Remember, too, God has a place for you. He has a definite work for each one of his children. Now, if

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# Russia's SEED in America's SOIL

Third of a series of  
Studies on Russia

By Charles H. Ashman

The Soviets have a definite plan for the United States of America. From their headquarters at 30 Union Square, New York City, they are working that plan. Recent changes of a revolutionary nature in the United States indicate that that plan is operating. They teach "Between capitalism and communism, there is an intermediate period of revolutionary reorganization." We are in that period now. They plan "to confiscate factories and mills and make the land the property of the state." We are rushing toward that state. Moreover, from their "A, B, C of Communism", they teach, "In the field of trade and credit, all banks pass into the hands of the State. All government debts to foreign and domestic capitalists are repudiated." All this is swiftly coming to pass among us. If the Soviet plan for the U. S. A. is not working, then another just like it is.

Our recognition of Russia has speeded up the communistic plan. Why did we do it? It involved approval of a nation which denies and defies God; a nation which is pledged to destroy Christianity; a nation which scoffs at moral standards and stands for gross materialism; a nation run by outlaws with an outlaw's regard for obligation; a nation which stands for the destruction of our form of government; this is the type of a nation we recognized. Why? Was it in order to gain a naval and military base in Kamchatka, Siberia, in case of war with Japan? We were assured that the World Revolutionary plans had been cancelled and that we need fear nothing from communistic propaganda. How we were duped and doped and fooled! Just as Roosevelt and Comrade Litvinoff were having their little love feast, Moscow issued Order No. 173 instructing every communist to train himself both in heart and action to the world revolution. The "Workers' Party", purely communistic, announced during the mayoralty campaign in New York City that its avowed object was "military support of the Soviet Union". Yet, in spite of a flood of petitions from the finest patriotic organizations of America, our President recognized Russia. Why? Was it for "business purposes"? The only money we have received from Russia is the flood of counterfeit money printed with extraordinary skill at Moscow and smuggled over the border from Mexico. We are paying and will pay a sad price for this recognition of this God-defying, Christ-rejecting, blasphemous, atheistic, communistic nation.

The Communists are rapidly putting another "S" in the U. S. A. Recently in Cleveland the Eighth Convention of the Communists' Party of the U. S. met. The Prospect Auditorium was decorated in red. The delegates greeted each other with, "I hope to meet you in Washington at the first Soviet Congress of the U. S. A." They sang this chorus most lustily.

"Put one more S in the U. S. A.  
To make it Soviet.  
One more S in the U. S. A.,  
Oh, we'll live to see it yet.  
When the land belongs to the farmers  
And the factories to the working men—  
The U. S. A. when we take control,  
Will be the U. S. S. A., then."

Recently a vessel docked at New York harbor bearing

the Hammer and Sickle ensign, with a statue of Karl Marx and a banner with this inscription, "Ahead to World Revolution." Not long ago a communistic paper printed in America printed this challenge: "We Communists and Socialists will haul down the dirty American rag and fly our own red flag over the White House. We are beginning from within the labor unions. We are organizing to fight the Boy Scouts, that rotten breeding place of patriotism. Don't think we cannot do it." We feted and feasted Einstein, making almost a god out of him, yet he is most prominent in pictures of Communistic meetings in Moscow. The Red professors in our colleges are helping to put another "S" in the U. S. A. It was college professors who petitioned Roosevelt to recognize Russia. Two hundred professors are headed for Russia this summer for another "piloted tour", to bring back Soviet Films as propaganda for our sociology classes. Even preachers are being used as tools to make America Soviet.

Was Bolshevism back of the Bonus Army? A large wing of that army was the uninvited and unwelcome guest of our city of Johnstown for several weeks. Evidence was discovered by the United States Secret Service Department to prove that Moscow was back of that army. The plan used was to print fake discharge certificates to communists. Getting into the Bonus Army thus, they spread communistic propaganda. Guns and dynamite were found in the camp at Washington. Only the sanest of handling of this gang of communists averted an uprising all over the country. Dr. Wirt was laughed out of Washington, but all thinking people can easily see that there were foundations for some of his charges. The developments before and since that farce inquiry have proven the charges. Tugwell has just printed a book entitled, "Our Economic Society", in which he scoffs at the Constitution. Since then he has declared that it can be put aside at will. He is a rank communist, yet is being appointed to important positions in our National Government. The government moves faster and faster toward Moscow. The torch of liberty is being extinguished.

America is thinking red, red, red! There are more red members and sympathizers right now in America than there were before the revolution in Russia. Countess Tolstoy once said, "The whole mood of America reminds me of pre-revolutionary Russia." Communistic leaders, with their fingers on the nation's pulse, predict a Soviet government within six years. Agents of the Department of Justice recently found evidence that a "National Red Squad" had been assigned to organize the 4,000,000 C. W. A. workers to sow the seed of communism among them. That explains much of the graft and slipshod work of this project. It explains some of the strikes pulled off while these workers were eating out of the government's hands. This Department of Justice discovered that many strikes in America had been financed from Moscow. They found out that the United States had been districted, even down to city blocks, and Soviet workers assigned to them to sow the seed of discontent and Bolshevism.

All along many loyal citizens of America have suspected that the Blue Eagle is Russia's discarded Black



Eagle. Why was it accepted as an emblem among the many submitted? The symbols in the claws are those which Russia has popularized. They typify the forces of nature, the God of forces. There are seven feathers on one wing and there are seven geographical divisions of Soviet Russia. There are 10 feathers on the other wing and there are 10 political divisions of Soviet Russia. Merely a coincidence? Why then make the old bird lop-sided with seven on one side and ten on another? Many think that "one was pulled over on our President and others" by the communists in smuggling this Black Eagle in on us by painting it blue.

Now, Communism thrives in soil of ignorance. America had better wake up and study and think and become informed! Communism thrives in soil of unbelief. The Christians of America better "let their light shine". The church better get busy on her real job of preaching, teaching, and living the Gospel. Nothing but a genuine sweeping revival will ever avert the swift changing of our government to that patterned after the Russian Soviet. Russian Seed is being sown in American Soil while we sleep. Wake up! Awake!

Johnstown, Pennsylvania.

## What Life?

(Continued from page 6)

you are out of his will, you will not find that place. Prayer and confidence in God is the first attitude I should have as a Christian youth.

### PREPARE

You have been preparing. Don't quit. All life is a school. When you quit learning you are ready to die. I am thinking of preparation from three viewpoints—scholastically, physically, and with a tender heart. To the greatest of your ability you should continue your education. You should graduate from college. You will have a greater appreciation of all life, if you have been trained in this greater appreciation. College helps you to do just this thing. You are Christian; your further scholastic preparation should be in a Christian College. You are Brethren; your further training should be in a Brethren College. We have but one, that is Ashland College. You will be a better Brethren youth, acquainted with other Brethren youth if your further training is received there. You should have a physical preparation. Life is rigorous. You will need a strong body to stand the rigors of life. Habits affect the strength of your body far more than you know. The injunction of St. Paul to the young man Timothy is very fitting here—"Keep Thyself Pure." You should be prepared with a tender heart. There are great human ills. There are great spiritual needs. The world is in spiritual night. You cannot close your eyes to these needs and remain awake and alert.

### PURPOSE

Put God first. He is first, and if you fail to put him there you will lose. Don't forsake yourself to aimlessness. Plan what you do. Live by schedule, but don't be

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You will have observed that personal devotion to Christ and belief in his divine mission are here laid down to be the test of true discipleship. The devotion is personal, and the faith out of which it springs and on which it reposes is personal. It is active faith in a living Savior, and not an intellectual acceptance of a series of opinions.—Brooke Foss Westcott.

## The Need of a Revival of the Dunker Note in Our Preaching

(Continued from page 4)

ular. A little clear thinking along this line should dispel this deterrent to doctrinal preaching.

### Association with Free-lance Preachers

Closely allied with this cause is that other tendency to fall in line with the so-called fundamentalist preachers who have no denominational convictions, but are free-lances in the religious world, and are really not fundamentalists at all. It is not to be denied that many of them preach a splendid Gospel, as far as they go, but they stop short of many things that are really fundamental and essential, and the result of their influence is to lead us along with them into an attitude of indifference toward the things that are vital to our church. The Dunker ministry has been conservative through all the history of the church. Modernism has had no place in it; it has stood squarely for the Old Book, and so it should continue to do. But we will not greatly brighten the Brethren future by making common cause with those who are fundamental only when it suits their notion or personal convenience or inclination.

If time permitted I would point out the evidences which lead me to believe that there is really a slackening in denominational preaching, but I think these will be apparent to all. I want in closing to say a word about how to secure this coveted revival of the Dunker note in our preaching.

### Ways of Promoting the Revival

1. By making our regular messages ring with notes of loyalty to the whole Word of God, and the distinctive Brethren ordinances in particular.

2. By occasional series of sermons on Brethren doctrines, such series announced and attractively advertised and popularly presented.

3. By making the evangelistic appeals resound with challenges to follow the Lord in all things, and by making it clear that to join the Brethren church is to join a full-obedience church.

4. By Brethren doctrinal Institutes, which I believe could be made equally as appealing and as spiritually inspiring as our general Bible institutes.

5. By building district and national conference programs around our distinctively denominational ideals and teachings.

6. By making them prominent in young people's camps and training schools where many of our future ministers and lay leaders are discovered.

In these and many other ways a new interest in Brethren doctrinal preaching can be created, both in the mind of the preacher and the layman. And a new interest we must have. A new note must be heard. I believe we should make our message full and running over with the importance and wealth of our distinctive teachings. If lack of enthusiasm for them indicates a lack of appreciation of them, we must dig deeper into their riches and discover them for ourselves. They have had too little place in our thoughts. As water cannot be drawn from a dry well, so neither can enthusiasm from a sluggish soul. I speak out of my own experience: Riches of thought and wealth of devotion cannot be brought forth from a life that is empty and indifferent. I know I must fill up that which is lacking in newness and richness of appreciation, then I shall find it true; I cannot but speak of the things which I have seen and heard.

## SIGNIFICANT NEWS AND VIEWS

### ROYALTY DISPROVES OF MODERN STYLES

There are many who will agree with the King and Queen of Great Britain, who are reported to have been shocked at the low-backed dresses and other modernistic styles worn by the young women presented at court last month. Criticism of these styles has been followed by a warning issued to chaperones of those to be presented at court in the future, that the introduction of modern notes in dress will call down the royal displeasure. Reflecting on this news, one is led to regret the fact that so few kings and queens of the British type are in places of power today.—The Christian Advocate (Nashville).



### DIVORCE IN THE PRESIDENT'S FAMILY

"The Living Church", organ of the Episcopal church, shows commendable courage in speaking out frankly and in plain words about a deplorable incident that has to do with a most vital problem in family life. We reproduce the following letter by Bishop Fiske and the consequent editorial comment:

#### The President's Family

To the Editor: Since no one else has said it publicly, and it seems to many of us that it needs to be said, let me give brief expression to our sense of shame and humiliation that in the family of our Chief Executive there should be recorded two Reno divorces, with one "remarriage" and another in the offing, in a year.

That so little sense of the moral responsibilities of high position should be manifested by the family (especially as the mother seems to have ample time, outside of her home, to be active in "good works" in every social cause) seems to us to be a family disgrace, a disgrace to the nation, and a disgrace to the Church of which the family are members and in which they are occasional worshippers.

There have been some expressions of pride among Churchmen in having a fellow Churchman, a parish warden and vestryman, and a cathedral trustee, as President. Pride came before a fall. Humiliation has followed. We need another "new deal."

(Rt. Rev. CHARLES FISKE.

Bishop of Central New York.

Ogunquit, Maine.

#### The Roosevelt Divorces

Bishop Fiske, in his letter published in the Correspondence department of this issue, gives expression to the sense of shame and humiliation that many of us feel in the marital misadventures in which members of the President's family are engaging. We have been inclined to boast of the fact that the Roosevelts are members of the Episcopal Church, and to hold them up as shining examples of loyal Churchmanship. Now, with the President's son divorced and remarried within a week, and his daughter establishing residence in Reno for divorce purposes, some revision of that estimate seems to be necessary.

One sympathizes, of course, when heart rending conditions in a home lead to marital shipwreck, particularly when, as in these cases, innocent children are involved. But a divorce followed by a remarriage five days later evokes no such sympathy for the one who thus shows his defiance of the law of God and the teaching of the Church; and a second divorce in the same family, with the hint of another possible remarriage in the offing, certainly does not seem to indicate the kind of parental influence that one might expect from a family of strong religious and social interests.

The most discouraging feature of it all is that neither the President nor his wife has seen fit to give any public intimation that they do not regard these proceedings as wholly regular, normal, and consistent with the Christian religion. Doubtless many men and women, perhaps sincere Churchmen included, will seize upon that fact as a guiding precedent when they grow restive under the bonds of their marriage vows, and find, as some have found all through the ages, that the other man's wife, or the other woman's husband, appears more desirable than the mate to whom lifelong fidelity has been pledged.

ing to the winds the faith held dear rather than accept the humanisms tied to that faith. And, some one ought to say that humanisms tacked on the eternal faith set forth in God's holy Word is the devil's masterpiece in destroying church work. I'll have none of it. It has caused more dissension in the religious world than anything which ever stalked forth out of the pit of hell.

We ought to keep alive the faith of our fathers because,—

(1) Of their high moral character. I have been associated with many of these men. I shared the fellowship of H. R. Holsinger in at least two Indiana conferences, besides many General Conferences. He attended a week of revival meeting while at Milford, Indiana, and he was in my home on many occasions. He was Mrs. Rench's first pastor in the South Bend, Indiana, church. Elder J. H. Swihart directed my footsteps in my early ministry, and we sat for hours talking over the holy things of God while he was pastor at Oakville. Old Brother Nicholson led me to make my first public prayer. Elder David Teeter of the Oakville church drove to the north part of Delaware county to ordain me to the ministry. The service was held in a school house. No smutty stories ever clouded the spiritual atmosphere in home or in church. How to become church leaders, or conference leaders never marred our concern for the TRUTH WHICH WAS TO MAKE MEN FREE. These men with scores of others who have influenced my life, carried with them a spiritual atmosphere which, in comparison to the modern church-politician, is painful indeed, to contemplate.

(2) Of their fidelity to the truth of God. When dissensions forced them out of the mother church in 1882, the plausible course for these preachers to have taken would have been to affiliate with other religious bodies, for they were able preachers. The temptation to do so must have been tremendous. That they refused to sacrifice their faith for any worldly honors offered by the denominations, is the outstanding glory in our great reformatory movement. The consequences of this supreme devotion to faith, to a faith which refused to crumble in whatever trials brought to bear upon it for nearly 300 years, is so far-reaching in its effect on the Brethren cause that eternity alone will suffice to measure it. All honor to the men who threw down the filthy rag of selfish emoluments, and continued to hold high the faith which all these years they have continued "looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ, Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2:13, 14).

Thank God for such outstanding "peculiarity".

(3) Of their pioneer spirit. A restudy of our fathers from the standpoint of missionary zeal, would be a revelation to many. A great cloud of witnesses are hovering over us. Men who walked miles to preach in some school house, glorying in the supreme task of making known a Christ with a plan. Men who frowned upon the worldliness sapping the life out of heavenly endeavors. Men who deliberately chose to be poor rather than false. Men who threw their arms about the new preacher as a father could. Men who wrestled with God's good angel that he might lead some struggling saint in the community which he was trying to serve, to walk worthy of the vocation wherewith he was called. Men who went down to their graves sad at heart that they could not have done just a little more for his Christ and his cause. Let's keep alive the faith of our fathers.

New Paris, Indiana.

## OUR BIBLE STUDY DEPARTMENT

### Keeping Alive the Faith of Our Fathers

By G. W. Rench, D.D.

The fourth of July approaching, this caption was suggested by a short editorial in one of our current magazines. The said article stressed the need of renewing our "faith in America and its fundamental institutions".

I can not forget the men, men of high moral character, who at much personal sacrifices unfolded the truth of God from out of his precious Book in such a manner as to enlist my life and my all in the religion of the Christ of the New Testament, and at the same time invited me to stand with them on such high and holy ground as to bring relief to hundreds of sincere believers in the scriptural position of the Brethren people, but who were on the eve of throw-

### CHURCH GARB IN PUBLIC SCHOOLS

A court order has permanently restrained the school board of Balta, North Dakota, from employing teachers who "wear the distinctive garb or dress, insignia or symbols indicative of membership in any religious organization." The action was taken upon the complaint of a taxpayer that Catholic nuns were employed as teachers. They were properly qualified as teachers, but non-Catholics objected to their wearing the garb of their order while performing their school duties.

Since 1895 Pennsylvania has had a law prohibiting any public school teacher from wearing any "dress, mark, emblem, or insignia indicating the fact that such teacher is a member of or adherent of any religious order, sect or denomination.—Literary Digest.



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

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## Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

### GOD CARES FOR ELIJAH

(Lesson for July 15, 1934)

Lesson Text: 1 Kings 17:1-7; 19:1-8. Golden Text: Matt. 6:32

#### MONDAY

**Elijah at Cherith.** 1 Kings 17:1-7. For four devotional studies the interest centers in the meteoric life of that flaming prophet, Elijah. His courage, his insistence upon righteousness, and his supreme faith and obedience marked him a type of our Lord's forerunner. The disciples told Jesus that even some of the public thought that he, Jesus, was Elijah! What a towering figure he, among the tottering thrones, shifting dynasties and social revolutions of Israel. He fearlessly announced God's ultimatum to the powerful King Ahab, declaring that he stood in the fear of God, not man. This scene of the fiery petrel being in hiding and fed by the ravens, is a challenge to our faith and obedience for: "He went and did according unto the word of the Lord!"

#### TUESDAY

**Elijah at Zarephath.** 1 Kings 17:8-16. But God's care for Elijah did not lead him to abrogate all physical laws, for: "After a while, the brook dried up because there had been no rain in the land!" The zealous prophet probably welcomed the transfer from the lonely stream to Zarephath—at least there he found another who also was suffering due to the drought. Just as the prophet had watched the slowly receding brook Cherith, so the widow and her son had watched the slowly dwindling supply of meal and oil. But, the prophet "arose and went," and the widow "went and did according!" Surely, God's sustaining power presupposes his servant's obedience! Do not overlook the man of God's command: "Make me thereof a little cake first, and after make for thee!"

#### WEDNESDAY

**Elijah on Mount Carmel.** 1 Kings 18:30-40. The kaleidoscopic career of Elijah now shifts from the brookside and the widow's humble lodging, to a great convocation on Mount Carmel. Like many false religions of today, Baal "miracles" required proper settings, and a prearranged subterfuge, in order to deceive the dupes. On Mt. Carmel the four hundred and fifty prophets had no chance to erect a hollow altar with a communicating tunnel through which fire could be secretly applied to ignite the sacrifice; hence there was "no voice nor any that answered". To prove that his demonstration was above suspicion, Elijah erected Jehovah's altar in the presence of all, and had it drenched with water. Ours is ever a "God that answereth by fire!" Praise his Name—one and God make a majority!

#### THURSDAY

**Elijah in the Wilderness.** 1 Kings 19:1-8. Like many another fearless prophet of God, Elijah too went from his mountain top experience into the valley of despair and self-interrogation. He was compelled to "arise and go (flee) for his life", to escape mar-

## IT'S DIFFERENT---This Secretary's Report

The most complete and informing report that has come to our attention. The following selected tables from the report are published for suggestion of other Sunday school secretaries.

### Secretary's Report of the First Brethren Church School, Washington, D. C., for the Year Ending March 31, 1934

The following is a brief comparative report for the last five years:

	1934 1933-	1933 1932-	1932 1931-	1931 1930-	1930 1929-
Total attendance for the year	14095	13172	13307	13149	11320
Average attendance per Sunday	271	253	256	253	218
Total visitors present during the year	919	871	1102	843	783
Average number of visitors per Sunday	18	17	21	16	15
Average active roll (excluding Home Dept. and C. R.)	378	386	407	387	349
Average number of active scholars present per Sunday	247	231	232	233	203
Average number of active scholars absent per Sunday	131	155	175	151	147
Total number of inactive scholars present	348	274	124	47	....
Percentage of active enrollment present during year	65.18%	59.82%	57.01%	60.96%	57.96%
Percentage of teachers present	85.57	86.00	83.85	89.00	85.98
Percentage of officers present	95.55	92.00	90.26	88.00	90.68
Offerings excluding payments to building fund	\$1,248.06	\$1092.08	\$1618.35	\$1361.66	\$1595.23
Average regular offering per Sunday	24.00	21.00	31.12	26.38	30.68
Total amount paid to building fund during year	1222.70	1554.70	2532.13	2542.00	1158.29
Amount paid to building fund per Sunday	23.51	29.90	48.69	48.88	22.27
Total offering for year, all departments	2470.76	2646.78	4150.47	3903.66	2753.52
Average per Sunday, regular and building fund	47.51	50.90	79.82	75.07	52.22
Average offering per Sunday for each scholar present including children in the Primary Department but excluding visitors	18 3/4c	21 1/4c	34c	31 3/4c	26c

#### Attendance Report for the Year

Classes	Total active roll	Total active scholars present	Total inactive scholars present	Total visitors present	Percentage of attend.
<b>Adult Department:</b>					
Mrs. Lemon	947	672	7	39	70.96%
Mr. Kent	740	469	1	23	63.38
Mr. Brumbaugh	1119	801	41	47	71.58
Mrs. Kent	1496	997	98	211	66.64
Totals	4302	2939	147	320	68.32%
<b>Senior Department:</b>					
Mrs. Otey	1535	822	41	119	53.55%
Mr. Jones	585	372	16	19	63.59
Mrs. Porte	685	447	0	89	65.26
Mr. Simmons	1326	658	23	52	49.62
Mr. Wood	510	278	8	8	54.51
Totals	4641	2577	88	237	55.53%
<b>Intermediate Department:</b>					
Miss Donaldson	948	728	15	22	76.79%
Mr. Myers	879	538	6	11	61.21
Miss Nellie Sampson	857	531	1	25	61.96%
Totals	2684	1797	22	58	66.95%
<b>Junior Department:</b>					
Mr. Saunders	884	536	19	11	60.63%
Miss Cleaver	284	174	0	10	61.27
Katherine Sampson	497	387	13	20	77.87
Mrs. Crist	536	392	1	12	73.13
Totals	2201	1489	33	53	67.65%
<b>Primary Department:</b>					

(Continued on page 11)



freedom at the hands of the infuriated Jezebel. Yet he sustained him and brought him to historic Horeb (Sinai), there to be refreshed where centuries before Moses had talked with God face to face". There Elijah learned the great lesson that Jehovah is not always in the great catastrophes alone, but may the rather reveal himself by "a still small voice". There Elijah was assured that Jehovah's hand was still in the affairs of nations. and that, more reassuring than all else, "there were still 7000 in Israel all the knees of which have not bowed to Baal!"

### FRIDAY

**Moses on Mount Sinai. Ex. 34:27-35.** Moses—the man of the shining face! Yes, talking with God does cause one's face to shine. Stephen's inquisitors caught the glow or "as the council looked steadfastly on him, they saw his face as it had been the face of an angel!" (Acts 6:15). But, be it understood, no hurry-scurry "devotions" (?) produce such radiance. Elijah journeyed forty days to Horeb, before he heard the still small voice". Moses "was there with the Lord forty days and forty nights, he did neither eat bread nor drink water!" If our faces are to shine, we must accept the invitation: "Come ye yourselves apart!" (Mk. 6:31), and pay the price of sincerer devotion, serener vision, deeper insight, and greater sacrifice. Then may it be said of us too, that men "will take knowledge of us that we have been with Jesus!" (Acts 13).

### SATURDAY

**Jesus in the Wilderness. Luke 4:1-13.** The company of God's worthies includes the names of those who had their faith purified by passing through fiery trials and tests. How the human imagination seeks a way to perfection without the refining processes! How one instinctly longs for the glory that is to be", and seeks to escape suffering for his Name's sake!" The only way one can "stand in the midst of the day", is to have buttressed himself by the wilderness, and lonely mountain top experiences when one is alone with God. If the anointed Son of God "was in all points tempted like as we are" (Heb. 4:15), and it behooved the father to "make the Captain of our salvation perfect through suffering" (Heb. 2:10), let us "Welcome each buffet that sets earth's smoothness rough—and bids nor stop nor stay—but GO!"

### SUNDAY

**Jehovah Our Shepherd. Ps. 23:1-6.** What we may write about this matchless meditation that has not already been better written! Nevertheless, let us note the connotations of eight verbs that are used. 1. Laid me to lie down. 2. Leadeth me! 3. Restoreth my soul. 4. He guideth me (RV). 5. They comfort me. 6. He prepareth a table. 7. He anointeth my head. 8. My cup runneth over! These are ejaculations of any saint whose life is hid with Christ in God. Elijah, David, Moses, anyone who truly trusts, need not fear in the presence of kings, drought, revengeful enemies, false religionists, discouragement or defeat! To them all: "Goodness and mercy shall pursue me all the days of my life!" Reader, Is the Lord your Shepherd?

Determine what are the best things and set out with determination to win them for yourself and for others.

## Secretary's Report

(Continued from page 10)

Mrs. MacLennan	1042	547	11	33	52.49%
Marjorie Estes	365	286	0	7	78.36
Miriam Gilbert	578	465	1	14	80.45
Mrs. Edna Merrick	812	504	23	55	62.07
Mrs. Dyer	749	540	13	59	72.10%
Margaret Gilbert	585	343	0	20	58.63%
Mrs. Brumbaugh	416	203	10	63	48.81
Totals	4547	2888	58	246	63.51%
Teachers	1150	984	—	—	85.57
Officers	832	795	—	—	95.55
Less Duplicates	676	641	—	—	—
Grand Totals	19681	12828	348	919	65.18%
Average active enrollment					378
Average attendance per Sunday					271
Percentage of active scholars present					65.18%
		Attendance by quarters		Percentage of attendance by quarters	Attendance by quarters for previous year
First quarter	4050		73.71%		3233
Second quarter	2957		55.69		2865
Third quarter	3926		67.23		3454
Fourth quarter	3162		63.90		3620
Totals	14095		65.18%		13172

### Attendance by Months

	Total for month	Average per Sunday	Percentage of attendance	Average per Sunday for previous year
April	1624	325	77.23%	250
May	1226	307	73.64	252
June	1200	300	69.35	243
July	1188	238	57.63	226
August	841	210	52.17	215
September	928	232	56.51	220
October	1458	292	69.72	286
November	1089	272	64.64	275
December	1379	276	66.84	232
January	1100	275	65.69	271
February	970	243	58.79	268
March	1092	273	67.34	299
Totals	14095			

### FINANCIAL REPORT

Classes	Foreign mission	District mission	Home mission	White gift	Benevolent
<b>Adult Department:</b>					
Mrs. Lemon	\$ 8.00	\$ 3.90	\$ 2.88	\$ 4.68	\$ 8.25
Mr. Kent	54.41	8.70	37.60	1.32	5.28
Mr. Brumbaugh	35.32	4.80	4.05	.95	11.90
Mrs. Kent	38.45	4.83	36.61	1.55	9.26
Totals	\$136.18	\$ 22.23	\$ 81.14	\$ 8.50	\$ 35.69
<b>Senior Department:</b>					
Mrs. Otey	5.16	4.54	6.75	2.33	3.80
Mr. Jones	2.25	1.29	2.11	.90	3.11
Mr. Simmons	2.77	2.75	4.20	1.05	1.95
Mrs. Porte	1.07	.87	.48	.55	.95
Mr. Wood	.50	.25	.19	.07	.40
Totals	\$ 11.75	\$ 9.70	\$ 13.73	\$ 4.90	\$ 10.21
<b>Intermediate Department:</b>					
Miss Donaldson	.70	.55	.35	.23	2.00
Mr. Myers	1.29	.52	1.31	.33	1.66
Nellie Sampson	1.81	.63	1.16	1.70	1.02
Totals	\$ 3.80	\$ 1.70	\$ 2.82	\$ 2.26	\$ 4.68
<b>Junior Department:</b>					
Mr. Saunders	.48	.64	1.45	.12	1.04
Miss Cleaver	.26	.37	.27	.12	.48
Katherine Sampson	1.30	.52	1.68	.24	.51
Mrs. Crist	1.05	.24	1.09	.49	.59
Totals	\$ 3.09	\$ 1.77	\$ 4.49	\$ .97	\$ 2.62
<b>Primary Department</b>	\$ 10.05	\$ 3.10	\$ 4.59	\$ 1.56	\$ 3.24
<b>Home Department</b>					
Totals	\$ 164.87	\$ 38.50	\$106.77	\$ 18.19	\$ 55.44

The total White Gift offering amounted to \$36.38, one-half of which was given to the building fund. Therefore, \$18.19 is shown above and the other half is included in the total building fund offering for the year.

(At this point in the report appeared a table, we are compelled to omit, with fifteen columns of figures, showing various facts regarding the enrollment in the several departments and classes.)

(Continued on page 15)





### CARLTON BRETHREN CHURCH

Garwin, Iowa

Sunday evening, June 17, was the closing night of one of the most delightful and profitable evangelistic campaigns this church has had the privilege of conducting. The meetings began back in the last week of April, when we started an every night effort in prayer among the homes of the community, which was one season of rejoicing until the closing minute of the meeting on the above date. We went through some very discouraging moments during the meeting. The attendance was not as good as we thought it might be on the nights of the first week, but the meetings gradually became better attended as the nights went on. Brother William Clough of Uniontown, and one of our best earthly friends, was the evangelist. We had the privilege of attending the Philadelphia School of the Bible with great vigor and force while he was with us. We praise the Lord that the Brethren Church has in its ministry such wonderful men of God as Brother Clough. His messages were fearless and true to the Word of God, which we are sure is still "the power of God unto salvation to every one that believeth." A great wall of indifference has been built in the hearts of the people of this community, especially the older folks, and heads of families. This spirit of indifference was very much in evidence in the meetings, but, Praise be to the Lord, many of the younger people responded to the call of the Lord and gave themselves to him, through the nights of the meeting.

The last day of the meeting was the triumphant day of the meeting, fifty coming to the Lord in the services of the day, many for the first time, and many to reconsecrate their life to the service of the Lord. Whole families came. Tears of repentance and tears of joy were shed, as Brother Clough used the Sword of Spirit, to cut into the hearts of many. Many of the young people of the church came, and for this our hearts are glad, but how much greater would have been the rejoicing, had their parents come with them, so that their home life could be started for Christ around the family altar! How our hearts bleed for parents, who have children who want to confess Christ, in this evil day, and they will not help them by giving their lives to the Lord.

During the meeting sixty-three came to Christ, about half of these for the first time. Again we want to express our appreciation to Brother Clough for his untiring efforts for the salvation of souls while he was with us. We want to thank the folks at Uniontown for permitting us to have their pastor for this season of blessing, and may the Lord bless Brother Clough and his people and use both to bring many to a knowledge of Christ. Brethren, pray for this church with its peculiar problems, and for those who have made this noble stand for him, that they may grow in grace and in the knowledge of the Lord Jesus Christ.

Sunday, June 24, twenty-seven of those that made the noble stand for the Lord were baptized by the writer.

RAYMOND BLOOD, Pastor.

### IN REVIVAL AT GARWIN, IOWA

It was the writer's privilege to assist Brother Raymond Blood in a three weeks' revival campaign at the Carlton Brethren Church, Garwin, Iowa, beginning Tuesday, May 29th to Sunday, May 17th.

The meeting was mightily blessed of God. Souls were saved and many of the members of the Church came to reconsecrate their lives to the Lord Jesus Christ. There were about sixty (60) who took their stand for the Lord Jesus Christ.

It was a pleasure to serve the Lord with Brother Blood in this meeting. It was just like going home. We were students back in Philadelphia School of the Bible together and also members of the First Church in Philadelphia and therefore it was a real joy to work with Brother Blood in his Church to preach to his people, who have been taught the Word.

I will not soon forget the kind friends we made while in Garwin. We stayed with Brother and Sister Blood and family at the parsonage. It was a real home, and my how we did appreciate the family altar and worship in that home with these dear people and their children! We were able to visit many of the homes and the hospitality and fellowship among these people was a blessing indeed.

The field at Garwin is not large, it is limited but Brother Blood is doing a splendid work there. It is strictly rural work. Most of the families in the whole community belong to the Church. Brother Blood has a wonderful group of young folks there, and no doubt with these and with those of the older folks who are loyal to the cause of Christ, we shall hear of greater things for the Lord Jesus Christ.

May the Lord be pleased to continue the revival spirit in their midst and continue to bless them with souls, I am,

W. H. CLOUGH.

Uniontown, Pa.

### LANARK, ILLINOIS

I do not know if you should consider this as being church news or not, since but a few things herein might be classed as out of the ordinary.

We are without a pastor, and probably will be for several months since brother Grisso has gone. His resignation cancelled our contract two months prematurely. During July and August, Brother I. D. Leatherman, pastor of the Church of the Brethren, will preach alternately with some other minister which we shall choose for the Sunday evening service. We may be fortunate enough to fill our part of the contract (or at least a part of it) with ministers who might care to preach trial sermons. We have a number on the list who have offered to do so upon our request,—prospective of becoming our pastor.

On the evening of the 17th, Brother Donald Carter, a graduate from Ashland, Ohio, Theological Seminary, preached a rousing sermon. During the sermon hour we had a splendid rain, which broke the drouth for

most of the middlewest. Shortly after Brother Carter began to preach, the storm shut off the lights; but this did not bother him at all apparently, for he went right ahead without a break. (I forgot to say, he preached in the morning, too).

While we were highly pleased with him, and he with us, yet he is on his way to his home in California, preaching as he goes, as opportunity is afforded him. We highly appreciated the greetings sent us from Brothers Ashman and Flory, which were graciously conveyed by Brother Carter. We hope we shall soon have the privilege of returning greetings to them personally.

Your brother in the faith,

H. A. GOSSARD, Correspondent.

### REPORT OF THE FORTY-SEVENTH ANNUAL CONFERENCE OF THE BRETHREN CHURCHES OF THE SOUTHEASTERN DISTRICT HELD AT LINWOOD, MARYLAND

Part II.

Sunday School Session

Brother E. L. Miller, a member of the National Sunday School Board, spoke on "The Sunday School, Its Aims and Work." "Man is known by his fruits and not by his roots," said Brother Miller. "The Public school has gone through some astounding changes and some of the religious principles which the schools used to stress have been eliminated. If the Sunday school cannot get across religious ideas, what in the nation can? In the public school the rules for playing the game of life are not taught and stressed. The Sunday School ought, therefore: 1. *Teach the Way of Life.* The Sunday School is the vestibule into the church. Its instruction should be no jumbled mess but something definite. 2. *Its work should be Evangelical in Nature.* It should put life into the individual. Teachers should be faithful if they are to influence those of the classes, better to have good teachers and fewer of them than a hodgepodge of worldlings. 3. *Should teach the Bible.* The Bible is the best seller but by no means the best read book in many cases. The Sunday School should build up the Church but not run competition to it.

At the conclusion of this address Prof. Stuckey spoke on the new leadership training course as worked out by the National Sunday School Association, and on Young People's Camps and Institutes for Officers and Teachers of the Sunday Schools.

The session adjourned after a prayer by Brother Kent.

Departmental Session

Ministers' and Laymen's session heard Brother Ernest F. Pine of the Oak Hill West Virginia, church, who spoke on the "Impelling Motives of a Witnessing Church." These motives are "The Commission of Our Lord," "Souls are worth saving. The Apostolic Church should be our guide here. 2. Impelling motive to be witness as were those of the Early Church. We are unable to witness unless we have the Holy Spirit to make us bold. 3. Overwhelming conviction that men are lost without Christ. Unless we minister some will be lost. We need the same love for sinners that Christ had. There is no other name whereby we must be saved. These motives ought to drive us forth."

John F. Locke also addressed this group on the subject "Keeping the Faith of our



Fathers." After citations from the Early History of the Brethren from Mack down through the Civil war period in America the speaker declared against any "New Deal" for the church. He pointed out the dangers in over-stressing Grace and soft-pedaling obedience; of the danger of Fundamentalists handling the Word of God no better than the Modernists by their assigning various parts of it as applying only to the Millennium, or to the Greeks, or to the Jews. Hacking the word of God to pieces is bad whoever does it. He warned against spending all our time writing and speaking on theological and interpretative niceties, stressing the fact that the Brethren through 200 years had been a people of high character, whose convictions were expressed in life. He urged a more vigorous preaching of the Message of the Brethren Ministry, a hearty cooperation with the Church of the Brethren in the promotion of the Master's work. The Prophet said: "Alas I am no better than my fathers." The question for us to ponder is, Are we as good?

#### W. M. S. and Sisterhood Meet

The W. M. S. Session of the Conference and the Sisterhood of Mary and Martha met during this same period. The W. M. S. heard Mrs. George Simpson who was re-elected District President; transacted business under the direction of Mrs. P. G. Wenger of the Bethlehem congregation.

The Sisterhood Girls were led in devotions by Miss Jane Artz of Hagerstown; heard Mrs. Herman Koontz in an address; heard Miss Byron of Africa and a duet by Miss Artz and Miss Adams of Hagerstown.

#### WEDNESDAY AFTERNOON SESSION

The Sisterhood girls held a very attractive luncheon at the Linwood Parsonage at 1:15 with a program by the Girls of the Washington Church and decorations by the S. M. M. of the St. James Church.

The general session opened with the hymn, "What a Friend we have in Jesus," followed by prayer by Prof. Stuckey. The Credential committee reported additional credentials. Whereupon arose a discussion as to the seating of the delegates from the Lost Creek Kentucky Church. Brethren Miller, Coleman, Koontz, and Locke spoke on a motion by Coleman, which was passed, to table the credentials until next Conference. The courtesies of the Conference were thereupon extended to Brother Drushal and wife and to all Lost Creek delegates.

#### Election to Boards

Mission Board members elected were: E. L. Miller to fill the unexpired term of Brother G. A. Copp, deceased, as Treasurer of the Board. Brother H. Clay Dooley to serve until 1936; Brother S. M. Coffey of Roanoke to serve until 1937. Brother Coleman was elected President of the Board, term to run until 1937.

The Ministerial Aid Board was elected as follows: Rev. Kent, Rev. J. L. Bowman, Brother Jacob Schwartz.

The Board of Property was reelected. It is composed of G. H. Haun, R. T. Brown, James Duncan.

Burnley Conner and F. G. Coleman were elected to the National Executive Committee.

The District Executive Committee named were: H. A. Kent, John F. Locke, H. W. Koontz, Ernest L. Pine and E. L. Miller.

John F. Locke was reelected to the Board of Trustees of Ashland College.

Ministerial Examining Board: Kent, Miller and Locke.

After the adjournment of the business session and the singing of "In the Sweet Bye and Bye," the Conference heard Prof. Stuckey on "The Virgin Birth of Christ."

"The doctrine has suffered more attack in the last 25 years than any other. It is sometimes confused with the Immaculate Conception. Those who reject the Virgin Birth usually reject all miracles. It is either a fact or not a fact, true or false, or right or wrong." Prof. Stuckey cited the account of Matt. 1:18-25, Luke's account, Genesis 3:15, Isaiah 7:14. "Critics say it means 'Young Married Woman'." He also quoted John 1:1, Phil. 2:5-7, Galatians 4:4, Hebrews 2:16, Hebrews 10:5.

They used to say that there were no reputable scholars that believed in the Virgin Birth, but in Orr's book there are plenty of them. Some say that only two gospels mention it and that it is not mentioned by Paul. How many things are mentioned only once? How explain why the early Church Fathers believed it and some pagans denied it. Men do not deny that which does not exist. Josephus gives Jesus 11 lines. There are pagan testimonies to Christ as noted in Stokes' Book. Some still bring out the mythical theory. It is always possible to find the Father in the mythical Roman and Greek Virgin Births.

Alexander is like other men. Romans were like other men, humans with political vision. But natural parents cannot produce such a person as Jesus. He is so different from other men that he cannot be accounted for except by the Spirit. The Faith of our Fathers included this belief.

The address was followed by "Tell me the Old, Old Story" and prayer by Brother Thoburn Lyon of Washington, D. C.

#### WEDNESDAY EVENING

The session opened with "Blessed Assurance" followed by the men's quartet of the Washington, D. C. church singing "I Want My Life to Tell for Jesus." Scripture passages were quoted by the congregation. John 3:16 was repeated in unison. The prayer was offered by Rev. Edward L. Miller.

Ministerial certificates were approved for all ministers whose credentials had been received. Courtesies of the conference were extended to all visiting Brethren.

Following the offering Mrs. Stuckey sang "Nobody Knows the Trouble I've Seen" and All my Sins Been Taken Away."

The Congregation sang, "A Wonderful Savior is Jesus My Lord" and Dr. Kenneth M. Monroe of Ashland Seminary was introduced. He spoke on the "Foible and Forte of Brethrenism." He said: "The Strength and weakness of the church is like a sword. First Foible or weakness is *Individualism*. The strength of Protestantism may also be its weakness. There is a trend in the church today away from individualism. 2. *We have not had a vision that carries us far enough into the future*. Modern society has brought about a change from Country to City. We must have an undying message for a changing world. 3. *Compromise*. Our church stands for piety and simplicity. Can't compromise with the world. We ought to watch along this line. We must train the young people. Every congregation should give care to conserve its young people.

The speaker then pointed out the strong points of our Brethren church on which

we ought to capitalize. There were: 1. *Conservatism*. Our church has stood for the belief in and teaching of the Word of God. 2. *Ordinances*. These means of grace we attempt to carry out because we are saved. We ought to stress the baptism of Believers and discover the best means of carrying out these ordinances. 3. *Evangelism*. The work of the church is winning people. Go and Lo... command and promise, there are those in local congregations who can go out and help establish another churches. (There is no hope for liberalism says the high priest—we suggest that you trust in God while we figure out something.) We Brethren have no such problem.

A special number by the Linwood Choir. "The Voice of Many Waters;" song by the Washington quartet and the benediction by Dr. Monroe concluded the session.

#### THURSDAY MORNING

The session opened with "In My Heart There Rings a Melody" followed with prayer by B. H. Connor. The Report of the Credential Committee Chairman Baker showed the number of delegates to be 71.

The Minutes were read and approved by the secretary. Rev. Koontz delivered the statistician's report showing among other things that there are 1366 men and 1994 women, or a total of 3360 members in the churches of the district. There was a net gain of 196 during the year. There was a loss by death and letter of 64. 22 Revivals were held during the year and they cost \$1,113.46. The valuation of property is \$287,575. Pastors' salaries of the district total \$11,100.77 for the 21 churches reporting. Only \$564.53 was spent by the churches for improvements during the year. \$530.05 was spent for District Missions. \$2134.32 was given by the Churches for Foreign Missions. Total expenditures and gifts for all causes was \$25,270.35.

#### To Convene at Maurertown

After the approval and adoption of the report of Statistician Koontz the conference heard the report of the Time and Place Committee Chairman Coleman who said that the Conference was welcome at Maurertown if there were no other invitations and since no other invitations were forthcoming he declared the next meeting place to be Maurertown and the time to be the same. Upon motion this report was adopted unanimously.

A motion offered by J. M. Stillwell to change the constitution was tabled for a year.

#### District Meeting Session

President Coleman of the District Board presided. He declared that no district has such fine opportunities for Church extension as the South Eastern. Treasurer of the Board E. L. Miller made his report.

Rev. Charles Wakeman of Cumberland reported on the work there. He said that if he had \$1000 that Cumberland would match it with the same amount and build a creditable basement unit. There are 209 members there. 175 in Sunday School. A mission work has been started at Patomac park where 69 people that do not attend any church are enrolled in Sunday School and attend the mid-week Bible Class. Rev. Wakeman also told of the Radio broadcasts three times a week and of weekly men's fellowship meetings. He declared that the local people were contributing to the best of their ability.

Rohart Reports on Winchester  
The Winchester, Virginia Church held



two revivals during the year and added ten to the church. There is an active W. M. S. A Men's Fishermen's Club has been organized recently. The Church has been painted and repaired. There is a Children's chorus and a Summer Bible School will begin July 8. A new Sunday School will soon be opened in another section of the city.

Rev. Kent spoke on the "Open Door of Missionary Opportunity in the District." He took Paul's word with respect to the opportunity in Ephesus. Answering the question "Is there an opportunity for us here in the District?" He said, "We stand for all the Bible stands for. What the Bible believes we believe. Never was a greater opportunity to spread the gospel offered to a church that believes the old fashioned gospel. Doors that are not entered will become closed. We shall have to give an account of our neglect. Paul's zeal and patience put us to shame. Are there adversaries? The things that are our adversaries are: 1. Lack of vision. 2. Lack of conviction. 3. Lack of appreciation of the Great Commission. 4. Self-interest. 5. Inferiority complex. 6. Lack of passion for Christ, when we lose love for Him we shall do little.

The session closed with Prayer by Brother Hartman.

(The Third and last installment of these notes reporting the Conference will appear next week. It will contain also the report of the resolutions committee.)

JOHN F. LOCKE, Secretary.

## What Life?

(Continued from page 8)

a slave to your schedule. "Daniel purposed in his heart" and because of that purposing we remember Daniel. Purpose doesn't accomplish all, and purpose in the mind of certain persons becomes stubbornness—even rebellion against God. But, have a reasonable purpose. The man who purposes will walk away from the aimless crowd.

### PARTICULARIZE

I mean specialize. There is danger in specialization if it is so extreme that one is lost when out of his field. But specialization has value. "This one thing I do" was the secret of much of Paul's ability and worth. It will help you. But don't hurry too much in that specialization. There will be young people who will feel that, if they go two or three months or even two or three years without knowing the full plan of their life work, they are useless and worthless. If you go to college don't hurry your specialization. Give God a chance to work out his plan in and for your life.

With respect to your Particularization, or choosing your life work, I want to say five things in closing:

1. Choose your life work, in a less crowded field.
  2. Choose a life work to which you are naturally adapted.
  3. Choose a life work that is enjoyable to you.
  4. Choose a life work that is consistent with your Christian ideals.
  5. Keep an open heart to the Lord Jesus.
- This latter is the most important of all, for you are Christian Young Folk. The field of fulltime definite Christian service stands before you. "Go ye therefore, and teach all

nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit" is the Great Commission to you as well as to the missionaries in the foreign field. God may be calling some of you to "carry on" in the Mission Field, in the Ministry, or in other definite Christian Service. All of you, if you are earnest, must take this call into consideration in choosing your life work. So, I repeat, it is extremely important that you shall keep an open heart to the Lord Jesus, as graduates of the Class of 1934. You will be either a Samuel saying, "Speak Lord, for thy servant heareth," or you will be a Jonah, running away from the work and call of God. You, and you only, can decide which it will be.

Dayton, Ohio.

## Daily Fare

By Edgar Cooper Mason

*I have lovely fare;  
Foods that make me strong:  
Faith is given to help me dare  
Fight against the wrong.  
Faith to feed on,  
And proceed on.  
I have lovely fare;  
Such is holy faith.*

*I have lovely meat;  
Foods that satisfy:  
Hope is one, how dearly sweet!  
For the "By-And-By"!  
Hope to lead on,  
And proceed on.  
I have lovely meat;  
Such is holy Hope.*

*I have lovely bread;  
All the world should know!  
Love, so pure, so richly shed,  
The Father doth bestow.  
Love unmeasured;  
In Christ treasured.  
I have lovely bread:  
God's free gift of Love.*

*I have lovely fare;  
Come and feast with me!  
Pure delights beyond compare;  
Come, and taste and see.  
O the sweetness!  
And completeness,  
Of this lovely fare!  
Come and taste and see.*

Yardville, N. J.

Sometimes we praise the sermon and express our appreciation of the music, but we take the service of the ushers for granted, scarcely ever according them a word of approval. Yet they take pains to perfect their art and they give their time and effort to make us feel at home in the house of God.

The dean of the board of ushers in one church, which gives its ushers six hundred dollars a year for equipment, says that "the science of ushering is the art of making any visitor to the church feel comfortably at home and contributing spiritual dignity to the service."

## THE TIE THAT BINDS

KLINGENSMITH-WITTER—Rev. J. Ray Klingensmith and Miss Christine Witter, were united in marriage at the home of their friends, Brother and Sister Weidenhamer, in Mans-

field, Ohio, June 21, 1934. Both these young people are widely known throughout the brotherhood—Brother Klingensmith for his pastoral work and evangelistic efforts throughout the years of his student life in Ashland College and Seminary from which he recently graduated, and Miss Witter, because of her relations with the Sisterhood of Mary and Martha. Miss Witter is also a graduate of the college, and has served as Recorder since the completion of her undergraduate work four years ago. Both members of this union are well prepared both by training and Divine grace for the work of the Christian ministry, to which they have dedicated their lives, and their many friends expect great things from them in their pastorate at Oakville, Indiana, where they begin their work on July 1st.

MARTIN SHIVELY.

LORENZ-COBAUGH—Rev. Orville A. Lorenz and Miss Florence E. Cough were united in marriage in the Ripley Congregational church, near Greenwich, Ohio, on June 23, 1934. Brother Lorenz had been pastor of this church during his undergraduate days at Ashland College, and also during his graduate work in the Seminary, in which he completed his study recently. Miss Cough, a member of the church in Johnstown, Pa., received the A. B. degree from the college at the recent commencement exercises. Brother Lorenz has greatly endeared himself to the people of the above church by his faithful and untiring service, so that his parishioners wished him to be married in the church which was newly refurnished and beautifully decorated for the occasion. In fact everything connected with this service gave abundant evidence of the great esteem in which they held their former pastor. Brother and Sister Lorenz go at once to Dayton, where he is assistant pastor with Brother Barnard, and pastor of the Salem church at Clayton.

MARTIN SHIVELY.

TURLINGTON-TAGGART—Willis H. Turlington and Ruby Taggart were joined in the bonds of holy matrimony on the evening of May 15, 1934, at the First Brethren church in Washington. The wedding took place following a Bible Study Hour with Prof. McClain. A large company of friends and members of the church witnessed the ceremony which was performed by the writer. The bride is a member of the local church. The groom belongs to the Methodist Church. All best wishes are extended to these young people.

HOMER A. KENT, Pastor.

COFFMAN-STULTZ—Nelson B. Coffman and Lois V. Stult were united in the bonds of holy matrimony on the afternoon of May 12, 1934, at the home of the writer. The ceremony was performed in the presence of a few friends of the happy couple. The bride is a member of the local church while the groom is an attendant holding his membership in the church. A host of friends and relatives join in wishing these young people a happy married life together. The ceremony was performed by the undersigned.

HOMER A. KENT, Pastor.

MOORE-THOMAS—Elwood J. Moore and Mildred Thomas were joined in the bonds of holy matrimony on the night of May 19, 1934, at the home of the writer. The ceremony was performed in the presence of a few close friends and relatives of the couple. The groom is a member of the Washington church and the bride is a member of the Sunday school, while holding her church membership elsewhere. The ceremony was performed by the writer. May Heaven's choicest blessings rest upon this new home that has been established.

HOMER A. KENT, Pastor.

MUNCH-GILBERT—Ivan Barr Munch and Margaret Victoria Gilbert were joined in the bonds of holy matrimony on the evening of May 21, 1934, at the Washington City Church of the Brethren. It was a beautiful church wedding. Due to building operations it was solemnized at the Church of the Brethren rather than at the First Brethren. A large crowd witnessed the ceremony. Both of these young people have long been members of the Washington Brethren church. The groom is the president of the Young People's C. E. Society while the bride is a teacher in the Sunday school. A host of friends and relatives wish the newlyweds a happy journey through life together. Ceremony performed by the undersigned.

HOMER A. KENT, Pastor.

HOKE-MILLER—At noon, Sunday, June 3, 1934, in the home of Mr. and Mrs. Simon Rensberger, Teegarden, Indiana, in the presence of a company of relatives and friends, Mr. Paul Revere Hoke and Miss Edith E. Miller were united in marriage. The groom is the product of excellent Dutch ancestry and is a member of the Church of the Brethren while the bride is of the Mennonite faith. Both attend First Brethren church at Teegarden and are members of Young People's Class in Sunday school there. They will be present at the home of the groom's uncle, Mr. Simon Rensberger. These young people begin life together with best wishes of a large circle of friends, and may God's richest blessings attend their way.

L. O. MCCARTNEYSMITH, Minister officiating.

## IN THE SHADOW

SAYLOR—Mrs. Harvey Saylor, 66, resident of Iowa for years, passed to her eternal home, March 17, 1934, after extended illness from carcinoma. She was a fine Christian character. She had been a member of the Church of the Brethren in Orange township since she moved there in 1891. She was a most patient sufferer and with great expectancy waited the final summons from him who doeth all things. She was married to Harvey J. Saylor in Somerset, Pa., 20, 1898. Surviving are the husband, a son, Robert H., a daughter, Mrs. Geo. Hadley, all of Waterloo, Iowa.

Her funeral services were conducted at the First Brethren church with the pastor, the undersigned, in charge and W. H. Yoder of the Orange Township church assisting. God comfort the sorrowing. E. M. RIDDLE, Pastor.

HOOVER—Ephraim Hoover, 83, widely known Black I. Co., Iowa, farmer and resident for 60 years, passed from



earthly scene at his late home near Waterloo, Iowa, June 2, 1934.

He came from Wayne County, Ohio as a young man, and in 1873 married Miss Elizabeth Pinkerton, who was also from the same county in Ohio. They settled in the famous, fertile farming section, known as Orange township. For many years he has been a devoted member of the First Brethren Church. He was always ready to support his church and has been for years a faithful supporter of Ashland College. His companion preceded him in death many years ago. Seven sons and daughters survive, namely, S. P. Hoover, Racine, Minn.; Ira J. Hoover, Jackson, N. C.; Arthur Hoover, Omaha, Neb.; Jay C. Hoover, Yeoman, Sask., Can.; and Harry Hoover, Kansas City, Mo.; two daughters—Miss Anna Hoover at home, and Mrs. E. A. Hewitt, Keetley, Utah.

Funeral services were conducted at his church with the pastor officiating and a large, sympathetic audience present to share in the sorrow of this home. The Holy Spirit, the Comforter bless.  
E. M. RIDDLE, Pastor.

**BEEGLY**—Israel C. Beeghly, oldest and highly respected member of the New Lebanon congregation, departed this life on the night of June 23rd, at the ripe age of almost eighty-three and one-half years. The owner and operator of a large farm up until his death, Brother Beeghly was a most active and remarkably well preserved man. In 1909 he became a member of the Bear Creek church under the ministry of Brother Shively. Later the Bear Creek congregation elected Brother and Sister Beeghly deacon and deaconess. Upon the dissolution of that congregation they placed their membership with the New Lebanon church. Brother Beeghly is survived by his wife, two brothers, a sister and many other relatives and friends. We share with multitudes of others in extending to Sister Beeghly most genuine sympathy in this time of her great sorrow. In the presence of a large concourse of people, the writer had charge of the service, assisted by Brother Barnard. The text used was Job 5:26.  
WM. H. BEACHLER

**CRABTREE**—Mrs. Mary E. Crabtree was born in Green county, Mo., Oct. 22, 1883, and departed this life at the Fort Scott hospital at Fort Scott, Kan., April 11, 1934, at the age of 50 years, 5 months and 19 days.  
She was the daughter of William and Eliza Hudson, and was married to Thomas Benton Crabtree at Fort Scott, Kan., on January 25, 1903. Mrs. Crabtree had lived in this vicinity for 31 years and had been an esteemed member of the Brethren church for 20 years.

She is survived by her husband and four sons: Cecil, of Springfield, Mo.; Emmet, Russell and John Benton at home; Also by her father, William Hudson of Mount Vernon, Mo.; three brothers—Tom Hudson of Hiattville, Kan.; Roy and Earl Hudson of Mount Vernon, Mo.; and three sisters—Inez, Tressie and Ida Hudson all of Mount Vernon, Mo.

Funeral was conducted from the Brethren church of Fort Scott, Kan., by the writer, on April 13, 1934.

The body was laid to rest in the family lot in the Evergreen Cemetery.  
L. G. WOOD.

**CHANDLER**—Standford Lewis Chandler passed away at Uniontown, Kan., April 26, 1934, at the age of 83 years. He had lived in or near Fort Scott, Kan. for many years and no relatives are known. Funeral by the writer on April 28, 1934 from the Konantz Parlors.

Burial was made in the Oak Grove cemetery.

L. G. WOOD

**BEADELL**—Wanda Marie Beadell was born in Fort Scott, Kansas, and departed this life at the tender age of 4 years, 10 months and 13 days. She was the daughter of Mr. and Mrs. D. P. Beadell and she was a member of the Brethren Sunday school. Besides her parents she is survived by one brother, George Francis, aged 7 and one sister, Marjorie, aged 9.

Funeral was conducted from the Brethren church of Fort Scott, Kansas, on Sunday, May 27th, 1934.

Service was conducted by the writer and burial was made in the Evergreen cemetery.  
L. G. WOOD.

**RIGGS**—Wilber Fred Riggs, infant son of Mr. and Mrs. H. G. Riggs, was born in Fort Scott, Kan.

Wilber was 15 months of age at his death. He is survived by his twin sister, one brother, Herbert, and his grief-stricken parents.

Funeral by the writer, June 16, 1934, at the Konantz Parlors. Many sympathizing friends were present to offer any comfort that was possible.

The body was laid to rest in the family lot in the Evergreen cemetery.  
L. G. WOOD.

**MOORE**—Mrs. Nancy L. Moore was born in Mason county, Illinois, April 14, 1855, and departed this life at the home of her daughter, Mrs. Rebecca Canaday of near Fort Scott, Kansas, June 26, 1934, at the age of 79 years, 2 months and 11 days.

Her husband and three children preceded her in death. Two children survive her: a daughter, Mrs. Rebecca Canaday of Fort Scott, and a son, Charlie Moore, of Pritchett, Colo.; Also by 15 grandchildren and 15 great-grandchildren. Funeral by the writer from the Cheney Chapel on June 27, 1934. Many neighbors and friends attended the service, and many beautiful flowers were offered as tributes to her memory. The body was laid to rest in the family lot in the Woods Cemetery.  
L. G. WOOD.

**GIVENS**—Commodore Perry Givens, son of Mr. and Mrs. Alex Givens, deceased, was born in Bourbon county on Oct. 17, 1868, and departed this life at the Burk Street Hospital, June 16, 1934, at the age of 65 years, 8 months and 29 days.

Mr. Givens was well known and highly esteemed by a large circle of friends. On September 20, 1932, he confessed faith in Christ as his personal Savior and was received into the Brethren church by baptism by the writer. In his last illness he also expressed himself as ready to go and to be with the Lord.

He is survived by two sisters, Mrs. Harriet Guinn of Okla., and Mrs. Margaret Driver of Fort Scott, Kan., and by one brother, Robert A. Givens, also of Fort Scott, Kan.

The funeral was conducted from the Brethren church, June 18, 1934, by the writer. The body was laid to rest in the family lot in the Pleasant View Cemetery.  
L. G. WOOD.

## Secretary's Report

(Continued from page 11)

	Regular offerings	Building fund	Total offerings	Average amt. per Sunday per each pupil present
<b>Adult Department:</b>				
Mrs. Lemon .....	\$ 76.44	\$ 95.68	\$ 199.83	\$ 0.29
Mr. Kent .....	86.79	105.07	299.17	0.64
Mr. Brumbaugh .....	93.39	205.34	355.75	0.44
Mrs. Kent .....	105.89	191.60	388.19	0.39
Totals .....	\$ 362.51	\$ 597.69	\$ 1242.94	
<b>Senior Department:</b>				
Mrs. Otey .....	94.55	167.33	284.46	0.35
Mr. Jones .....	53.90	90.77	154.33	0.42
Mr. Simmons .....	86.48	101.05	200.25	0.31
Mrs. Porte .....	15.97	17.99	37.88	0.09
Mr. Wood .....	10.63	35.74	47.78	0.17
Totals .....	\$ 261.53	\$ 412.88	\$ 724.70	
<b>Intermediate Department:</b>				
Miss Donaldson .....	20.34	37.23	61.40	0.09
Mr. Myers .....	14.30	18.10	37.51	0.07
Miss Nellie Sampson .....	20.39	17.53	44.24	0.08
Totals .....	\$ 55.03	\$ 72.86	\$ 143.10	
<b>Junior Department:</b>				
Mr. Saunders .....	15.27	15.83	34.83	0.07
Miss Cleaver .....	14.50	19.57	35.57	0.21
Miss Katherine Sampson .....	14.06	27.60	45.91	0.12
Mrs. Crist .....	21.55	29.54	54.55	0.14
Totals .....	\$ 65.38	\$ 92.54	\$ 170.86	
<b>Primary Department</b>				
.....	\$ 101.34	\$ 41.73	\$ 165.61	0.06
Grand totals .....	\$ 864.29	\$ 1222.70	\$ 2470.76	

(Here appeared a table showing the regularity of attendance, listing all scholars who had a perfect attendance record, and those missing one or two Sundays in the year. There were 17 who attended every Sunday, 13 missed one Sunday and 16 missed two Sundays.)

(Then followed several lists of names,—one of those coming into the church through the Sunday school and the date of baptism; one of those confessing Christ, but not having been baptized; one of those making profession of faith, but not member of school; and one of those to whom Testaments and Bibles were given.)

(Here appeared several pages of names of new scholars received during the year, scholars transferred or dropped and reason for action taken in each case. Then the secretary remarked as follows:)

Another Sunday school year's work has been completed. On the whole I think we can safely say that the school moved forward during the past year. However, in a few respects we appear to have lost a little ground, but there is no reason to be discouraged. On the other hand, I think we should be encouraged and should be proud of the year's work. The average attendance per Sunday was the highest in the history of the school, and as far as I am able to determine from past records the percentage of attendance of enrolled scholars present was never higher. Much of the success of the year's work was due to the able leadership of the Superintendent, Mr. Donaldson, who conducted the school in an efficient manner and on a high spiritual plane.

The average attendance per Sunday for the year was 271 compared with 253 for the previous year, and 218 five years ago. The wide awake school will have three goals to work for. First, it will be its aim to teach the Word of God to the largest possible number of people; second, it will be its aim to maintain the best possible corps of teachers to teach the Word; and third, it will be its aim to lead as many as possible to a saving knowledge of Jesus Christ. From these figures it will be seen that we were able to teach the Word during the past year to an average of 53 more per Sunday than we did five years ago. The percentage of enrolled scholars present was 65.18%, compared with 59.82% for the previous year. We had an average of 247 enrolled scholars present each Sunday and an average of 131 absent. Our average active enrollment was 378, compared with 386 for the previous year. Two years ago our average enrollment was 407.

(After giving average percentage attendance records of the several classes of the Adult department and the high attendance records of certain individuals, the secretary closes with the following comment.)

During the year we met the Standard of Excellence adopted by our National Sunday School Association, and once more will receive credit as a front line school.

The school gave \$1,222.70 to the building fund during the year, and \$1,248.06 to all other causes, making a total of \$2,470.76, or an average of \$47.51 per Sunday, or 13½c for every person present each Sunday not including visitors. The offerings were less than they have been for five years. Two years ago the total offerings amounted to \$4,150.47. In that year we gave more to the building fund than we gave to all causes last year.

Mrs. Kent's class gave the largest offering last year—\$388.19; Mr. Brumbaugh's class was second with an offering of \$355.75; Mr. Kent's class gave \$299.17; Mrs. Otey's class gave \$284.46; Mr. Simmons' class gave \$200.25; and Mrs. Lemon's class gave \$199.83.

ELMER TAMKIN, Secretary,  
Sunday School of First Church  
of Washington, D. C.



## Business Manager's Corner

### Light Reading

It frequently has been suggested that it is well to confine oneself to *light reading* in hot weather, and since the last two days have been the hottest of the season it may be in keeping for the Business Manager to supply at least one column of material that may be regarded by some as very light reading.

We have not utilized this column for several months now, as we felt its too frequent use might cause some to regard it simply as an "old song" that has been sung so often that it has lost some of its attractiveness. And yet we know there are a goodly number of readers that enjoy learning about the work and progress, if any, of the Publishing House.

### The "New Deal"

It is not for us to criticize the New Deal in regard to its expressed intent or aim, as any one who knows anything about the printing industry at all knows that it needs a new something to make it possible to succeed under the conditions that have prevailed for the last three or four years. Only yesterday we received a circular advertising a "liquidation sale" of a \$100,000.00 printing establishment in one of our larger cities. We have received circulars advertising similar sales of plants up to \$250,000.00 during the last year or so, which is indicative of the stress of times through which the printing industry has been going.

But through the special dispensation of the Almighty or some other overruling power, The Brethren Publishing Company has continued to keep several "jumps" ahead of the sheriff, and we see no indications of immediate danger, if all loyal brethren will just "sit tight" and be careful not to "rock the boat."

### Commercial Printing

The salvation of the Publishing House for the past nineteen years has been largely dependent upon the development of commercial printing during these years. Although factories and business houses have cut down their appropriations for printing to a very large extent, yet the work of The Brethren Publishing Company has had opportunity to do has held up remarkably well. That is why we said there seems to be the hand of the Almighty in its guidance.

Our commercial work has spread from "coast to coast" in that we have printed and shipped work both to the extreme west and to the east as far as New York.

Recently we completed an edition of five thousand copies of the revised work "The Faith Once for All Delivered Unto The Saints" for Dr. L. S. Bauman of Long Beach, and he expressed himself as being highly pleased with the work. Just recently we printed the Annual or the Year Book for the School of Journalism of Columbia University, New York, and we received words of highest commendation from both the editors of the book. So we feel rather flattered that our work is being appreciated in both the east and the west.

We have also completed the printing of the body of the second edition of Dr. Gribble's book, "Undaunted Hope," the life of James S. Gribble, and as soon as the illustrations can be printed and the books bound

they will again be on sale. There has been an urgent call for the second edition of this book from missionary enthusiasts out side the fold of the Brethren church.

### Our Own Publications

Three months ago we ran short of several of our Sunday School Quarterlies and were not able to supply all the demand. We increased the number while printing them for the present quarter, and a week ago we thought we were going to have a good many left on our hands, but belated orders received the last week of June have very nearly absorbed the surplus, so the indications are very favorable for a good Sunday school attendance for the summer months and a very general use of our own publications.

### The Brethren Evangelist

There are subscriptions to The Evangelist expiring practically every week in the year, and of course, there are renewals received in the same manner, although there are always some that do not renew. To compensate for this loss there should be a few new subscriptions received every week. This is not likely to be the case, though, unless some one, either the pastor himself, or some one to whom he gives the responsibility, is sufficiently interested to invite non-subscribers to become regular readers of their church paper. There is so much in so many of the papers and magazines of today that is of no real value to any reader, so that it seems it would not be a hardship on the part of any true Brethren, whether minister or layman, to ask a few others to take their church paper.

### Are Church Papers Appreciated?

In answer to the above question honesty compels us to say "not altogether." Some do not appreciate really good things. Some folks would rather listen to the "jazz music of Rainbow Gardens" than to hear an hour of music by a full "symphony orchestra." People are like that, and some of them are like that when it comes to enjoying a church paper. But we see no reason for trying to produce a "jazzy" church paper when there are so many divine "symphonies" that may be produced with better grace.

### Improving With Age

More than forty years ago the Business Manager belonged to a literary society that had a roll-call at each meeting which required that the members should respond with a "sentiment" or a "quotation."

We have a distinct recollection of a quotation, given by a member on one occasion in response to the roll call. The quotation was this: "Wise men, like wine, are best when old, pretty women, like bread, are best when young." Maybe there is not much in this sentiment, but it has "stuck" for nearly a half century. What we want to say here is that The Evangelist seems to be like the wise men referred to in the quotation above, improving with age.

Words of commendation are many, received from many sources, but only last week we received from an old subscriber, who has been reading The Evangelist for many years, her renewal for the paper, with the following "sentiment," "I have been a reader of the church paper for many years, and it seems to me it is getting *better* all the time." These are the things that make an editor's trying task worth while.

### Unsurpassed Loyalty

Just recently we received a letter from an isolated sister in the famine stricken district of the north west, in which she enclosed a one dollar bill to apply on back subscription to The Evangelist, with a request to have the paper discontinued, and accompanied by these words, "We had a total crop failure last year, not even straw, and we lost our personal property. I did not stop our paper as I hoped to be able to get a few cows again and pay up, but I feel I am not doing right this way. I have had great benefit and enjoyment from the paper. I will pay the balance as soon as I can. I want to thank you for your patience and kindness to me. It is hard to lose crops, live stock and all, but I praise God yet." I think one could almost say in words similar to the words of the Master, "I have not found so great faith, no not in all the Brethren church."

Brother, sister, you who do not know what poverty or physical hardship means, is there not some one of you who will send us the price of a year's subscription to the Evangelist to be continued to this loyal but drouth stricken sister of the central north west?

Like the apostle Paul I can say, "See what a large letter I have written with my own hand (typewriter)", so I had better close.

R. R. TEETER, Business Manager.

## ANNOUNCEMENTS

### PASTORATE WANTED

Having closed my pastorate with the Mt. Pleasant church, anyone desiring to communicate with me, write me at Carmichaels, Pa., R. D. 2. Future correspondence for the church should be mailed to the new pastor, Brother D. C. White.

Eld. William Gray.

### SHIPSHEWANA LAKE ACTIVITIES

*Sunday, July Fifteenth*

Sunday School ..... 10:00 A. M.  
Samuel Sharp, Supt.

Morning Worship ..... 11:00 A. M.  
W. I. Duker, preaching

Musicale Program ..... 2:00 P. M.  
Nappannee Young People,  
Mrs. Cora Stuckman Directing

Religious Drama ..... 7:30 P. M.  
Goshen Young People,  
Mrs. Mabel Stump, Directing

*Sunday, July 22nd*

Sunday School ..... 10:00 A. M.  
A. Glen Carpenter, Supt.

Worship ..... 11:00 A. M.  
R. F. Porte, preaching

Musicale ..... 2:00 P. M.

Elkhart Choir and Orchestra,  
Mrs. Faye Wilson and Mr. Lee Wallis, Directing.

Religious Drama ..... 7:30 P. M.  
Elkhart Young People,

Chas. Shoupe and Fay Wilson, Directing.

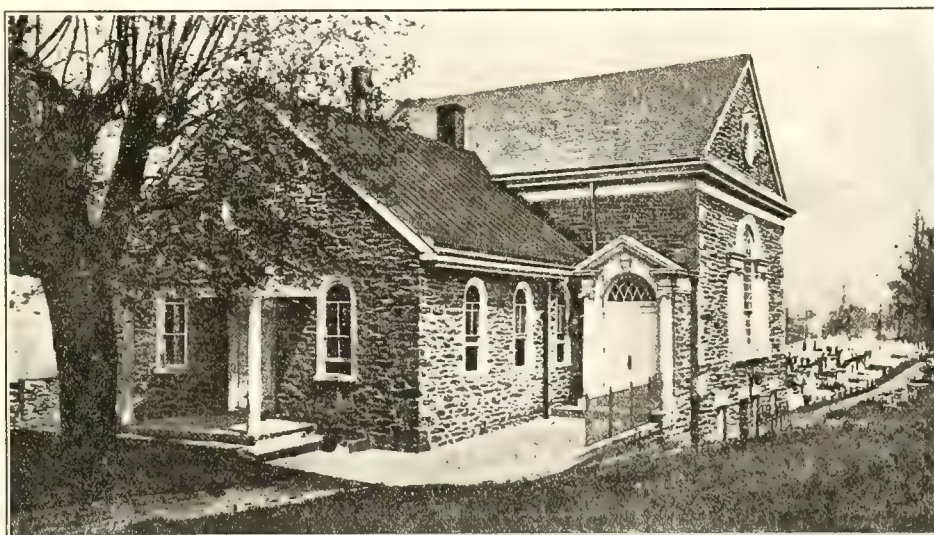
Prof. Monroe will give Bible lectures each morning for the Adults attending the school. The evening programs through the week will be made up of Religious Dramas. All programs begin on daylight saving time.



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1934

# THE BRETHREN EVANGELIST



The First Brethren Church in America  
The Old Germantown Church  
Philadelphia

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**JOIN OUR SUMMER CAMPAIGN FOR NEW SUBSCRIBERS**

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# The Church, The Family, Family Worship

By Delbert B. Flora

In the message of the Brethren Ministry there appears the declaration that the motto of the National Ministerial Association of the Brethren Church shall continue to be, "The Bible, the whole Bible and nothing but the Bible." There appears also a declaration of the belief that the "Holy Scripture of the Old and New Testaments, as originally given, is the infallible record of the perfect, final and authoritative revelation of God's will, altogether sufficient in themselves as a rule of faith and practice." How peculiarly these declarations are a heritage of Dunker belief! Alexander Mack said, "The faithful children of God always look unto their heavenly Father, believe and follow him in his revealed Word, because they are certain that God and his Word exactly correspond with each other;" and again "... a believer whose internal ears are opened, if he read the Holy Scriptures, hears what Jesus enjoins in his doctrine, what the Apostles require in their writings, and by his internal hearing be excited to true obedience externally" (Holsinger, History of the Tunkers and the Brethren Church, pp. 101, 103). We as Brethren people do not feel that the Bible is the possession of Brethren people only, far from it. But we do claim that we exercise certain ordinances of "God's means of grace" which Tunker veneration for God's Holy Word has passed down to us.

Our national statistician reported at our General Conference of 1933 that the total membership of the Brethren Church in the United States had decreased as compared with the membership of the year before. He remarked, "Some churches have been doing some severe revising of church rolls," by which I take it that he meant that large numbers of names had been dropped from the membership of the Brethren Church. We all realize that sometimes Scriptural discipline necessitates removal of names from membership rolls. But the names of many people are removed because of their lack of interest and voluntary separation from the church. And altogether too many of that number are younger people who have come from Brethren homes but have never been taught Brethren doctrine with consistency. Is it true that if the Word of God were given its proper place in the lives of individuals, there would not be such a falling away? And is it true that if our Brethren families would give that Word its proper place in the home there would be less falling away of Brethren young people to other denominations?

If a survey were made in our denomination as to family worship, I wonder what would be discovered as to the percentage of homes in which there is worship regularly, preferably each day, not taking into consideration grace at meals. The fact that the church is a family and that the Christian family should be a church demands that there be instituted the family altar service where there is none, and where there is that it shall be more earnest and worshipful. And where Brethren families have such an institution, it is quite certain that the distinctive Brethren doctrines will be taught.

May we observe the Christian Church as a family? It is called the "house of God, which is the church of the living God, the pillar and ground of the truth," 1 Tim. 3:15, and similarly the house of God for habitation, "Now therefore ye are no more strangers and foreigners, but fellowcitizens with the saints, and of the household of God ... ye also are builded together for an habitation of God through the Spirit," Eph. 2:19-22.

This conception is based on the Fatherhood of God and our position as his children. The fact that the Church is the Bride of Christ and Christ is the Bridegroom lends itself to the support of the idea. We should notice that Christians are spoken of as members of the "household of faith," (Gal. 6:10. Christ is the Brother of Christians (Heb. 2:11), the Church is a brotherhood (1 Peter 2:17), and Christians are brethren (1 and 2 Thess.)

There is, too, a symbolical use of words denoting family relationships in the Church. In the writings of Paul the Israelites of old are "fathers" (Rom. 15:8), Abraham is the "father" of spiritual descendants (Gal. 3:7), the teacher is "father" of his disciples (1 Thess. 2:10, 11), and all Christians are father, brother, mother, and sisters (1 Tim. 5:1, 2). We also refer to early Christian writers and organizers and preachers as "fathers".

Next, let us observe the Christian family as a church. In many instances New Testament families became Christian in a body, as for example, the families of Cornelius, Lydia, the Philippian jailor, and Crispus (Acts 11:13, 14; 16:15; 16:31; 18:8). Hence, in the absence of public churches, which persecutions made impossible until a later date, each family became a center of Christian worship. Again, note some examples: At Corinth, the house of Gaius; at Colossae, the house of Philemon; at Laodicea, the house of Nymphas; at Ephesus and again at Rome the house of Priscilla and Aquila (Rom. 16:23; Philemon. 1, 2; Col. 4:17; Col. 4:15, R. V.; 1 Cor. 16:19; Rom. 16:3-5). It is interesting to note the special use of such houses as mentioned in the Scriptures. They were used for love feasts (Acts 2:46; 20:7), for instruction of the faithful (Acts 20:20), for prayer (Acts 12:12), and so on.

Lastly, observe with me the Christian home as a place of worship. We have noticed the Church as a family with God as the Father, Christ as the elder Brother, and the members brethren and members of the Family. We have seen that the Christian family is a church, set apart and called out from the world with Christ as the Head of the Church and so of the Christian family. Therefore it is incumbent upon the Christian family to have family worship. It is a privilege to talk to the Father of the family. It is a privilege to come in contact with such an elder Brother as the Lord Christ. Just as there can be no Church without genuine worship, to my way of thinking, there can be no thoroughly Christian family, which is supposed to be a church, without regular and frequent worship, other than grace at meals. If all

Brethren families would use their Bibles more than they have used them in the recent past, we would not have the problems in our beloved brotherhood which are breaking the hearts of leaders and preachers.

Family worship gave us great men of the Bible. When Abraham moved his tent he renewed his altar (Gen. 12:1-9; 13:14-18). Every tent should have its altar! Family worship has given us great men of history, too numerous to mention. Charles Wesley is a splendid example. Family worship is necessary to the future of the Brethren Church, of our nation, and of Christianity on the earth, for vision is needed and "where there is no vision, the people perish (cast off restraint, R. V.)," Prov. 29:18. Vision is knowledge of God's will. Parents are to their children God's representatives on earth and are to show their children the ways of the Lord. The family which constitutes a church will be blessed indeed. And consecrated families will make consecrated churches. Only men live in families. The brutes dwell in herds. God has given man the family instinct; and the Bible and Christian religion ever tend to strengthen, purify, and ennoble it. Many parents seem to be anxious only to feed, clothe, and help their children in this life. Are their children brutes? Are they to perish like beasts? Or have they a soul? God's eye is on our family life!! Give the old family Bible its place of honor in your home, which means give it its proper use. "Oh, we don't have time for family devotions."

*"No time for God?"*

*What fools we are to clutter up*

*Our lives with common things*

*And leave without heart's gate*

*The Lord of Life, and Life itself—*

*Our God.*

*"No time for God?"*

*As soon to say, no time*

*To eat or sleep or love or die.*

*Take time for God*

*Or you shall dwarf your soul,*

*And when the angel Death*

*Comes knocking at your door,*

*A poor misshapen thing you'll be*

*To step into eternity.*

*"No time for God?"*

*Some day you'll lay aside*

*This mortal self and make your way*

*To worlds unknown,*

*And when you meet Him face to face*

*Will He—Should He*

*Have time for you?"—Trott.*

Muncie, Indiana.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## Some Facts About Brethren Beginnings

### First of a series of Occasional Editorials Dealing Briefly with Items of Interest in Brethren History

We are not proposing to turn up any new facts for the benefit of those who are already acquainted with Brethren history. We are concerned about those who have not had the advantage of any definite instruction, or who have not access to the shelves of "canned" historical data available to our more fortunate readers. All we shall hope to do is to "uncan" some of these facts hidden away in the pantry shelves of knowledge and set them out on the table of these pages from time to time in plain sight of all who belong to the Evangelist household.

We need to become better acquainted with ourselves. A lot of us don't know who we are, where we came from, or how we got here. There are vast numbers of members, we dare say, to whom the Brethren church doesn't mean anything in particular because they have no knowledge of its beginnings and characteristics and experiences along the way. Acquaintance with these things tends to develop church sentiment and a sense of relationship and of loyalty. The church means more to us when we know whence it came and something of its growth and leadership in the past. We need not only to cultivate this acquaintance, but there is some expressed desire for it among our readers, we are glad to note.

#### Began as German Dissenters

We were Germans at the outset. For a long time we were called the "German Baptist Brethren Church," because of our German origin and language. It was during the latter part of the seventeenth century that there developed a great movement for the discovery of a more vital piety than was afforded by the coldness and formalism of the state churches. Out of this struggle the Brethren church had its birth. Multitudes of pious souls were seeking the way, but they sought it according to some man's opinion. Eight of these earnest seekers protested against every humanly devised religious program and were willing only to follow the way pointed out by Scripture, to do all that it said and no more. These eight, five men and three women, gathered themselves together on the banks of the river Eder in Schwarzenau, in the Province of Wittgenstein, and there, they were baptized by triune immersion, a thing they had not seen done before, but to which practice they were led by their study of the Scriptures. None of them having been baptized, one was chosen by lot to baptize their leader, Alexander Mack, who in turn baptized the rest. They refused all creeds but the Bible, insisted on complete faith in it and obedience to all its teachings in form and in life.

#### And as a Missionary Church

It was no mere formal obedience that these pious souls had given, but a mighty spiritual experience they had shared in and a burning spiritual fire they had caught. They were a missionary body from the start. Alexander Mack records: "And after all had come up out of the water, and had changed their garments, they were also made at the same time to rejoice with great inward joyfulness, and by grace they were deeply impressed with these significant words, 'Be ye fruitful and multiply.' After this the said eight persons were more and more powerfully strengthened in their obedience to the faith they had adopted, and were enabled to testify publicly in their meetings to the truth; and the Lord granted them special grace, so that still more became obedient to the faith, and thus, within seven years' time, namely to the year 1715, there was not only in Schwarzenau a large church, but here and there in the Palatinate, there were lovers of the truth, and especially was this the case in Marienborn, where a church was gathered; for the church in the Palatinate was persecuted and its members

then came to Marienborn." The late Dr. T. T. Myers of Juniata College, also bears witness to this fact, saying, "The Schwarzenau church was a missionary church. Its members were dedicated not to worldly pursuits, but to the cause of the Lord. When they moved they moved not to make money, but to extend the kingdom. By their holy zeal the cause spread to Marienborn. Crefeld, Epstein, into Switzerland, into Holland, and across the waters into the new world. We are safe to say that the original eight in twenty years, from 1708 to 1728, grew to one thousand. . . . Removed as we are two hundred years from the earnest, brave little Schwarzenau church, she still has relations with us. We do well if we duplicate her love, her faith, her devotion to the Holy Scriptures, and her loyalty to Christ."

#### Moves to America

It was in 1719 that the first Brethren people came to the United States, about twenty families in all at this time. Dr. E. S. Moyer in *Missions in the Church of the Brethren*, says: "In coming to America the whole church was transplanted, into new and fertile soil. As with the tree that is transplanted, so it was with this church. It took some time for it to take root and to grow. However, after four years, the ill feeling that had lingered among the members largely disappeared, and on Christmas Day, 1723, they came together at Germantown and organized themselves into a congregation, chose Peter Becker as leader and minister, baptized six people, and concluded the day with a communion service. Twenty-three members participated in this service, the first of its kind conducted by the Brethren in America." After this coming together, we find them going forth with new evangelistic fervor and their number grows.

## "Ye Shall Receive Power."

It is a promise. It points to the future, to a time of fulfillment and completion of equipment. That is what it meant to the disciples when Jesus spoke the words, and it means the same to us. It will always be so; men shall always be looking forward to the fulfillment of the promise to them, for their making ready for the task that awaits them.

Power is what men are needing, and what they will always be needing. The church will never see a time when it will not have occasion to be praying for and expecting the re-enactment of Pentecost. The Holy Spirit's energizing activity will ever be needed with new force and demonstration to prepare for new emergencies. Every period will have need of new dynamics with which to prosecute new tasks,—always, until the Lord shall come and say, It is enough.

The seeking and bestowing of power is for a purpose. It is never for display, but for a task. The promise points to a commitment. "Ye shall have power" is pregnant with the charge "ye shall be witnesses unto me." There is work that faces us today that calls for great power. We must seek it, and seek it for a definite purpose. Let us not imagine that either the need or the promise is passed. We seem to grow weary of frequent repetition. We seem easily embarrassed by importunity in prayer. And we sometimes get the notion that Pentecost is not to be repeated, or that it is to be urged only on the anniversary. We need often to have our tarryings for power. We need one now, for we are sorely in need of power, and most urgently in need. The church in many places is lagging at a time when conditions are most critical and opportunities are most challenging. There are a great many needs, but the all-encompassing need is for the coming of the Holy Spirit with a mighty and wide-spread baptism of power.



"O for the power!" exclaimed one at a lively Methodist meeting of some years ago. It is our cry for today. "O for the power!" "Power of every kind and degree," pleads another. "Carvosso's power of holy living. Wilbur Fisk's power of 'sweetness and light.' The pulpit energies of evangelists Maffit and Inskip. Benjamin Pomeroy's 'shocks from the Battery.' Seymour Coleman's lexicon of invectives, rivaling that of Wendell Phillips in dealing with error and sin. Truman Seymour's rhetoric of prayer, in the days of his prime, bringing heaven and earth together, and making prayer books a superfluity. Jesse T. Peck's gift of exhortation, worth tons and car loads of his later theologico-metaphysical style. O for revival power! A fresh descent of the Holy Ghost, a pentecostal baptism, the inspiration that gives heat to preaching, life to holy song, energy to prayer, fire to exhortation, impulse to Christian lives, motion to dead sinners, passion to divided members of Christ's body, galvanism to a slumbering world. We live in an age of dynamite. There is a spiritual dynamite as well as a material dynamite. Every entrenched wickedness needs moral dynamite. No sneaking, secret agencies are needed to administer it. Every 'proved effectual prayer,' every earnestly uttered gospel truth, every embodiment of right public opinion, every energetic effort in behalf of social, moral and political reform will be a charge of moral dynamite. The want of the church and of the world is divine dynamite, to shatter the palaces of wickedness, tunnel the mountains of corruption, undermine the strongholds of Satan and blow up the gates of hell."

## EDITORIAL REVIEW

The National Conference program has just reached our office from the hands of the executive secretary, Brother E. M. Riddle. Next week it will be published. The date of the Conference is August 27 to September 2 at Winona Lake, Indiana.

The Ohio Board of Evangelists, through the secretary, Brother Dyoll Belote, publishes the names and addresses of the various evangelists and the churches assigned to their oversight. They very kindly offer their services according to the provisions of the Ohio constitution to any church that may invite them. Make use of them when you need them.

Our readers are always eager for news from our missionaries and we are sure they will be glad to read the news letter this week from Dr. Florence N. Gribble, who reports concerning the work and workers on the African field. The workers are few and far between on the several stations and their work is consequently heavy, but they are pressing on faithfully with rejoicing.

Brother E. M. Riddle reports his splendid church at Waterloo, Iowa, having celebrated the twentieth anniversary of its present church building in February, at which time Dr. J. L. Gillin was the special speaker. Recently a Daily Vacation Bible School and a Bible Conference, the latter paralleling the former for a week, were brought to a successful conclusion. The school was conducted with characteristic Riddle efficiency and at the largely attended Bible Conference, Dean A. J. McClain was the special speaker.

Brother Arthur Carey, pastor of the Campbell church near Lake Odessa, Michigan, reports splendid progress during the first year of his first pastorate. The Sunday school has realized a good increase in attendance. He has recently had the help of Brother Norman Uphouse in an evangelistic meeting, which resulted in three confessions of faith. These two young preachers made a good team, Brother Uphouse by his stirring evangelistic preaching and Brother Carey by his leadership of music. Six have been added to the church by baptism during the year.

We are publishing this week two commencement addresses given by Ashland College graduates at the recent exercises in June,—one the "Salutatory" by Brother Frank G. Coleman, Jr., son of Rev. Frank G. Coleman, pastor at Hagerstown, Maryland, graduating with second honors, the other the "Bachelor's Oration" by Brother Raymond Hinkel, a member of the First church of Long Beach, California, and who plans to continue his studies in the theological seminary. Publication of these messages has been un-

avoidably delayed, but they are still timely, especially in view of the campaign for new students among the churches of the brotherhood. May Ashland College have many more such splendid young men to be trained for service.

It would be a mark of ingratitude if we failed to take note of the very gracious words of the Southeastern district conference toward the work the Editor has attempted to do. Many individuals have written us after the same fashion also. There are likely many differing opinions as to the type of a church paper we should have, and it is to be granted that the church has a right to have the kind of paper it wants. We are still receptive to suggestions and criticisms, but we have steadfastly been guided by one overmastering aim or principle, namely, to make a paper that is definitely biblical and distinctly Brethren.

**CORRECTION**—Last week we made a statement on information supplied us by one who was sure he knew, that Brother C. C. Grisso had taken charge of the work at Osceola, Indiana, and had located there. Now comes a letter from Brother Grisso himself correcting the statement, saying: "We are located at our home at 915 East Market Street, Warsaw, Indiana. Brother Gehman having closed his work at Osceola, I was asked to care for them until conference. Along with this work I am supplying at various places in the state. We expect to locate again in a pastorate after conference. Any church that may desire our services may find us at the above address." Thank you, Brother Grisso, for correcting us, and we gladly pass on the correction to our readers.

President E. E. Jacobs reports forty graduates at the close of the first semester of the Ashland College Summer School, and it is encouraging to note that these summer school classes develop the same sort of college loyalty that customarily characterizes the regular college classes. There must be something about the school that inspires such a spirit. We dare say the high efficiency and character of the faculty, along with the wise management, has much to do with it. That goes for the regular college year also. And this year will likely see the college at the highest point of efficiency it has yet attained because of the new members being added to the faculty. Direct your worthy, ambitious young people to Ashland for their higher education. There is no other place quite so good for Brethren young people.

We learn of the postponed dedication of the new Sunday school building of the Whittier, California, church, where Brother C. W. Mayes is pastor. The following, quoted from their church calendar, will be of interest: "When the congregation decided that because of our growing Church and Bible School, we needed more room, plans were laid for the erecting of the present very valuable addition. Brother B. D. Yarger was selected as the builder. Work was begun in December, 1933. He along with many others offered to follow the rather unique plan of erecting the building with donated labor. With the best of harmony the work has continued for the past five months with all work donated except some of the contract jobs such as lighting, plumbing, etc. It is estimated over five hundred days of labor were given to this work by about 35 different men. Some gave a few days. Others gave many. .... The present building with three floors, making room for many class rooms, will make it possible for us to have a Bible School of 600. The total floor space of the new building is about 3,600 square feet. The total cost of the building if the labor had not been donated would be about \$5,000." We congratulate Brother Mayes and his people on their achievement.

**ILLIOKOTA CAMP FOR YOUNG PEOPLE**, July 23 to 30 is the second year's undertaking for this district, and very excellent opportunities and facilities are provided for a nominal sum. There surely ought not to be any difficulty in getting the required number to attend—a whole week of recreation, instruction and fellowship, with meals and lodging for \$6.50! We are glad to join Brother Riddle, on whose shoulders the burden of the responsibility of making arrangements for this camp have fallen, in urging pastors and parents of the churches of this district to encourage young people to attend and to do what they can to help make it a success.

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# RUSSIA in the Light of Prophecy

Fourth and Last of a  
Series of Studies on  
Russia.

By Charles H. Ashman

In the three previous studies, we have discussed the industrial, economic, social, moral, political, and religious conditions existing in Russia. In this study we confine our search to the Scriptures. This is a Bible Study. We view Russia in the light of Prophecy. In this light, we behold the finalities of Gentile Dominion. Russia becomes related to other kingdoms in the final arrangements of the nations. We shall introduce these related subjects only when necessary, limiting ourself to Russia primarily.

Prophecy foretells the formation of a great Northeastern Empire in the end-time. That is, northeast from Palestine which is the prophetic center of the earth. The final destinies of the nations are inseparably linked with Palestine and the Jew. There are several striking Scriptures which indicate the existence of this Northeastern Empire at the appearing of our Lord to set up his Kingdom.

Daniel 11:36-45 evidently foretells this Empire. Three Kings are in view in this passage, the Anti-Christ, the King of the South, and the King of the North. The Anti-Christ is the Head of the Revived Roman Empire, the Confederated Ten-kingdom. The King of the South will rule in the region of northern Africa, which may be under the directorship of Great Britain. The King of the North will come from north of the original land grant to Abraham. The things foretold in this passage are designated as "at the time of the end." There are two interpretations of this passage. Some claim that the striking campaign pictured is that of the Anti-Christ with the King of the North and the King of the South as side issues. But, others maintain that the King of the North is principally in view. We accept this interpretation. The King of the North and the King of the South will push at the Anti-Christ. The King of the North especially comes against him as a "whirlwind." He shall enter into the "glorious land" (Palestine), the Anti-Christ being in covenant relationship there with the Jew. Then, he shall extend his conquest into the kingdom of the King of the South. While there "tidings of a startling nature" from Palestine shall reach him. Doubtless this refers to the gathering of the armies of the Anti-Christ at Jerusalem. The King of the North shall then return with great fury. He shall "plant his tabernacles of his palace between the seas (Mediterranean and Dead) in the glorious mountain (around Jerusalem). But, the Prince of Peace shall destroy him. He "shall come to his end and none shall help." We believe that this King of the North refers to a Great Northeastern Empire, doubtless a coalition of nations under Russia.

Ezekiel 38 and 39 forms the striking prophecy concerning Russia. This is a prophecy against "Gog in the Land of Magog". It refers to the "Chief Prince of Meshech and Tubal". The time is designated as when "God's people, Israel dwelleth safely." Verses 14 to 18 picture the invasion of Palestine by this King of the North. Read these verses right here direct from the Bible. Now, the very names of the three sons of Japheth found in Gen. 10:2 are retained in Russian names. In the days of the settlement of the nations, these three sons of Japheth moved in the direction of Russia. Magog, Tubal, and

Meshech were the names of these three sons. The Russian names of Gog, Moscow, and Tobolsk are relics of these three names. Gomer was the name of another son, the descendants of whom doubtless settled in the region now occupied by Germany. Scofield says, "Broadly speaking, Russia is the modern land of Magog, Tubal, and Meshech." This passage foretells the judgment God shall visit upon this Northern Empire. God says, "My fury shall come up in my face." Verses 19-23 should be read right here. In the 39th chapter of Ezekiel, a vivid description of the defeat of Russia's army is given. God has declared that he will turn Russia back and cause her hordes to fall upon the Mountains of Israel. The birds and beasts shall devour the carcasses. Gog shall find a "place of graves in Israel which will be called the Valley of Hamon-Gog." It shall be seven months before all the bones of the dead shall be buried. Graphic is the picture of the overthrow of this great Northern Power when the Prince of Peace comes and finds his armies in the "glorious land". Brother Bauman has designated this as the time when "Judah's Lion shall meet Russia's Bear".

There is another line of Prophecy under the title of "The Assyrian", which must form a separate study because of lack of space. This clearly refers to the Northern Empire also. Now, are there indications that these prophecies are being fulfilled? Are there signs indicating the formation of this great Northern Empire? Yes,—there is rapidly being developed what is already known as "The Empire of the Rising Sun". Russia is seeking to spread to the Pacific. By "peaceful penetration" through her "communistic propaganda" she has brought Inner and Outer Mongolia under her domination. This forms a region as large as Europe. It is now practically under Soviet control. Russia is rapidly sovietizing China. Japan and Russia sooner or later will clash in a terrific struggle, for Russia intends to get to the Pacific. Russia also intends to reach the Mediterranean. Ezekiel's prophecy of a mighty horde from the north, terrible warriors swarming down into Palestine will yet meet fulfillment. Russia's war preparations are on a gigantic scale. She has an active army of 999,000 with reserves to bring it up to 5,000,000 immediately. She has rifle clubs, both of women and children. Her total man power ready for war at a moment's notice is 21 millions. She has 4,000,000 available horses for her cavalry and is keeping a careful record of 29,000,000 more horses in her kingdom. Now, in these days of airplanes and gases, other nations are discarding horses, but Russia expects to use them. Yes, and in Ezekiel's prophecy, Russia is pictured as a mighty army on horses. Russia plans to gather and federate other nations with her. Nations to the East and "Gomer, Germany" are in mind. Will Germany unite with Russia? We think so. She has already rejected genuine Christianity and adopted paganism as a substitute. She is paving the way for an alliance with Gog from the land of Magog. Recently there appeared Russia's Four-Horsemen Postage Stamp. It was issued in commemoration of the tenth anniversary of the red army's calvary. Four horseback riders appear on the stamp. A flag carried by the leading

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# Our New Social Outlook

## "BACHELOR'S ORATION"

By Raymond Hinkel

Delivered at Commencement  
Exercises of Ashland College,  
June 7, 1934.

President Jacobs, fellow classmates, and friends. Today as this class embarks for its maiden voyage in the waters of life, a voyage into new waters, or better into new fields and opportunities for service, we feel that there is something around us, some force we might say, which is going to compel us to work harder than any generation prior to us before we will be able to find our place in the sun. Always before this we have had speakers tell us that our places were made, that there were positions open to us. We have heard the orators and the commencement speakers of the past tell us in glowing language, well bolstered up with statistics, that since we had received so much education, we would receive in proportion a greater increase in monetary remuneration. We members of this class cannot but believe that the members of the past generations did immeasurable wrong with their individualistic and capitalistic teachings. We have seen the results of an age of individualistic specialization and advancement both intellectually and monetarily. We have seen the results of the greed for money and control of vast resources. We have seen the downfall of Kruger and Toll, the Insulls, the Van Sweringen's and others. We have also seen the growing feeling of group consciousness which now seems to be slowly but surely coming to the foreground.

Today as we leave the portals of Ashland College, we are able to look back through the some sixteen years of academic work through which most of us have passed in the search of intellectual enlightenment. We see but dimly those first few years and it seems but a dream that we were forced to work so hard to get those lessons which were then our task. We come down to our high school days and we are now able to see the inadequacies of the work which we did there. As we gaze backwards into our recently completed college work we can see there, too, places where we could have done better, places where we could have assimilated more of the knowledge so faithfully given out by our professors. We can see our mistakes and our failures; we can see the places where we might have made better usage of our opportunities. Now as we look back over the mistakes of the past, we are resolved to move forward in the future, using the tools with which we have been equipped, to make the world a better place in which to live and work. We must not and cannot hope to make it perfect but we should do much in the way of smoothing out some of the rougher places.

As we look back into our work in the various classes we now see things which we can use; things which we can and should make an integral part of our life. Today the thinkers are telling us that we need this remedy and that remedy to cure our numerous social ills; some of these remedies have been tried in part, while others are just arm-chair philosophy and would probably fail if they were tried. Still something must be done soon, and I suppose that we can truthfully say that things are being done now, but still we must not forget that we, the graduates of today, are going forth to do our share in helping to fix up a sick and despairing world. Our efforts may be feeble and ineffectual at first, for we are as yet inexperienced in the deeper ways of life, but they must succeed

in the end if we are to ever hope for anything better. We have studied in history how that each generation as it came of age went out to work for the advancement of the nation, and we also learned that as long as advancement was the aim of the people—especially the cultured groups—that the nations flourished, but when the day arrived that the people as a whole, along with the educated groups, sat by in smug complacency, then the nations of the past fell, for ambition was dead. Today we are not filled with the wisdom of long experience, but rather are fired with ambition, and I believe that we all must agree that experience can only come as the result of ambition.

Today we leave this institution and as we look out on the world and life ahead of us we see many things which must and will be done. We see the rapid advancements which are being made on all sides of us. We see science advancing; we see our understanding of the past being deepened; more and more the equalization of race and national pride, as well as class consciousness can be observed. We know of the rapid strides which are being made in education, psychology, medicine, sociology, and the other branches of learning too numerous to mention. But we must deplore the tendency on the part of many modern philosophic thinkers to de-emphasize religion. When I refer to religion I do not refer to the sham and externals of the past which passed in the name of religion, but rather to the tendency on the part of some to minimize some of the teachings of the Great Teacher. We have been fortunate to have been permitted to attend a small Christian college which is clinging to the great ideals of Christ. We who are graduating from here leave with a well rounded education, for our spiritual life has not been ignored. We look forward to the bringing of the ideals of Christ into our society as far as is humanly possible. We can see the necessity of having a more serious outlook upon life, and we, the members of this class, know that we can help the more unfortunate than ourselves to get a sane and unbiased outlook upon their surroundings.

As we go out into the highways and the byways of life we see on every side of us the attempts of man to settle his difficulties. We look across the sea to Europe and see there Socialism, Communism, Dictatorships and the like, all vain attempts of man to settle his difficulties in the social realms through drastic actions. We see too in our own great land the attempts to right the social ills in the N. R. A. and the other great acts which have been recently enacted in the hope of eliminating some of the abnormal conditions which are everywhere prevalent. Countless attempts have been made to overcome the difficulties with which we are confronted. Countless more attempts of the same nature will of necessity be made in the future; and we, the members of this class, will be among those who are the leaders of the various enterprises to be undertaken.

Our outlook has changed; the world has changed and the members of this class are members of this changed situation. The eyes of our fellow men will be upon us as

(Continued on page 8)



SALUTATORY ADDRESS—COMMENCEMENT 1934

# THE SMALL DENOMINATIONAL COLLEGE

By Frank G. Coleman, Jr.

Friends of Ashland College: We welcome you today to the campus of an institution devoted to the cause of Christian education. We greet you today as men and women about to leave these halls to enter into lives of service in the various fields of endeavor. Your presence here signifies your approval not only of our preparation for service to society but also of our choice of this small Christian college as the institution in which we should be introduced to learning. We salute you today as men and women founded well in the faith, trained well for lives of service and achievement, imbued with the Christian ideals. May you have occasion to rejoice with us.

It has not been easy for this small denominational college to give us the preparation that our civilization demands. The dark cloud of financial distress has cast its gloom over this as it has over other church supported institutions. Income has been reduced. Expenditures for salaries and equipment have necessarily been curtailed. The way has been hard. Yet this church college has not lost its vision. In no wise has the quality of its instruction been diminished. Not one seeker after knowledge has been turned away. But stubbornly staying at the task the obstacles have been thus far surmounted and the work has gone on. It MUST go on.

We dare not permit the Christian college long to languish in distress. It is the very bone and sinew of our educational system. Here are trained the great majority of tomorrow's leaders. Who is there to discount the worth of men and women steadfast in their belief in God? Who will decry the value of men and women, whose education has as its background the Christian faith in all its purity? We must not lose the influence of such lives.

From the halls of the Christian college go men and women with ideals. These do not have as their aim in life the gaining of selfish ends or personal aggrandizement; but rather a complete devotion to the satisfaction of the needs of society. These are men and women who ever dare to stand on the side of right. These are men and women who have been taught not how to make a living but how to live. Their contact with the best in culture, the inspiration of the godly lives of Christian teachers, the power of their Christian faith, have given meaning and direction to their lives.

These are the men and women who will instruct future generations. They will lead them into the paths that time and experience have proved to be best. If our children are to be Christian and not pagan they must have Christian and not pagan instructors. Only the Christian college can send forth Christian teachers. If we would have our future citizens endowed with an appreciation of the finest in moral ideals their instructors must have moral ideals. Only those colleges which hold up the best in morals can send forth such instructors. If we would have posterity continue in the spiritual uplift of humanity posterity must have spiritual instructors. Only the spiritual college can send forth spiritual teachers. We MUST have men and women like these.

The best of preparation is to be secured in the small Christian college. In what does the value of an institution of higher education reside? Is it in buildings? They

are but shelters. Is it in revenues? Unwisely spent they are valueless. Is it in lavish equipment? It is cold and lifeless and cannot speak. No, the value of a college lies in the men who there lead youth into the paths of truth. Where are there men more scholarly than the Christian professors of our denominational colleges? These are men with the knowledge of the ages under their command. Knowing that "fear of the Lord is the beginning of wisdom; and the knowledge of the holy is understanding," they seek that communion with the Eternal which is the well-spring of knowledge and power. Harmonizing the wisdom of man with the precepts of their faith they point the way to lives of richness and fulness.

Only in the small colleges, and those are the denominational schools, can that personal instruction so necessary to the forming of a well-rounded individuality be obtained. The great universities, those knowledge factories that go in for mass production of graduates, must herd their students into the classroom in droves and there expose them to the prejudices of unrestrained instructors. In the small college with its limited enrollment the problems of the individual are solved separately. His peculiar twists of temperament are recognized and dealt with. He leaves the small college with a preparation that has been shaped for him; he has not been shaped to fit the mold. The Procrustean bed has no counterpart in the small denominational college.

Are we to continue to give to the world men and women with the best of preparation? Are we to continue to bring youth under the benign influence of pious men? Are we to continue to give to those who seek knowledge a personalized, individualized introduction to learning? We MUST.

The way ahead is dark for the small denominational college. In the face of ever-diminishing income it must carry on. There are no state or federal funds to aid it. It must rely upon the good graces of its friends. The advances made in the past can not for long be saved unless we rally to its support. If the church college is to continue to be the bulwark against ignorance and error we must keep it alive. If the church college is to continue to lead the advance of our civilization WE must give it every aid.

Beloved teachers, the testimony of your godly lives must continue, your sympathetic understanding of the problems of youth must not be lessened, the purity of your scholarly instruction must never be diluted, if the church college is to function in the future as it has in the past. Classmates, our lives must be lives of service and achievement, we must devote ourselves to the advancement of knowledge, we must be content with nothing less than progress, if we are to stand as proof of the worth of the small church school. Friends, your friendship must not be laggard, the material assistance which you alone can give must not be stinted, your support must never lessen, but must be increased if the Christian college is to continue to be the means of introducing your children and ours to all that is true and good and beautiful.

And now to the activities of this hour we bid you welcome. May you feel only joy at whatever we may have



accomplished. May you know complete satisfaction in the thought that you, through the support that you have given to this college, have been largely responsible for our being before you today in this place.

Ashland, Ohio.

## Our New Social Outlook

*(Continued from page 6)*

we go out to make our way. Men will look to see our reaction to conditions which are surrounding us. We will be expected to take the initiative, for others will assume that we have been trained to meet the obligations which will face us. We will go forth and take the initiative and work toward the upbringing and uplifting of mankind as far as is humanly possible, but at the same time we know that we can never reach a perfect situation until we are led by the Perfect Leader.

Long Beach, California.

## Russia in the Light of Prophecy

*(Continued from page 5)*

horseman is blood red—the flag of Russia's red army, the emblem of world communism. Whoever designed this stamp was doubtless totally ignorant of the sixth chapter of Revelation, yet there is a striking similarity between the stamp and the prophecy. Russia's Communist Czar, Stalin, recently had a friendly conference with Turkey's Head. It was seemingly of no consequence, but will Russia enter Palestine by way of Turkey? Cordial relations also exist between Russia and Italy. Italy is furnishing Russia with airplanes. Russia is building highways for her ever increasing troops. An escaped Russian engineer writes: "I was forced by threat of death to undertake the responsibility of planning and executing engineer works required by the Soviets. My knowledge of the secret plans for the conquest of the world by Communism began in 1921. I have surveyed roads and railroad routes which are planned to be the lines of invasion when Russia is ready to strike. I have helped to build great highways across the Gobi Desert over which munitions have poured into China. I have worked on the road which leads almost to the border of Afghanistan. This will be the route through Khybar into India. I know other roads which will carry red armies into Armenia, Stria, and Arabia, when the Soviet is ready to strike for the Suez. I know of a network of roads and rail lines which will pour a dozen armies into Poland. I have seen vast munition factories, where cannon, machine guns, and ammunition are being piled up for world conquest." Now, if one can imagine Russia man-power trained and armed by Germany, one can easily conceive of the power of this Northern Empire. There is being formed the Empire for the Kingdom of the King of the North.

Russia is against God and God is against Russia. Russia is defying God. Other nations have DENIED, but Russia is DEFYING. Her decree is, "Our next move will be to climb into heaven and drag God from his throne." 1937 is the dead line set by Russia for God. After that he must vacate her domains, not leaving even his Name behind. Surely the time draweth close when God's patience shall give way to his wrath! God's fury will soon leap into his face against this blasphemous nation. But, Blessed be his name, ere that day of judgment arrives, The Bridegroom shall snatch his Bride away from these scenes of horror into the immediate presence of the Father. "Even so come, Lord Jesus."

Johnstown, Pennsylvania.

Seemingly small things often have large consequences. A foolish slip of speech, an empty laugh, an ungainly position, an unkind or irrelevant remark, an unpleasant mannerism, or an undignified habit, may unconsciously lower you in the estimation of others. Life is made up largely of trifles. To win and retain the esteem of your fellow men you must be discriminating in your thoughts and actions. Culture demands constant alertness. Be on strict guard against undesirable habits which would injure you in the eyes of other men. If you now have any such habits, take radical and prompt means to correct them. Begin by making a written list today of the things you wish to eradicate from your personal character.—Grenville Kleiser.

## EDITORIAL REVIEW

*(Continued from page 4)*

We consider these camp activities being fostered by the several districts as among the most far-sighted efforts being put forth by our leaders for the training of the future leadership. Starting with the splendid camp at Shipshewana on a Brethren-owned site, the idea has grown in popularity, as the possibilities have been more and more widely understood, until practically every district of the brotherhood either has a young people's camp of its own or is planning for one. In addition to Shipshewana, the Buckeye and the Juniata camps have been held. There were sixty-eight enrolled at the recent Buckeye camp, according to Brother Whitted's report this week. Southeastern district has a committee at work on plans for one. Brother W. R. Deeter wrote us recently that he was on his way to a young people's camp in Kansas where he was to serve as an instructor, though we were not informed whether it is to be a distinctly Brethren undertaking, or a union effort. From a church calendar of one of the Southern California churches we got the impression that a camp of brief duration was conducted in that district last year. We shall be glad to learn if we are correct in our understanding, and also if there is to be such a camp again this year. We commend our leaders in this effort and trust that in every case it may be wisely planned and faithfully executed.

## SIGNIFICANT NEWS AND VIEWS

### THE TOLERANCE OF ROME

"Strong efforts are being made in Canada to secure the passing of a bill through the various Provincial legislatures making it possible to bring suit against persons responsible for the publication of what is called libellous material against a race or religion. Quebec and Manitoba at present have such an Act. As to its source, no one need be in doubt. It is sponsored almost entirely by the Roman Catholic Church. As to its effect, one must look at what has happened recently in Quebec, and is happening there today. At the present moment, in Montreal, an educated, cultured man who at one time stood high in scholarship in the Roman Catholic Church, and who has been honored by the Government of France, is awaiting trial on June 11 for blasphemous libel under this very Act. The Rev. Victor Rahard, the former Romanist referred to, is Anglican pastor of the Church of the Redeemer. He was arrested, subjected to the indignity of being stripped naked, finger-printed, insulted, and all for the heinous crime of warning people against the errors of Rome, as these are set forth in the language of the Anglican Prayer Book. The "blasphemous libel" he has committed consisted in printing outside of his church what the Prayer Book declares. He has taught that as other churches have erred, "so also the Church of Rome hath erred, not only in their living and manner of ceremonies, but also in matters of Faith" (Art. XIX). Here are other articles of the Anglican Church that become blasphemous according to this Romish law that the Church would impose upon the people of Canada. Article XXII states, "The Romish doctrine concerning Purgatory, Pardons, Worshipping and Adoration as well of Images as of Reliques, and also invocation of Saints is a fond thing vainly invented, and grounded upon no warrant of Scripture, but rather repugnant to the Word of God". Transubstantiation, the



Prayer Book states, "cannot be proved by Holy Writ; but is repugnant to the plain words of Scripture ... and hath given occasion to many superstitions". The Mass is called a "blasphemous fable and dangerous deceit".

It was for the publication of such statements as these that this Anglican rector was arrested. The people of this Dominion ought to know what such a law as this means, and not be deceived by the sentimental drivel issued from some quarter in the United States that rings the changes on the words of "Tolerance" and "Brotherhood". As Protestants we believe there are many things in Romanism even as the Prayer Book says—"repugnant to God". We do not intend to surrender this right so dearly bought to cry out against them. Rome, we well know, would stifle all protest and opposition if she could. This she never will as long as we are able to lift up voice or pen. We believe that out of this Rahard case God will get glory to himself. We bespeak for this servant of God the prayers of our readers. "It is not my case," he says, "it is the case of Protestantism versus Romanism; it is more than that; it is a test of the right of the citizen to liberty of conscience."—The Evangelical Christian.

### THE ETHICS OF THE PRESS

Morality based on Religion is likely to be an arousing matter these days. If the agencies of public thinking are wise, more than the movie industry will take heed to their policies. So far the secular press has escaped radical hostility, although the news pages of many journals are in close partnership with the movies in the stories they play up. The most prolific sources of copy for the average metropolitan journal are the courts, the hospitals and the morgues. One reason for this is the ease with which columns of "news" can be obtained with a minimum of expense and of literary idealism. By dealing with crimes and chicanery, the press resorts to the same tactics that unreliable business firms employ when they place cheapness and poor quality in the same classification. Such policies are endured with a degree of patience at all times, but when carried too far they evoke the kind of correction that Cromwell and Puritanism applied to England. A more modern illustration could be cited from Central Europe.

Let the press take notice of the kind of action now aimed at the film industry. The country will not always be content with a policy that makes murders, divorces, gangsters and lust the leading features of each day's issues. Few if any of them deserve first page space. Decency can become violent if too greatly insulted.—The Lutheran.

### THE FLEET IS REVIEWED

The fleet is anchored in the Hudson, and New York goes mad with pride and joy. It is worth two and one-half billions of dollars, we are told. It is a shiny, spick-and-span fleet with lots of guns. There are the new airplane carriers. Some thousands of enlisted men are milling around New York streets, and barber shops and bars carry their signs, "Welcome to the Navy." Everyone is visiting the fleet these days to gloat over the polished decks and the glistening steel of useful guns. The President has been there, and he has shown his joy in the sight. The President likes boats. His home and his office are filled with pictures of boats, models of boats. Boats are beautiful things—canoes, skiffs, sloops, yachts, schooners, the giant liners of the sea. But we confess that our appreciation of beauty is stopped by battleships. It is hard to look at them without remembering the purpose for which they were contrived. Those guns always point somewhere. They are always ready to use. When they are not in use, they are used to strike terror or envy into neighbors' hearts. Still we have our navy and unless fate and common decency intervene, we will have more navy. Reviews of that navy will continue. But our review of it today leads us to but one conclusion; this polished thing of steel and brass is a huge, swaggering symbol of the dismal failure of our proud civilization. Riding the waters of the Hudson, it cries out to America, "You have failed." And when night falls, and the many searchlights play upon the New York skyline, they carry but one question, "When will you end the whole tragic idiocy under which nations feel obliged to build such monstrous denials of humanity's hopes?"—Advance.

## OUR BIBLE STUDY DEPARTMENT

### The Wonders of Pentecost

By G. W. Rensch, D.D.

The reputed seven wonders of the world makes us think of other wonders. The spiritual realm has its wonders. The outstanding feasts of the Bible are wonderful within themselves, but what they portray in the great program of God makes these feasts of untold significance. God arranged three great annual feasts in the Jewish religion at which all the male population of the nation were expected to appear at Jerusalem. The Passover, Pentecost, and Tabernacles were each a part of the Jewish religion but no one has ever fathomed the prophetic teachings of these feasts. The shadow in the background of each is the Lord of Glory. And he was humiliated at one—the Passover—and vindicated at the other—Pentecost.

The wonders of Pentecost of which I desired to call attention are not the regular events of the day, but the unusual events which are yet exerting a great influence on the whole world. These wonders were due to a new dispensation being ushered in, the dispensation of the Holy Spirit. We have witnessed many an ecclesiastical change, but not a change of dispensations. And it is almost startling to think that we may see this dispensation of the Holy Spirit close. "And take heed to yourselves, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, so that day come upon you unawares" (Luke 21:24).

Pentecost means fifty. Counting the Passover day as one, it was fifty days from that feast. It was also known as the "feast of weeks", being seven from the Passover. Many church people make much of Pentecost. If it is the birthday of the Christian church as most scholars teach, then why should not MORE be made of it? At least the death, burial, and resurrection of Christ as central truths in the gospel was preached for the first time on that day. See 1 Corinthians 15. No full gospel was ever proclaimed before Peter's great sermon on Pentecost. "For without the shedding of blood there is no remission" (Heb. 9:22). In the unusual events of the day let us see the following wonders:

- (1) The wonder of the Holy Spirit.
- (2) The wonder of God's chosen men.
- (3) The wonder of the proclaimed message.
- (4) The wonder of the terms of pardon announced.
- (5) The wonder of the conversions wrought.

The wonder of the Spirit's coming and his presence is carefully narrated by Luke in Acts 2. In fact this one wonder is about all the average reader sees. He has read so much into the narrative which is not there, and left so much out of it for which the Lord himself paved the way, that it has been robbed of its simplicity and beauty. It has been ten days since the apostles saw their Master ascend into heaven. According to his instructions, they had been waiting for the coming of the Comforter whom the Master had assured them would come to them. "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever; Even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you" (John 14:16, 17). Now, the apostle connects the prophecy of Joel with the words of our Lord and declares that "this is that". Wonders? Yes; "There came a sound from heaven". I have heard speakers talk of a "rushing mighty wind", but the careful readers say there was no wind. There was a "sound", but the weather was probably calm. Then, the noise filled all the house. The appearance of "cloven tongues like as of fire, and it sat upon each of them". "How hear we every man in our own tongue"? "Such a miracle had never before been witnessed, and the author exhausts his vocabulary in the attempt to describe its effect on the hearers", says a great Bible scholar. "They were confounded," "they were amazed," "they marveled," "they were perplexed," and they said to one another, "What meaneth this?" Oh, such a wonder! But new life was coming into the new body, the church—yes, his church. New Paris, Indiana.



<b>W. I. DUKER,</b> President Goshen, Indiana  <b>E. L. MILLER</b> Vice-President Maurertown, Virginia	<b>NATIONAL SUNDAY SCHOOL ASS'N.</b> MAGAZINE SECTION <b>M. A. STUCKEY, EDITOR,</b> ASHLAND, OHIO	<b>N. V. LEATHERMAN,</b> General Secretary Berlin, Pennsylvania  <b>K. M. MONROE,</b> Treasurer Ashland, Ohio
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## What Some of the World's Great Men and Women Say About the Sunday School

### Commend all Efforts

The Sabbath School, therefore, is at the very root of the religious life, with all its benefits to the individual and the Nation, and for this reason I cordially commend all efforts to enlarge its field of usefulness.—Herbert Hoover, President of the United States.

### Soundest Staying Influence

The modern Sunday school is the most potent factor in giving children the right start in life. It is the soundest staying influence upon youth at a time when temptation has its greatest pull. It is the actuating power of middle age which holds the Christian steady and furnishes him an opportunity to serve. It is the supreme joy of old age in that dividends are collected each week in a life well spent.—J. L. Kraft, President Kraft Cheese Co.

### Potential Influence Instilling Integrity

Real success, whether material or spiritual, depends, in the last analysis, upon the character, integrity and idealism of the individual. These provide a foundation without which there is no lasting, worth-while accomplishment. They are necessary not merely for public respect and confidence, but for self-respect and satisfaction. In shaping and maintaining the character of our boys and girls—and our grown-ups as well—and in instilling integrity and high ideals of life, the Sunday school must be recognized as a most potent influence.—A. Atwater Kent, Mfg. inventor.

### No Better Place!

The country Sunday school! What memories it evokes! In the peace and beauty of the countryside, the Sunday school should flourish best. For God's bounty and beauty are all about the country Sunday school. I should like to see the country Sunday schools multiply and grow, for there is no better place in all the world for communion with the Almighty than in the country Sunday school.—Frank O. Lowmen, Ex-Governor of Illinois.

### Salvation Means Brotherhood

The usefulness of the church school will be immense if one thing happens—if it is taught by teachers who know what the gospel of Jesus really means. For this signifies the social salvation of the race, as we are clearly taught in "The Sermon on the Mount."

However it was in the long centuries of the past, the only available for this new age of men and machines is social salvation. This salvation would mean Brotherhood, would mean Industrial Democracy at the bottom. It would mean a complete unity in Christ, with the Golden Rule as the working principle.

This sort of instruction would prepare men and women for a fraternal life on

earth, and a fraternal life in the heaven beyond the earth.—Edwin Markham, Poet.

### Strengthening Moral Forces

My personal interest in the Sunday school has many roots which go deep into the life of my family.

My husband's grandfather, the Reverend John Owen of England, was one of the originators of the Sunday school idea, on whose pioneer work the entire institution was built.

My father's lifelong interest in the Sunday school culminated in his Bible class in Royal Palm Park, Miami, Florida, attended every Sunday by an audience of several thousand people.

My personal service in the Sunday school began with the teaching of the Primary class in my girlhood. I was superintendent of that department at the age of sixteen, and ever since that time have felt a close personal interest in the service rendered by the Sunday school to the upbuilding of the church and the strengthening of the moral forces of the community.—Ruth Bryan Owen, U. S. House of Representatives from Florida.

### All I am I Owe to—

All I am today I owe to my religious training as a boy. Of course much of this came from my parents, but a good deal of it came through the Sunday schools which I attended.—James Cash Penny, Founder and Chairman of the Board of the J. C. Penny Co.

### World Progress Depends on It

My own spiritual awakening came as a result of attendance at Sunday school. That awakening furnished a tremendous stimulus to my life. It fired my ambition to seek a high school and a college education. It determined my life purpose; the welfare of boys and young men. My athletic success at Yale led me to shape that service through athletic channels. The progress of the United States and the world depends on the Sunday School.—A. A. Stagg, Dir. Phys. Cult. and Athletics, U. of Chicago.

### No one Can Fail to Pay Tribute

I feel that no one who knows the value of religious training and education can fail to pay tribute to the Sunday school. It is the link between the home and the church, and one feels safe in hazarding that only so long as the Sunday school continues to function and feed the church, will spiritual progress keep pace with our material growth.—Wm. Seaver Woods, Editor Literary Digest.

### Important to Continue

The American Sunday school has played an important part in the development of American citizenship. In a simpler day, when the school and the church were the two principal forces bringing the community together, there was less competition

for the Sunday school than there is today. It seems to me vitally important to continue various forms of religious instruction for youth. It is in this field that the Sunday school has such a long and successful history.—Ray Lyman Wilbur, Secretary of the Interior.

### Best Preparation for Peace

The Commandments form our ideal of conduct. The aspirations of Christendom rise out of the Golden Rule. In that is the goal for which men aspire.

In America, the study of the Ten Commandments and the Golden Rule may not be pursued in our public schools. The Sunday school supplies the need which the public school denies. The child who does not go to Sunday school, who has no knowledge of the source out of which our civilization sprung, who is ignorant of the vast literature called the Bible which climaxes in the Ten Commandments and the Golden Rule is not ready to do his part in our American democracy. He starts handicapped, a failure predestined. The Sunday school is the best preparation for peace and stability that the world can make.—William Allen White, Editor, the Emporia Gazette.

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

### ELIJAH HEARS GOD'S VOICE

(Lesson for July 22, 1934)

Lesson Text: 1 Kings 19:9-18. Golden Text: 1 Samuel 3:9

### MONDAY

**Elijah Hears God's Voice.** 1 Kings 19:9-18. In this week's meditations, we consider how six outstanding men heard God's voice. Today, the now-fearless now-fearful Prophet Elijah is our subject. Do not get the impression that he heard God's voice only when he was "down in the dumps". His was a life of singular "doing according to the word of the Lord". God does not approve of his prophets commiserating themselves and sulking in caves! His command was "What doest thou here? Go forth and stand on the mount!" Evidently, the prophet needed to learn that God does not speak through his servants always and only to kings and convocations. For "He was not in the wind. . . earthquake . . . fire, but after the fire a still small voice!" Would to God that we could hear his voice in the seemingly insignificant things of life as well as in the catastrophes, revolutions, and depressions!

### TUESDAY

**Noah Hears God's Voice.** Gen. 6:13-22. What a tribute to the ancient patriarch: "Thus did Noah according to all that God commanded him, so did he!" Even though righteous Noah lived in an age when men were giants, men of renown, yet he too stood alone in his witness to the true faith. Withal, he must have been an object of ridicule—building a ship of such proportions far removed from the sea. And Noah must have been a man of indomitable faith to preach, as some one has pointed out, for one hundred and twenty years without a single convert! But, because he heard and



heeded the voice of God, the writer to the Hebrews (11:7) said of him: "He condemned the world and became heir of the righteousness which is by faith!" It paid him to heed God—not man!

### WEDNESDAY

**Abram Hears God's Voice.** Gen. 12:1-9. Probably not more than two years after Noah's death (according to C. E. Putnam's "Did Moses Know?") was born in the same general location, one who was to become the father of the faithful—Abram. In powerful and opulent Ur of the Chaldees, he heard God's voice: "Get thee out . . ." and "So Abram departed . . ." Although neither Noah nor Abram always heeded God's voice, the fact that they did on these momentous occasions changed the course of the history of mankind. Abram "went out, not knowing", but he heard, believed, and obeyed—that was the important thing. It is significant that these three worthies, Elijah, Noah and Abram stood practically alone in the midst of godless civilizations. Let us, in a day not unlike their own, hear, obey, and condemn the world!

### THURSDAY

**Samuel Hears God's Voice.** 1 Sam. 3:1-14. Here is a case where not the constituted priest and oracle of God, Eli, heard God's voice, but the lad Samuel, who had been dedicated by his mother to the Lord's work. While the boy was doing his appointed tasks in the sanctuary of the Lord at Shiloh, God called to him. Of Samuel, God's record has not one adverse word. He became judge, prophet, priest, seer, scribe, anointer of kings and dean of the schools of the prophets. What an exemplary life he must have lived during a period of transition, of political, social, and religious revolution. More than once he saved the day for God's people and for God's cause. His slogan may have been: "To obey is better than sacrifice, and to hearken than the fat of rams!" (1 Sam. 15:22).

### FRIDAY

**Saul Hears God's Voice.** Acts 9:1-9. What a varied array of folk God has called—and under how vastly dissimilar circumstances! Saul of Tarsus, gifted, scholarly, popular, zealous, powerful and sincere, is called by the ascended Lord while he is going exactly contrary to God's will. The inherent nobility of the rabbi of Tarsus and of Jerusalem, is shown in the fact that he "was not disobedient to the heavenly vision"! How prone are many of us less gifted hearers to ignore the "Voice" or to be content with half-hearted obedience. Because of this, our testimony is vitiated, and we are robbing ourselves of victory and peace now, and the glory that could be ours hereafter. Not "What will I?" but, "What wilt Thou, Lord!" Saul's life was the evidence that God's call had been real—no mere ecstasy!

### SATURDAY

**John Hears God's Voice.** Rev. 1:10-20. Exiled on lonely Patmos, "for the word of God and the testimony of Jesus Christ", John, who once leaned on Jesus' bosom, and had lived his long and beautiful life in constant fellowship with him, heard Jesus' voice "as the sound of many waters". To this consistent hearer of God's voice, it was given to relay to all the saints throughout the Church age the premiere of the pageant of the Church through her history and of

the consummation. These six examples of men hearing God's voice, suggest several conclusions: 1. To those who heed God's voice most readily, he speaks the grander message. 2. He selects men of intrinsic worth to be his messengers—no mere yes-men, or marionettes, in this hall of fame. 3. "He that is of God heareth God's words!" (John 8:47).

### SUNDAY

**Confidence in God.** Ps. 57:1-11. To this galaxy of "hearers" add the name of the Psalmist. In the bedlam of voices one is expected to listen to today, how serene is

the soul whose ears are attuned to the heaven of heavens, and whose sensitive heart can pick up the accents of the voice of him Who speaketh from the Throne! Confidence is not a product of mere momentary contact, but the result of periods of testings. Out of his experiences, the writer of this Psalm cried: "My heart is fixed, O God, my heart is fixed!" Let us repose our souls where he counsels: "My soul trusteth in Thee, yea, in the shadow of Thy wings will I make my refuge, until these calamities be overpast. I will cry unto the Lord most high, unto the God that performeth all things for me!" Praise the Lord for "The Rock of Ages"!

<b>E. M. RIDDLE,</b> President Waterloo, Iowa  <b>F. C. VANATOR,</b> Associate Peru, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b>  <b>C. D. WHITMER, Editor,</b> South Bend, Ind.  <b>B</b> RETHREN <b>C</b> HRISTIAN <b>E</b> NDEAVOR BRINGING <b>H</b> URCH <b>X</b> TENSION BY <b>U</b> NSHUNTERED <b>V</b> ANGELISM	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio
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### IF I WERE PRESIDENT

By Frank D. Getty, Director of Young People's Work, Presbyterian Church in the U. S. A.

One of the first things I should have to do if I were elected to the presidency of my society would be to work out for myself a controlling policy which would be effective throughout my term of office. I should have to decide whether, as president, I would work for myself or for the other members of the society; whether I would be more concerned about the glory of the office or the responsibilities which it placed upon me; whether I would be content with having my name listed as president or be willing to do the hard, laborious, unseen work

### HANDCLASP

*Trees are both human and divine.  
They are handclasps of God with Man.*

*They are God's whisper to the earth—  
"Make me more Man, that I may understand Man's weakness."  
They are Man's whisper to the sky—  
"Make me more God, that I may know God's strength."*

*Trees are both human and divine.  
They are the handclasp of God with Man.  
—Frances Grover.*

and to spend the quantities of time required in planning for the society and in putting the plans into operation.

Early in my term of office I would study the society carefully to see what the present conditions are and to determine what I should like to have the society be when my administration was finished. Then I would try to discover the best way to make the transition. Frequently throughout the term I would check up on my hopes and ambitions to see whether adequate progress were being made. Part of my responsibility would be to get other people to work constructively. To accomplish this, the regular channels of service may be used, such as the standing committees of the society and such special committees as may be needed from time to time.

The other officers and chairmen of the various committees would be called together, and cooperatively we would build the society's program for the year. Then we would assign to each officer and to each committee the appropriate share of the year's work, with some indication of how the work is to be accomplished and of a time-schedule for its accomplishment. In executive committee meetings there would be a regular checking up to see if the assignments had been carried out and if the desired progress were being made. In order to get this information, I should expect adequate reports from the other officers and from the chairmen of committees.

If I noticed one of the officers or one of the committees lagging behind, I should consider it my duty to render special assistance in that particular part of the work, but under no circumstances would I attempt to do the work myself.

As president I would seek opportunities for increasing my effectiveness as a leader by attending conferences or training schools. If there were not available, then I would find books or magazines which would help me in my work. I would try earnestly to have other officers and members of the society attend training schools or conferences or read the literature dealing with their parts of the program. I would try to keep every one on the alert for new ideas, and would endeavor to develop a willingness to adopt new ideas and new plans when it is evident that they will work for the betterment of the society.

The business meetings would be given careful attention, and I would try to make them as interesting as possible. Not only would I have reports from the different committees and suggestions for new activities for the society, but I would make sure that I knew enough about parliamentary procedure to put the motions properly and to guide the society in the transaction of business.

If I were president, I should expect a few occasions during the year when I should have a sense of loneliness, for all leaders feel that way at some time or other; but in the end I should look for a feeling of satisfaction and joy, for that always comes when a person invests himself for the sake of others.—Forward.





## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### CAMPBELL CHURCH, LAKE ODESSA, MICHIGAN

To date, the readers of the Evangelist have heard nothing from the Lake Odessa church for some time. You will be interested in hearing about us, I know. We have had a great deal of success, and may the Lord get the credit. One thing that I have always disliked is to hear ministers brag. And here I am with a successful report to make, fearful lest haply that "old man" should rise to claim some iota of credit. To God it belongs alone.

Our first year in the ministry began last July 16. One day I counted eight churches within a radius of four miles of our church. The community is well churchied, and yet some of the deepest-dyed, most indifferent sinners live within the sound of the church bell. Notwithstanding the inactivity of three years without a pastor, the members rallied to support the cause until the Sunday school attendance rose from 18 or 20 to an average well above 50, and last Sunday 71. Of course our goal is 100 and some day we expect to reach it. The nearest we have come is 87 during the meetings with Brother Uphouse. There were six baptized during the year, three having come out during the special meetings. During the two weeks of meetings we had splendid attendance and many were under conviction of sin but did not make the steps.

Brother Uphouse in his tireless and fearless manner presented the white hot truths of the word of God. We certainly enjoyed his company with us as well as his messages.

The people have been so good to us, all we can say is, God bless them. Recently they have unanimously called us for the second year. Plans have gone under way for expansion in our own church and for an expansion of its influence in Michigan. Watch for our Easter offering report in the Brethren Missionary. God has laid on us the spirit of giving, for which we thank him. Many of our members have mortgages and debts on their farms, yet God is sufficient to supply all our needs and thus we can "divide our bread with those who have none." As we prepare for another year of work, we covet your earnest, sincere prayers in behalf of us all.

CAMPBELL BRETHREN CHURCH  
Arthur Carey, Pastor.

### REVIVAL AT LAKE ODESSA

Recently the writer was at the Campbell Brethren church, where two weeks' of special meetings were held for the purpose of a revival of church work and the leading of men to Christ. The church is located west of Lake Odessa and has an interesting and promising congregation. As evidence of this fact, one can see what the members did for a mission offering at Easter.

Brother Carey, who serves them as pastor is a willing worker and is making a desperate effort to organize and unify the work, which, for the past four years, has expe-

rienced group factions.

The services were well attended each night. And there were three accessions to the church. Brother Carey was the song leader. He never failed to open each evening meeting with a rousing song service.

Although the visible results were not as numerous as the evangelist would have liked to see, yet I predict a great future for the church. There are Bible students there and a sufficient number of leaders that the work should progress every year.

While in Michigan I made my home with the "Newlyweds", for Brother and Sister Carey were married less than a year ago. We had an enjoyable time together and experienced real Christian fellowship.

NORMAN H. UPHOUSE.

### DR. GRIBBLE'S LETTER FROM AFRICA

Dear Brethren Readers:

It has been long since I wrote you during the latter part of March the account of my last itinerating trip. Following the mailing of this letter at Bangui I returned to Yaloke, where I found the missionaries in good health and continuing their heavy labors with unabated zeal.

Five weeks were spent at Yaloke during which time we resumed hospital and language work, coupled with visitation of the villages twice daily. We were glad to find that God had blessed the labors of David

Remy and his assistants during our absence. We are grateful for the presence of the diplomaed nurse from the Camerouns at Yaloke which makes it possible for us to leave the station from time to time for service at other stations and in the villages.

These weeks at Yaloke were very quiet ones. Mail arrived only once at the end of the period.

Visitors were very few. We were however surprised one morning by the arrival of some friends whom some of us had met at Ft. Crampel—Mr. and Mrs. Lugard and their little son, Tom, who are from Holland but speak both French and English well. We enjoy these calls from our friends and we endeavor to render always some testimony to our Lord and Savior. Mr. Lugard has an important position in connection with cotton-raising in Oubangui-Chari.

Mr. Bethneourt, the young Portuguese gentleman who has been residing some months at Yaloke—in the rest house near the Mission Station, is much improved in health, and is opening stores at Boali and Yaloke.

During the early days of May we were favored with a visit from our Brother and Sister Jobson, en route to Bangui. This visit, though extremely brief, was greatly enjoyed.

Ten days ago I left Yaloke with my chauffeur and his apprentice, for Bozoum in order to get into telegraphic communication with a patient at the Swedish Mission at Bouar. My presence not being required there, at least not immediately. I have profited during these days by a rest in our Mission house at Bozoum—a rest accompanied by correspondence, work in this group of villages, and by some language work, far less, however, than we had hoped to accomplish.

When Brother and Sister Jobson returned

# 32 Weeks for \$1.00

OUR MID-SUMMER CAMPAIGN FOR NEW SUBSCRIBERS TO

## The Brethren Evangelist

Every Pastor or Sunday School Superintendent of every church is urged to cooperate in Evangelist Promotion Day by talking five minutes on the importance of the church paper in the home and by distributing envelopes in which to take Dollar subscriptions to **The Evangelist**. This is a call to cooperation and the day is a

**Day of Opportunity**

**THE LAST SUNDAY IN JULY**



from Bangui, Miss Emmert accompanied them for a brief vacation between her terms of school which she is spending with Miss Myers, who since the readjustment of missionaries following the departure of our last thorough party, has been living alone.

I expect to go to Bassai after another week of residence at Bozoum, for a brief stay there, after which Miss Emmert and I will return to Yaloke together, to reopen our closed house there and to resume our respective duties in school and hospital.

As to the movements of our other missionaries. Mr. Jobson is at present at Bain, among the Tarre tribe; Mrs. Kennedy and Miss Crawford are itinerating in their district. Thus for a brief time the stations are manned as follows: by the Fosters only at Yaloke, the Sheldons only at Bellevue, and Mrs. Jobson and Miss Myers, with their guest, Miss Emmert, at Bassai.

Small indeed is our force at this time but we are looking forward to better things. We have not yet heard reports from the April Board Meeting, but we know the pathways and Miss Bickel are anticipating permission to sail soon back to the land of their love and service.

Nor have we heard since actually reaching their destination from the other party missionaries—the three ladies who left in January, but we know they are enfolded in our Savior's care. We are continually praying God's blessings upon Miss Patterson that means may be found to relieve the intensity of her sufferings.

We are also believing that Miss Tyson and Miss Bryon will be richly blessed in reputation work among you.

We are looking forward too, to the coming back of reinforcements and are definitely praying that we may soon see the Morrills and Miss Bowman and as many others as the Lord shall choose to thrust forth at this time. Nor do we forget to pray for our noble friends, the Tabors, in France. We rejoice that Floyd is now completing his fourth year in medicine, and pray God's rich blessings on him during his final year. Looking forward.

Ever yours

F. N. GRIBBLE.

### CAMP BUCKEYE A SUCCESS

The 1934 session of Camp Buckeye, the training camp for young people of Ohio, which was held at Erieside, site of the well known Erieside Bible Conference on Lake Erie, was very successful.

Of the 68 who enrolled, 67 sent in grades from the National Sunday School Association for credits toward a diploma, which is given on the completion of 3 years' work. The instruction given was of the highest order and such that fitted the young people for more efficient service in all phases of the local church work. Surely the great problem before the church today is leadership. What better method can be found by which to solve the problem than that of Christian camp training?

The courses in "Demonstrative Teaching" and "The Sunday School in Operation" which were experimental courses, proved most helpful and instructive. Most of the students grasped a better idea and new vision of the opportunities that are tendered by Sunday school teaching and administration. The New Testament Studies, Church History and Christian Endeavor as presented by well qualified workers, offered new avenues of instruction and usefulness.

Morning and evening devotional periods brought inspiration to all who attended. A course in Church Music was embodied in the Vespers, which should bear fruit in more joyous praise to his name in the home churches. "Timely Talks" of a personal nature were well received just before going to bed.

Interesting and helpful diversions under capable supervision was included in every day's busy schedule. Swimming in beautiful, though sometimes troubled Lake Erie, volley ball, soft ball, tennis, archery, track and campfire activities combined, caused many tired bodies and stiff muscles, especially among the older and more rusty attendants. A good night's rest and morning dip usually fitted each and every one to attack the next day's routine with added vigor and determination.

Of a truth, all say that these days of sound admonitions, practical instruction, wholehearted recreation and Christian associations will be long remembered and treasured as days of "Mountain Top" experiences.

Long live Camp Buckeye! May her sound council and helpful instruction in the things of God continue to enlighten and fit our youth for places of responsibility and leadership in our beloved church.

Dean of the Camp—A. E. Whitted.

### Other Instructors

New Testament Studies—R. Paul Miller.

Demonstrative Teaching—Mrs. Floy Miller, Gladys Spice. Mrs. Paul Dowdy, Everett Niswonger

Church History—Grant McDonald.

Sunday School in Operation—G. C. Carpenter, Alvin Byers, Doyl Belote, Raymond Gingrich, Floyd Shiery.

Christian Endeavor—Tom Hammers.

### Other Workers

Church Music—Mrs. Grant McDonald.

Devotions—Bauman, Miller, Gingrich, Niswonger, Shiery.

Athletics—Clayton Maus, Leah Robinson.

Music—Paul R. Bauman, Dorothy Whitted.

Dean of Men—Rev. Floyd Shiery.

Dean of Women—Mrs. J. E. McClintic.

Cooks—Mrs. A. E. Whitted Chairman; Mrs. G. C. Carpenter, Mrs. La Marr, Mrs. Pluck, Mrs. Floyd Miller, Mrs. G. E. McDonald, Ann Lehman.

Reported by A. E. Whitted.

### WATERLOO, IOWA

Among the many good things during the past six months that have challenged the members and friends of the church at Waterloo are the Twentieth Anniversary celebration of the present church building and the more recent Bible conference.

The anniversary service was conducted on a Sunday, the last of February. It was an all-day celebration. Dr. J. L. Gillin, a former pastor and relative to many in the congregation, was the speaker at the morning hour. After a fellowship dinner hour, many people enjoyed the program of greetings, letters and messages from many former members and friends. Then letters were read from former pastors, whose words of cheer and hopefulness meant much to all. A great work continues as a monument to the labors of Dr. Wm. H. Beachler and all his fellow-laborers at the time of building, some now in eternity and others yet faith-

fully at the controls, who builded a great church in which to honor and praise the Lord and for the instruction of all who come.

The Bible Conference was something of a new adventure, at least for years. It was strictly a Bible Conference. Dr. A. J. McClain was the speaker each night and one afternoon. The other afternoons were taken by local, well-known Bible teachers, who also believe the Word and preach it. These lectures were all wonderfully well attended. Never have so many people been called to this church for strictly Bible teaching.

People came from many churches, both afternoon and evening, even from other towns and communities other than Waterloo. All this in spite of some of the hottest weather, with the Iowa drouth, could not help but challenge our attention and prove to us again the Power of the Word, with God's Spirit present.

With this fine effort, there was also a Vacation Bible School in session each morning from 9:00 to 11:30. A finer group of superintendents, teachers, and helpers could hardly be found. It was volunteer service, and a school of high type. It continued two weeks, with an average attendance of 114. The little offerings that were brought each day by the children and teachers have been sent to Marguerite Gribble as a gift toward her education. The amount was \$12.00.

Is it any wonder that we have some reasons for rejoicing after such a program of instruction and help for all ages? Truly it was a great season of refreshing and fellowship.

Dr. McClain's lectures met with such high approval that the Deacons' Board of the church has invited him to return to us next year, if it be the leading of the Lord.

In his Service.

E. M. RIDDLE, Pastor.

### THIRD AND LAST INSTALLMENT OF THE REPORT BY THE SECRETARY OF THE CONFERENCE OF THE CHURCHES OF THE SOUTH- EASTERN DISTRICT HELD AT LINWOOD, MARY- LAND, JUNE 12-14

The Ministers' and Laymen's session of the Conference presided over by Moderator Kent opened with the Doxology led by Brother Hartman. Brother Emerson J. Rohart of the Winchester, Virginia, church, spoke on the subject "Why Preach the Second Coming of Christ"? "Because we desire to be found unblameable in Holiness; Because we are to occupy until he comes; because we are to comfort one another with these words; because encouragement is needed; because faithfulness to Christian doctrine is evidence of belief in his coming; Because his coming is a stimulus to Christian service; Because God said he would return, Jesus said he would return, and the Holy Spirit by the Apostles speaks on his return. The angels who announced his first coming also bear witness of his coming again; Because it is one of the most well-founded and best attested facts, mentioned 316 times in the 260 chapters in the New Testament; Because it has a very practical bearing on our lives."

### E. L. Miller Speaks

Rev. Edward L. Miller presented a paper on the subject "Preaching Christ". He called for a re-affirmation and re-emphasis of our Historic Brethren Faith in Jesus



Christ and what he taught. He traced world movements and affairs within the ranks of Christendom depicting foibles and fallacies abroad and at home. His message had the ring of Dunkerism and Christian piety running through it in an unmistakable way.

The session was closed by prayer led by Brother George Drushal of Lost Creek, Kentucky.

Meanwhile the W. M. S. and S. M. M. held sessions and enjoyed programs.

The Young People's Session was presided over by Hiram Davis of the St. James church. The session opened with "He Lifted Me" and several choruses. Prayer was offered by Brother Hartman and the scripture lesson read by Brother Hiram Davis.

The first address was by Miss Catherine Sampson of Washington who spoke on "What the Church can give her Young People". She said: "A purpose in Life; High Ideals; Opportunities for Service; Christian fellowship."

Mis Virginia Coleman spoke on the "Call of the Church to Youth Today". The church calls for "Preparation, Enthusiasm and Perseverance in her young people".

Mrs. Elizabeth Meyers of Linwood gave a reading, and a play by the girls of the Winchester church followed. The Playlet was entitled "When Aunt Matilda Learns to Tithe".

Rev. Pine and Brother Hartman then sang a duet, "It pays to Serve Jesus".

A song "Leave it There" by the congregation followed the duet.

Louis Glenn Locke spoke on "The Heritage of Brethren Youth". He said there were three possibilities for the heirs of Brethrenism: They could increase the heritage, or simply maintain it, or squander it. He called upon the Young People to hold dear the doctrines of the Church and to hold fast the belief in and practice of the New Testament ideals and to support the Brethren Church financially.

Proctor Messler spoke on "What the Church Expects of her Young People". He said in part that the Church expects us to be a class of individualists and to be Christian through and through.

Miss Brownie Lee Spitzer spoke on "How Youth Can Find God". She spoke of Knowing God and Yielding Life to him.

Kind expressions of this service were given by Brothers Coleman and Miller and a vote was taken passing a motion to submit these addresses for publication in the Evangelist.

"Take the Name of Jesus with You" was the closing song and the benediction was pronounced by Rev. Coleman.

Immediately following was a business session. Chairman Baker of the Credential Committee reported 74 credentials, 61 being lay and 13 ministerial credentials.

The Ministerial Aid report was presented by Rev. Bowman. The report was the same as last year's.

Brother Ernest F. Pine asked regarding Young People's Work in the District. He made a motion that the Chair appoint a committee to investigate and formulate plans for a Young People's camp. Rev. Coleman spoke on the motion suggesting that it be arranged during the fall and winter so that the camp could be held in 1935. The motion was passed unanimously. The Moderator appointed as Chairman of the Committee Brother Pine. Also named were Rev. Herman Koontz and John F. Locke.

Brother Coleman spoke on the Revision

and republication of the Constitution and made a motion that a committee be appointed on revision and publication. Committee suggested from the floor were Locke, Koontz and Miller.

Treasurer of the Conference, Stillwell, then reported. The minutes were read and accepted and the Secretary was authorized to prepare a resolution stating our stand on intoxicants and our disgust at the repeal of the 18th Amendment.

#### Memorials Led by E. L. Miller

Perhaps the most deeply inspiring session of the conference was this brief session given over to memorials. Brother E. L. Miller who was in charge of this part of the program spoke on the passing of faithful brothers and sisters in the Faith during the year. He said that 10 elders had passed to their reward since his coming to the District. Mention was made of the passing of Brother George A. Copp, of Deacon Frank Hockman, of Mrs. William Spiggle, of Mrs. Frank G. Coleman. "They have left us a worthwhile heritage. They builded better than they knew. Our best memorial is to build better yet than they." Brother I. D. Bowman led in a prayer most fitting and helpful. Brother Miller pronounced the Benediction.

#### Closing Session

Brother Hartman led the Congregation in singing "O that Will be Glory" and "In the Sweet Bye and Bye" and in two choruses "I'm Happy in Him" and "Give Me Oil in My Lamp".

The girls of the Linwood church then presented a play called "Tell It Again" which depicted the great need of the nations of the world of the saving Gospel of Christ.

Following a song "Alas and Did My Savior Bleed" Brother Hiram Davis spoke on "The Harvest Truly is Plenteous but the Laborers are Few". He said "The work of every man is to tell the world of Jesus who died that man might be redeemed. We need more people in the Brethren Church like Paul; too many preach for the money."

Brother Kent gave a few moments for any who felt so inclined to express their feelings about the conference. Those speaking were Brother Stillwell, Dr. Monroe, Brethren S. M. Coffey, R. I. Garber Hartman, Koontz and Mrs. Donaldson.

A rising vote of thanks was given the Linwood Congregation for the part they had in making the conference a success. The offering received totaled \$9.03.

By request Brother Hartman sang "Sunrise". Following the solo the conference sang "Sweet Bye and Bye".

#### Stuckey Makes Last Speech

The concluding address on the program was made by Prof. Stuckey who spoke on "The Resurrection of Jesus, the Gibraltar Fact of Christianity". He expressed his appreciation for the privilege of giving the Bible lectures at the conference and used the following points in developing his subject:

1. The witness of the Old Testament.
2. The witness of the four Evangelists.
3. The Witness of the Savior's predictions.
4. The witness of the Character of Christ.
5. The witness of the Empty Tomb.
6. The witness of the Transformed disciples.
7. The witness of the Apostolic Church.
8. The witness of the Apostle Paul.
9. The witness of other New Testament Scriptures.

10. The witness of the alternative Theories.

- a. Falsehood Theory.
- b. Legend Theory.
- c. Vision Theory.
- d. Swoon Theory.

Moderator Kent in closing the Conference spoke of it as a mountain top experience from which we were loath to go down. He said that we should make the theme of the Conference "The Witnessing Church" the desire of our lives during the coming year. The 47th annual conference then closed with prayer by the Moderator.

JOHN F. LOCKE, Secretary.  
Maurertown, Virginia

#### Resolutions of the 47th Annual Conference of Brethren Churches assembled in Linwood Brethren Church, Linwood, Maryland, June 12-14, 1934

Whereas it has pleased our loving Heavenly Father to permit us to assemble in the 47th Annual Conference of the Southeastern District; Be it resolved:

First. That we express our sincere thanks to our Heavenly Father for allowing us to partake of the spiritual blessing of this assembly.

Second. That we join unanimously in expressing to the Linwood Brethren church its faithful pastor, and loyal members our deepest appreciation for the delightful and friendly entertainment extended toward all the visiting delegates and friends.

Third. That in appreciation for the courtesies extended by the non-members and friends of this church, we tender our sincere gratitude and thankfulness.

Fourth. That we express our hearty approval and acceptance of the worthwhile and enjoyable program which the executive committee has brought to us at this conference.

Fifth. That we join in the words of the Conference Theme, "The Witnessing Church," in fostering and encouraging all enterprises of our district which are moving closer to this ideal.

Sixth. That we unite with one accord in extending to Professor Stuckey our heartfelt appreciation for his Biblical and inspirational messages and to Mrs. Stuckey for her musical contributions.

Seventh. That we feel that it is fitting and proper that we express our appreciation for the services of Floyd Hartman who has sacrificed that he might conduct the conference music, and to all who have contributed to the success of the musical program.

Eighth. That we make known our delight in listening to the challenging messages of Miss Byron, missionary on furlough from Africa.

Ninth. That we take under consideration every act of our district in reviving and repairing neglected churches and in the work of expansion through our evangelistic program.

Tenth. Whereas we have learned with surprise that there is being considered change of editor for the Brethren Evangelist. Be it resolved that this conference go on record as opposed to any such change for the following reasons:

1. Brother Baer has shown himself preeminently qualified for this work;
2. The Evangelist has made a record of



continual improvement under his leadership, in spite of serious hindrances;

3. He is doctrinally sound, and Brethren through and through;

4. He has shown unfailing courtesy and fairness to all in his work;

5. In the pages of the Evangelist he has provided a well-balanced message, giving due place to the prophetic word yet not neglecting its doctrinal message;

6. His editorials are sane, sober, meaty and well written; and Be it further resolved that copies of this resolution be sent both to the present editor of the Evangelist and to the chairman of the Publication Board.

Eleventh. Whereas we view with alarm the awful trend of things since the repeal of the Prohibition Amendment, the tremendous increase in drunkenness and especially on the part of the younger boys and girls, the mounting death rate due to drunken automobile drivers, the increase in moon-shining made easier by the legal status of intoxicants and the fact that even the Federal Administrator of Intoxicants admits openly that so far as bettering things by the repeal of the 18th Amendment is concerned, we are living in a fools' paradise, Be It Resolved that we reaffirm our long established position against the legalized liquor traffic and call on all our members to refrain from indulging in intoxicants, or in any way aiding and abetting the traffic, by purchase, use of intoxicants, or renting property for the carrying on of the distribution of intoxicants. We also ask our membership to give all encouragement and assistance possible in restricting this terrible traffic in intoxicants by means of local option drives and the election of men to state and national legislative assemblies who are pledged to further the movement for a re-statement of state and National Prohibition. Respectfully Submitted,

ERNEST F. PINE.  
C. A. MESSLER,  
IVAN ROHR.

## SOUTHERN CALIFORNIA BIBLE CONFERENCE

to be Entertained by the First Church of Long Beach, July 13-22.

(We have not received official notice of the Southern California Bible Conference, which we are glad to give space in The Evangelist.—Editor.)

First Brethren church, of which Dr. Louis S. Bauman is pastor, will entertain the Southern California Conference of Brethren Churches July 13 to 22. This will be the twenty-fourth annual Bible conference.

Besides Dr. Bauman, host pastor, speakers will be Professor C. L. Anspach, Dean of Administration, Michigan State Normal College; Rev. Russell D. Barnard, pastor of First Brethren church, Dayton, Ohio; Rev. Arthur D. Cashman, pastor Glendale Brethren church; Dr. Charles E. Hurlburt, founder of the African Inland Mission, Los Angeles; Rev. John Lienhard, pastor of Second Brethren church, Long Beach; Rev. A. L. Lynn, pastor of First church, La Verne; Rev. Charles W. Mayes, pastor at Whittier; Dr. Cortland Myers, Los Angeles; Rev. W. A. Ogden, First church, Los Angeles; Dr. W. E. Pietsch, Los Angeles; Rev. Leo Polman, pastor at South Gate; Rev. George T. Ronk, pastor at Manteca; Dr. G. H. Stieglitz, pastor, Los Angeles; Dr. Charles G. Trumbull, editor the Sunday School Times,

Philadelphia; Elizabeth S. Tyson, missionary on furlough from Africa; Rev. James Worboys, Sydney, Australia.

Leo Polman of South Gate will be director of music. Dorothy Sorensen, Long Beach, organist. Pianists will be Mildred Broad La Verne; Ada Soubirou, South Gate, and Dorothy Sorensen.

Rev. W. A. Ogden of Los Angeles will be moderator.

## NEWS OF THE COLLEGE

The Summer school draws to a close with 40 graduates. We will hold the commencement, no rain, at four P. M. on Friday before Redwood Stadium. The summer class has organized and as usual is making a substantial gift to the school, two files and fillers for the newly created office of publicity and publications.

The Faculty Women's Club will entertain as in the winter terms, the girls of the Senior class, this year in Professor Mason's garden. Also the usual luncheon will be held for all the graduates and this time it will be a larger affair. President of the Alumni Association, Dr. Paul Kellogg, the newly chosen head of the recently created Health Department of the College, will be present as well as many other former students and graduates. We are thus getting off on the right foot in our effort here to interest the alumni sufficiently to support an Alumni secretary, who has already been chosen by this association and who is here and has already assumed her duties,—she is Mrs. Marie Shaver.

This is a wholly new departure and the Alumni, expect to do a good piece of work from this on. For years there has been agitation for an Alumni secretary and now the Association has determined to go forward with this. It will redound to the great benefit of the College, I am confident.

We are working night and day on the catalogue and the new faculty. Several names of new teachers are being submitted to the proper committees and we hope to have everything going by fall. Unless some unforeseen elements enter, I see no reason why the College should not be good next year.

It will be of interest also to know that the Ohio Conference recently elected Dr. Anspach a member of the Board of Trustees. I hope other district conferences also selected men who are interested and who have the interests of the institution at heart and who will be able to attend the meetings of the Board. EDWIN E. JACOBS.

Copper is almost an American monopoly, according to an article in World's Work, for 72 per cent of the world's production is taken from North and South America. It is thought that this metal was the first used by man, probably because it frequently occurred in its pure state, which needed no smelting or other treatment except the work of time. The Indians were mining copper in the region of Lake Superior long before the coming of the white man, and in 1632, just twelve years after the arrival of the Pilgrims, a record was made of the finding of copper in Massachusetts. To-day Utah and Arizona are rivals for the honor of being the greatest copper-producing state in the country. In 1929 the United States produced more than 1,000,000 tons of the total world production of slightly more than 2,000,000 tons. This vast amount of copper is largely used in the field of electricity.

## Our Stewardship

A STEWARD is one entrusted with the property of him for whom he is steward. He controls that over which he is steward; but his stewardship is by appointment of another. This is our position before God. The talents and opportunities, together with our property are entrusted to us by God, who holds us accountable for their proper use. He will at some time call us to give an account of our stewardship. When he thus calls us to give account we will find that he reckons with exact and complete knowledge. Many employers have men under them who defraud them. Often the deception goes on for a long time and sometimes is never discovered. But such a situation is impossible with God, whose stewards we all are. Ours is not ownership, but stewardship, and no gift is used aright apart from God's will. Accounting time must come. Let us, therefore, so account talents, opportunities and possessions now that we may be able to give true and satisfactory answers when we are called before the judgment bar to render an account of our stewardship.—Ex.

## Risibles

A little schoolgirl offered the following composition on anatomy:

"Anatomy is the human body. It is divided into three separate parts, the haid, the chest and the stummick. The haid holds the skull and brains, if there is any, the chest holds the liver, and the stummick holds the vowels, which are a, e, i, o and u, and sometimes w and y."—*The Reading Hospital*.

Freddie was giving his lady friend a long discourse on his family history.

"My grandfather," he said, "was just a poor, hard-working London clockmaker. When he died, a few years ago, he left all his estate, which consisted of 200 clocks, to my father."

The girl smiled.

"How interesting!" she said. "It must have been real fun winding up his estate." —*Philadelphia Inquirer*.

The physician was giving an informal talk on physiology. "Also," he remarked, "it has recently been found that the human body contains sulphur."

"Sulphur!" exclaimed the girl in the blue and white blazer. "And how much sulphur is there, then, in a girl's body?"

"Oh, the amount varies," said the doctor, smiling.

"Ah!" returned the girl. "And that is why some of us make better matches than others."—*Vancouver Province*.

Little seven-year-old Mary Ann was very proud when her cousin from the city came to visit her. She also felt big because she could carry her to town without someone else being along.

One day Mary's mother sent them to town on some errand. Mary walked into the delivery store and said: "We want to get some shorts for the pigs."

While the clerk went to fill the order Mary's little cousin exclaimed in a very surprised manner, "That's the first time I ever heard of pigs wearing shorts!"—*Exchange*.



## ATTENTION—OHIO CHURCHES

At the late District Conference of Brethren churches at Louisville the Board of Evangelists having been retained and having met, decided to publish the names of the Evangelists and the churches which were assigned to each member of the Board for visitation and assistance in whatever way they may be so used. Kindly remember that these men are not intending to force themselves upon your congregation, indeed they await your invitation to make a friendly and fraternal visit. The members of the Board are all ministers in good standing in their home congregations—in fact they are all active pastors in the District and that should convince you of the sincerity and purity of their motives. This year the Board is organized with Dr. Charles A. Bame as chairman and Elder Dyoll Belote as secretary. Both these brethren may be reached at Ashland.

The names of the evangelists, and the churches they are to serve as representatives of this Board are: Dr. C. A. Bame—Columbus, Dayton, Louisville, West Alexandria; R. D. Barnard—Camden, Fairview, Glenford, Mr. Zion, New Lebanon; Dr. Wm. H. Beachler—Bryan, Gretna, Pleasant Hill, Salem; Dyoll Belote—Ankenytown, Canton, Fair Haven, Homerville, Smithville; R. E. Gingrich—Ashland, North Georgetown, Rittman, Sterling; C. A. Stewart—Fremont, Gratis, Williamstown; A. E. Whitted—Danville, Ellett, Mansfield, Middlebranch.

I have indicated above the addresses of the chairman and secretary of this Board, but for fear some might desire to get into communication with the evangelist for their church I am giving here the addresses of the other five members of the Board: Dr. Wm. H. Beachler, Gratis, Ohio; Dr. R. D. Barnard, 141 N. Orchard St, Dayton, Ohio. Elder R. E. Gingrich, R. F. D. 5, West Salem, Ohio; Elder C. A. Stewart, Bryan, Ohio; Elder A. E. Whitted, Louisville, Ohio.

Yours for a finer and more helpful fraternity,

THE BOARD OF EVANGELISTS.

## WINONA LAKE BIBLE CONFERENCE

The Winona Lake Bible Conference program for the 1934 season bids fair to surpass anything of its kind ever offered at Winona Lake, or in fact anywhere in these United States.

For forty years the program has been run for ten days, but this coming program has been lengthened to fifteen days, beginning on Sunday, August 12, and continuing through August 26. There is an average of ten hours of sermons, lectures or Bible studies each day from which the attendants may make their selections as to what they want to hear.

The program is again under the direction of Dr. William Edward Biederwolf, who for more than forty years has been associated with the religious activities of Winona Lake Institutions and has been for the past twenty years in full charge of all religious activities including the directorship of the justly famous Bible Conference.

Among the speakers for this year will be found the following: Dr. Robert E. Speer, Bishop Arthur J. Moore, Dr. William L. Stidger, Dr. Robert G. Lee, Colonel Raymond Robins, Captain Richmond Pearson Hobson, Dr. J. C. Massee, Dr. Harry Rimmer, Dr. H. A. Ironside, Dr. Herbert W. Bieber, Dr. Ralph H. Miller, Dr. James M. Gray, Dr. Henry Hepburn, Dr. Henry Ostrom, Dr. J. Balmer Showers, Dr. Max Reich, Melvin Trotter, Solomon Birnbaum, Dr. E. W. Kirlin, Dr. Albert D. Hessler, Dr. Elmer Ellsworth Helms, Rev. B. H. Centz, Rev. Joseph Flacks, Rev. A. B. Machlin, Rev. Oscar Lowry, Rev. Harry McCormick Lintz, Martha B. Loud. Prof. Homer Rodeheavor will as usual have charge of the music and Rev. "Allie" Banker will have charge of the work for the boys and girls.

The program has been prepared especially with the needs of the ministry in view and a larger number of Denominations than usual will be represented on the program. Wednesday, August 15, will be known as United Brethren Day; Thursday, August 16, as Jewish Day; and Friday, August 17,

as Moody Bible Institute Day; Monday, August 20, as Baptist Day; Tuesday, August 21, as Disciples of Christ Day; Wednesday, August 22, as Evangelical Day; Thursday, August 23, as Methodist Episcopal Day; Friday, August 24, as Presbyterian Day; Saturday, August 25, as Missionary Day.

The Temperance Drama entitled "Senator North's Deciding Vote" will be given on Saturday night, August 18.

## REPORT OF THE SMITHVILLE MEETING

The meeting was attended by the blessing of God from the beginning. The people were faithful in their attendance and enthusiastic in their work, which made every service a peculiar joy for all. And the song services were especially interesting because of the unusual amount of consecrated talent in the Smithville church. The evangelist had often heard of Brother Carpenter's busy life of much calling and visitation, and is now certain that he heard aright. We believe in prayer as the first essential of a good revival. The pastor and evangelist went each day to the Lord together. The people were also praying. The fine results of the meeting were the proof. You have a great work to do, Smithville, and may the Lord continue his blessing upon you as you continue your service.

Evangelist J. RAY KLINGENSMITH.

## ANNOUNCEMENTS

## CLOSING PASTORATE AT CARLETON, NEBRASKA

On July 1, I gave official announcement of the closing of our work here this fall. We are open to a call to some church seeking a pastor and would be glad to get in touch with such.

W. R. DEETER,  
Carleton, Nebraska.

## The Illiokota Camp

Time is drawing near for the Young People, of High School age, in the Illiokota District to assemble at Morris Isle, the Y. M. C. A. Camp for Waterloo. It is located near Cedars Falls on Route 218, to be exact—go North from Cedars Falls about 3 miles and turn left one and one-fourth miles to the river.

The place is ideal, being an island of 100 acres, covered with many red cedars and a great variety of other kinds of vegetation. This camp has a well-equipped dining hall and kitchen, eight sleeping cabins (housing seven campers and a leader) ice-house, tool house, lodge, boats, tennis courts, athletic field, swimming facilities, etc. (All athletic equipment is at our disposal). Also a fine deep well of water (and is it cold!) in fact \$15,000 have been spent to make this an ideal camp.

What is provided? A good cook and all eats (substantial food of good

variety), all bedding except linen, all dishes except silverware, all athletic equipment, and all buildings, including showers.

Then, what to bring? Campers will bring Bible, note book, camp clothing, and silverware, linens if you desire such for bed, and lastly \$6.50. The small registration fee is included in this figure.

Now remember, we have entered a contract to have at least 30 campers on the ground to get a price like this. Churches and Sunday schools of the district will do a big thing by having a load or two of young people attend this camp.

Prof. and Mrs. Stuckey from Ashland will be here to help with managing and teaching for the entire week. Mr. and Mrs. Vernon Schrock of Waterloo, both having had several years of camp training, will be in charge of boys and girls respectively,

and will lead in all sports and fun, including arrangements for campfires.

A missionary course will be taught, as well as the Expert C. E. Course.

Prof. Stuckey will teach a Bible course and his wife a course in music. In every way this camp will measure up with the other camps of our church.

The date is July 23 to 30. In fact it is arranged that all campers who desire to arrive home on Sunday evening, may leave camp by two o'clock that day.

It will be a full week of clean, wholesome living under ideal conditions, with the finest of leadership and training, with one aim in view, that of helping our young folks to become greater and more effective workers in their own church.

Any further questions, please write the undersigned at once.

E. M. RIDDLE, Waterloo, Iowa.



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1934

# THE BRETHREN EVANGELIST

May  
Christ  
Be the  
Teacher  
Of All  
In Our  
General  
Conference  
Instruction



Conference  
Program  
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## Signs of the Times

by  
Alva J. McClain

### THE Aristocracy of Fishing Bridge

It is hard to level down humanity to the same plane. All sorts of schemes have been tried. It is easy to destroy the aristocracy of any certain generation. But another immediately arises. Of course the standards change. Russia destroyed the aristocracy based on birth and wealth. But the new Russia has quickly developed another aristocracy based on political and economic orthodoxy.

Even here at Fishing Bridge, where distinctions of family and wealth do not count for much, we have our classes. The basis of judgment is **how you fish**. Highest in the social scale are those who fish with dry flies and take long hard hikes to out-of-the-way places for fish that ordinary mortals do not catch. Next in the descending order are those who use **wet flies**, but who would rather drown than be caught using a spinner. Then come the gentlemen who are pragmatic in their philosophy, believing that meat on the table is the final purpose of angling. They have their bait boxes full of deadly mechanical contraptions which are intended to fool the fish, but do not always fulfill their intention. Fourth are the multitudes who "fish from the bridge". They use both flies and spinners, and are regarded with benevolent pity by the upper classes. Last and lowest in the scale are those who fish with **worms**.

After all, the standards of the Fishing Bridge aristocracy are more sensible than those based on birth and family. You must be able to **do something well** here to break into society. Furthermore, your status is not forever fixed. Last year I fished with spinners. This year I have become a fly fisherman. By a rather fortunate coincidence we pitched our camp next to a veteran Yellowstone camper, Mr. Peak, who is said to be the most skillful fisherman here. He has graciously supplied valuable fishing information, but I doubt whether he would even discuss the matter with me if he should catch me with a spinner. (With Scotch caution, however, I have not thrown away the two spinners brought with me. Emergencies may arise.)

### THE True Aristocracy

Nowhere in the universe can you find realized the monotonous dream of Communism—a place where all are leveled down to one class. There is an aristocracy even in the Kingdom of God. "One star differeth from another star in glory". The aristocracy of the Kingdom is found in the Church. And do not forget that Christendom and the Church are not synonymous terms. By the Church I mean that spiritual body of people who are truly joined by faith to Christ who is the Head; who are his Body and his Bride. These are described as "an elect race, a royal priesthood, a holy nation, a people for God's own possession" (1 Pet. 2:9). Their position is determined, not by the vote of conferences and assemblies, not by any works or character of theirs, but solely by the Grace of God appropriated by simple faith. Their seat "in

heavenly places" is bestowed by Grace alone (Eph. 2:4-9).

But even within this spiritual body of people there are differences. Even within the Church itself there is a true aristocracy, based on an amazing standard. "Who-soever therefore shall humble himself as this little child, the same is the greatest in the kingdom of heaven" (Matt. 18:4). "He that **humbleth** himself shall be exalted" (Mark 18:4). Humility, a virtue despised by the ancient Greek and Roman aristocrats, was made by Christ the badge of distinction in the aristocracy of God. We shall meet many surprises when we enter the City of God. Many that were last shall be first; and many that were first shall be last. The greatest there will doubtless include many who were utterly unknown to the world; men and women who perhaps never held a high office in the visible church. **BUT THEY WERE HUMBLE**. This is their peculiar glory.

### THE Controversy of the Ages

A storm of discussion was aroused recently when two Unitarians were invited to lecture in the new Cathedral of Liverpool, England. As a result the Convocation of the Church of England, by a vote of 12 to none, decided that in the future no person who denies the Deity of our Lord may be invited to speak in any of its pulpits. The resolution read in part that a Bishop "shall not extend an invitation to any person who does not hold, or who belongs to a denomination which does not hold, the common Christian Faith in Jesus as 'Very God of Very God, who for us men and our salvation came down from heaven and was made man'."

The Dean of the Cathedral, as a result, sent a letter of apology to Dr. Jacks, one of the two Unitarians, for the humiliation to which he had been exposed by the action of the Church. And Dr. Jacks, in reply, said, "Your letter confirms a long-felt conviction that unless the churches of Christendom are able to transcend their institutional, selfishness, corporate self-seeking and uncharitable relations, unless they are willing to put religion before church policy, the days of organized Christianity are most assuredly numbered."

All this suggests two questions: First, why is it that Unitarians are so anxious to speak in pulpits of the Christian Church? And second, why should a church be called "selfish", "self-seeking", and "uncharitable" because it attempts to safeguard the foundation upon which it is built? Such language is both intemperate and unintelligent.

The truth of the matter is that the future welfare of Christianity does not depend on inviting into our pulpits the defamers of our Blessed Lord. Just the contrary. Let them stay in their own pulpits. We are satisfied to stay in ours. "What part hath he that believeth with an infidel?" (2 Cor. 6:15) "Be ye separate, saith the Lord."

### A REMARKABLE Surgical Feat

The art of plastic surgery has made tremendous strides in the last few years. One surgeon, it is reported, entirely rebuilt a girl's face after an automobile accident. The work required twenty different operations. With skin taken from the legs, he fashioned new eyelids, new nostrils and ears. New eyebrows were manufactured out of

the scalp. Even the mouth was rebuilt with material grafted from the abdomen.

Yet, in spite of the surgeon's great skill I have an idea that the net result was not a thing of beauty. It was merely patchwork. And for every injury remedied, left another scar on the body.

The power of God is not thus limited. Philippians 3:21 we are told what will happen to these bodies of ours when Christ returns from heaven: "Who shall fashion **anew the body of our humiliation**, that may be conformed to the body of his glory according to the working whereby he is even to subject all things unto himself (A. R. V.) He will take bodies that are mutilated and maimed, bodies that are broken with disease, bodies that have even gone down to the dust in death, and "fashion them **anew**". No scars will be left; weaknesses; no imperfections; but our bodies will be made like his—glorious, incorruptible, deathless, powerful.

We are thankful for every step in the progress of human science, but we rejoice still more for the exceeding greatness of the power of God, and for the glory that shall be revealed in the Resurrection Body.

### THE Insanity of the World

It has often been said that no man in his right mind will deliberately take his own life. If this be true of individuals, it is also true of nations.

At a recent banquet held in New York Norman H. Davis, American ambassador-at-large, proposed a toast to the chairman Lord Derby of England. He said, "The cooperation of the two nations (America and England) will bring peace to the world. Without such aid and collaboration I am convinced the world will be led to suicide."

Gloomy words! If true, upon what a slender thread hangs the fate of modern civilization.

It seems to be easy to plunge the world back into the dark horizon of savage. Walter Lippman, discussing the recent executions so ruthlessly carried out by Hitler, said, "Nothing like this disregard for the forms of law has been known in western Europe for several centuries."

There is but one remedy for this suicidal madness of the world—that is **CHRIST AND HIM CRUCIFIED**. Only when the world sits at his feet, like the Gadarene demoniac, will it have a "right mind" (Luke 8:35).

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GEORGE S. BAER

Editor

R. R. TEETER

Business Manager

Send all moneys to the  
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## "Brethren"--What Does It Mean?

It is not a dictionary definition that we are after. What we want to know is whether the name "Brethren" has any real meaning to us, or whether it has become merely an identification mark. Names do differ in character that way. Some names have no more meaning than a number, especially modern names. When a man has been convicted of a crime and is sent to prison, he loses his personal significance, so far as the outside world is concerned, and he is given a number merely as a mark of identification. Some names that people bear have no more significance than numbers. But that was not the case with Hebrew names; they had meaning. They were significant of some characteristic, or quality, or incident related to those bearing them. The name "Israel", for example, meant "Prince of God", while "Jacob" meant "supplanter." And supplanter is just what Jacob was before he wrestled with God; after that he became indeed the "prince of God". The follower of Christ bears the name "Christian", which means a diminutive Christ, and is intended to indicate certain life characteristics like unto those that Christ bore. Likewise the name "Brethren" has a special meaning, or it did have for those who first used it; it pointed to a particular type of Christian, one who had pledged himself to implicit faith and full obedience in relation to the Gospel and to an attitude of equality and brotherhood toward other Christians. Those who first decided to be known simply as "brethren", looked upon themselves as fellow-members of the household of God and sharers together of the love and brotherhood of Christ. They did not take upon themselves a name but a relationship, and fellowshiping one another in love and equality, they became known as Brethren.

But names may lose their meaning with the passing of years. Names once significant of noble characteristics have degenerated into nothing more than mere labels. A church name may do that. Especially is this true when the church bearing the name ceases to exercise itself in accordance with its name. The Baptist church would cease to be a name significant of the necessity of immersion if immersion should be discontinued. The name "Episcopalian" would no longer be significant of that church's type of government if it should adopt congregational polity. And the name "Brethren" will no longer be meaningful, if we let pass from us that spirit of mutual confidence, love and equality that once characterized our people. And the danger is ever present that we may do this. Discord and contention, mistrust and suspicion, jealousy, gossip and self-seeking will quickly tear asunder all semblance of brotherhood, equality and goodwill. Because we are so very human we need occasionally to take to ourselves to task, and to inquire whether our name is really meaningful. Because we are continually surrounded by the discordant, divisive influences of this present evil world, we need to be ever on guard lest we fall a prey to its vicious contagion.

But we can best keep our name meaningful, or put meaning into it if it seems to have none, by constructive means, by definite effort toward that end rather than merely by seeking to ward off certain evil influences. We can do this in the first place, by cultivating the spirit of kindness, love and brotherhood. A little effort to be kind to those who may be unkind to us will work results beyond our expectations. A little meditation upon the fact that we are brethren will strengthen the feeling of attachment. The seizure of every opportunity to demonstrate our friendship will knit hearts together with a tie that cannot quickly be broken. What power there is in friendship! What a uniting force! Some one has called it the mysterious cement of the soul; sustainer of life and solder of society." How much more of it we need in our individual and church lives day by day!

Our name will be made meaningful, in the second place, with the

spirit of brotherhood if we cultivate the habit of placing confidence in one another. That is not mere sentiment; it is the most practical of common sense. It works. People that build into their lives the habit of believing in and trusting one another and others, until ground for faith has been taken away, will be both united and harmonious as well as attractive and respected. But suspicion plays the opposite role and introduces distrust and contention. It is seldom a credit to be suspicious, for suspicion may be a betrayal of one's own evil wishes. Neither is it safe, for what we suspect we soon come to believe. Faith opens the way for mutual understanding and cultivates respect, admiration and love for one another, and love is not faithless but believing. "Love . . . believeth all things," said Paul. And such faith, born of love, exercised in the home, in the congregation, in the denomination, and in all the relations of life, will cause the spirit of brotherhood to prevail in our lives and make our name truly significant.

Being considerate of one another in what we say and write also will encourage the spirit of brotherhood amongst us and give meaning to our name. This is a hard thing to do, but it is very essential. We often find ourselves saying things that cause embarrassment to others and taking delight in the skill with which we do it. We vie with one another not merely in good-natured wit, but in sarcastic, keen-edged remarks that annoy and cause pain. Or we write caustic remarks and insinuations that wound the feelings of others and make them bitter. It seems natural for all of us to do these things, but they are not in keeping with the spirit of Christian brotherhood. When we make a fellow-member the butt of embarrassing remarks or crowd unkind thrusts into our writings, we add not one whit to the sense of oneness but rather take away from it and make the name we bear less meaningful. Sarcasm may win applause but not friends; it may be brilliant but not brotherly. Even when we seem to profit personally by our inconsiderate treatment of others, we must know the cause we represent suffers loss. It is always done at the expense of fraternity and good will and results in detracting from the significance of the name Brethren.

What our name means to us and the attractiveness of it to others depends very much on what we do and say—on how we treat one another. It will be full of meaning if our lives are overflowing with the spirit of Christian love and kindly consideration. Without that spirit the name "Brethren" will be only a mark of identification, and worse, a mark that will give just cause for the ridicule and scorn of the world because of the hollowness of its high pretensions. Our name presents us with the opportunity of bringing glory to the cause of Christ by demonstrating the characteristics of true Christian brotherhood, or of dishonoring it by making a mockery of the profession implied in it.

## EDITORIAL REVIEW

Love makes burdens light and greatly increases one's capacity to bear them.

The last Sunday in July is the Day of Prayer and Promotion for The Evangelist, and we hope it will be observed even in the churches where the Evangelist is on the Honor Roll as well as where there is much need of an increase in subscriptions.

Brother Everett Niswonger came into our office with a subscription and informed us that he was planning to observe Evangelist Promotion Day in his church at Rittman, Ohio. We also were informed that his church had retained him for another year, with an increase of salary.



Brother W. S. Baker reports four new members having been added to the church at Lydia, Maryland, where he is pastor. These are the fruit of the Sunday school, which has grown until it is taxing the capacity of the building. The various departments of the church are in a healthy condition and the church attendance is quite encouraging.

Brother W. H. Schaffer is right in his comment which we quote this week from a Johnstown newspaper. The churches that persist in adhering to God's way of financing the kingdom are to be commended, and they are the churches that are growing, too. God blesses those who are faithful to him. That reminds us that there is need of a vast amount of stewardship instruction in our churches today, and instruction of a type that is not afraid to press home the duty of tithing.

We are publishing this week the minutes of the Indiana Conference held at the Twelve Mile Brethren church, where Brother L. V. King is pastor. We are indebted to Brother Frank Gehman, the conference secretary, who continues in office, for this full record of the Hoosier gathering. Dr. R. F. Porte was moderator and Dr. L. E. Lindower, vice moderator. The latter was elected the moderator for the coming year and Brother Gilbert L. Maus was elected vice moderator. The statistical report shows a net gain in membership in this district of 210 for the conference year.

One of the greatest services being rendered the church by non-denominational Christian organizations is that being rendered by the Layman Company of Chicago by publishing tithing literature and distributing it at less than cost. They have a great variety of pamphlets and circulars that advocate the Gospel method of financing the kingdom interests. We continue to commend this work to our churches as we have done on many occasions before and are glad to give publicity to their special offers of tithing publications, as in this issue.

Prof. McClain writes again this week, and among the interesting subjects he discusses is "The Aristocracy of Fishing Bridge." If you react as we do, you will be thinking you would not be very choicy as to the social class you might fall into if only you could be there to do some fishing where fish are allowed to grow up. The urge has become strong at the Publishing House. It is feared a watch may have to be set to keep the force intact, lest they slip away to Fishing Bridge. But Brother McClain does not leave us to our fishing reveries. After this sally of Scotch wit, he leads us forth to some serious thinking concerning the aristocracy of noble souls, and other topics of current interest.

Dr. G. C. Carpenter, pastor at Smithville, Ohio, writes this week of the summer revival conducted by Brother Ray Klingensmith, whose report appeared last week in the news columns. There were eighteen confessions, one reconsecration and seventeen baptized and received into the church. The work of this splendid young evangelist was greatly appreciated by the people and blessed of God. Brother Carpenter reports having added fifty-one new members to the church during his three years of service there and sixteen new families linked up with the church. The Sunday school also has greatly increased its attendance. These are pointers to a good work being done by this pastor and people in this thickly church community.

Brother Raymond E. Gingrich, pastor of the Fair Haven (Ohio) church, supplies us with a copy of a resolution passed by that church in February concerning war. We are glad to give publicity to this statement and to commend pastor and people for putting forth this effort to keep alive our traditional attitude toward war among the members of this congregation, as well as to put them on record before the world. We trust other pastors are taking means to instruct their people against war and to fortify them in such divinely enjoined opposition. In this connection we would remark that the Ohio Conference in session at Louisville passed a ringing resolution against war, which along with the Conference minutes, we hope to find space to publish next week.

Brother Robert D. Crees reports two very successful Daily Vacation Bible Schools in his circuit, one at Brush Valley church, with an average attendance of seventy-five and the other at West Kittanning with an average attendance of 110. The missionary spirit was promoted in both schools and at both places the ob-

servance of decision day resulted in confessions of Christ. Five persons were recently baptized at Brush Valley and at least that many were awaiting baptism at West Kittanning. Another noteworthy feature of his work is the development of young men in Gospel Team activities. He favors us with a description of his plan of organization along with a picture of the team and brief messages from the various members. We commend Brother Crees and his young men on their zeal for evangelism. It is resulting in the growth of his churches.

Brother E. M. Riddle, secretary of the Executive Committee, supplies us with the General Conference program, which is found in this issue. Study it carefully and discover the promises of good things to come. Now is the time to prepare for a good delegation from your church. One of the most essential factors to a successful conference is a large attendance, and attendance depends largely on the interest developed in the minds of the people as to what may be expected at conference. The Evangelist will cooperate with the Executive Secretary in an effort to build up an expectation and we trust pastors and other church leaders will do their part by prayer, announcement and personal encouragement and helpfulness in arrangement to get not only the regular attendants but new members as well headed toward National Conference, August 27 to September 2.

Appropos the valuable article which Prof. Stuckey supplies us for his Sunday school page this week, we have read that there has been a decline in cigarette output this last year. It is claimed that the output for 1933 was eight billions under that for 1931. That should be interesting news to all concerned about the present and future well-being of our citizens. And yet it would have taken more than a keen observer to have detected any lessening of the use of the poison nail; only statistics could tell us that. Even with the decrease the output was nearly one hundred and twelve billions. And every possible effort is being put forth to increase the number of smokers, among women and girls as well as among men and boys. No device is too dishonest or unprincipled for the cigarette makers to stoop to to plant the vicious cigarette habit into the lives of the growing generation. We should like to see a widespread and intensive campaign launched against the cigarette until it should be brought down to the disreputable position it once occupied, when it was popularly called "the coffin nail." Its harmful influence on the physical and moral welfare of both sexes make such a general attitude in every way desirable. And the seductive advertising resorted to by the cigarette manufacturers make them deserving of sharp public censure.

Brother Dean J. Benshoff reports the first receipts of the Educational Day offering, totalling \$1306.34, which, according to his calculation, is 26.1 per cent of the amount needed to take care of the required expansion program of the College this fall. Some of the churches have done well, in that they have given what they were apportioned or more. The banner offering came from Milledgeville, Illinois, where the president of the Board of Trustees, Dr. W. S. Bell, lives and we have a notion that he has had no little part in causing this church to go so far "over the top", reaching the figure of \$281.36. If we had such a "Bell" in every church, victory would ring throughout the brotherhood in no time at all. The Ashland church is next in order according to size of offering, having given \$135.55. No other church to date reports an offering reaching the hundred mark. But all those churches which reached their quota are to be congratulated on measuring up to what was expected of them. If some others did their very best, though they failed to come up to the mark set for them, they too are to be commended. But only the "very best" is creditable under the circumstances that exist at our college at the present time. It is not just an ordinary need that exists, but an extraordinary. Conditions are critical; an emergency prevails, and sacrificial efforts are warranted in every church. Doubtless many other churches will be coming in soon with their reports and it is to be hoped that a much larger per cent will be going "over the top". Perhaps also some of the churches having already reported are still intending to do more, in an effort to reach their goal. Unless all do their best, the total goal will not be reached, and that would be deplorable. Remember, only your best is creditable in the face of present needs.



# Is Baptism in Water ESSENTIAL TO SALVATION?

By Leslie E.  
Lindower, Th.D.

The above question has been, and still is, a controversy among Brethren. It is not the writer's opinion that he can settle the controversy, but it does seem that it is an important question for which to seek the answer in the Word of God.

In the first place, in view of the beliefs and practices of the Brethren Church before the world, it is important that we should maintain our stand and testimony in harmony with the teachings of the Word of God on the doctrine of grace. Eph. 2:8-9 is the heart of this doctrine:—"For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God; not of works, lest any man should boast." If we believe these words, then let us not give anyone reason to believe that we think the "works" of baptism necessary in any sense to the receiving of salvation.

In the second place, it does not seem that those who have written upon the subject of baptism have been clear enough in their statements to be altogether free of the charge of inconsistency, if they actually believed that we are saved by grace and not by works. The writer may be mistaken on this point, and if so, will gladly stand corrected. It has appeared that when we write on Baptism we make this all-important. Likewise, when we write on Grace we give this the first place; but what about harmonizing the two doctrines?

The writer wishes to state positively that he believes, teaches and practices baptism as it is stated in "The Message of the Brethren Ministry":—"The Christian should observe, as his duty and privilege, the ordinances of our Lord Jesus Christ, among which are (a) Baptism by True Immersion; . . ." The question has often been asked, "Is baptism essential?" Before it can be answered intelligently we must first ask, "Is it essential for what?" If we mean, "Is it essential for true and full obedience to our Lord, and hence for complete joy and fruitfulness and reward in the Christian life?" we must answer, "Yes, most assuredly." If we mean, "Is it essential to salvation?" we must answer just as positively, "NO".

Jesus said to Nicodemus, "Except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John 3:5). There are several explanations for this verse. There are those who say that it teaches that without water baptism we cannot enter God's Kingdom, or be saved. We wish to show that this is not the meaning of the verse. There are those who say that because Nicodemus had spoken of the physical birth in the verse previous, that "born of water" refers to the physical birth. There is a manifestation of water in the normal physical birth, but it hardly seems that Jesus referred to that. Many conservative Bible scholars, among them good Brethren, believe that the meaning of the verse rests in the fact that water is used symbolically in the Scriptures for the Word. This symbolism is a fact, but personally, this teaching has always seemed too far-fetched in its application.

It seems reasonable that when Jesus spoke of water, Nicodemus' mind would go back immediately to baptism, and especially to the baptism that was then being carried on and was very prominent in the minds of the Jews, and that was the baptism of John. If Jesus had meant to

teach anything else than what he knew to be in the mind of Nicodemus at this time, he would certainly have made it clear. But he permitted the phrase, "born of water", to carry its own meaning.

Granted then, that "born of water" refers to water baptism, does this mean that it is essential to salvation? It does not. The emphasis in this discourse is in SPIRITUAL BIRTH, or the work of God's Spirit as essential. This is mentioned five times in the discourse as "born of the Spirit", and "born again". The emphasis is on the spiritual birth, not on the water. Some would turn the verse around to read, "Except ye be born of the Spirit and the water." But no, the order gives the right emphasis. Jesus is teaching Nicodemus that the water is not enough. The water without the Spirit would mean nothing. The new birth that brings the new life and eternal life is by the Spirit. Although Jesus accepted and taught the use of the outward ordinance, yet he made the work of the Spirit essential.

Before we can properly understand the Biblical teaching on Baptism we must recognize two baptisms. It is implied in Heb. 6:2, where it mentions "the doctrine (singular) of baptisms (plural)". Dr. Lewis Sperry Chafer calls the two, Real and Ritual Baptisms. The Real Baptism is the Baptism of the Spirit. This is taught in 1 Corinthians 12:13—"For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit." This baptism comes with belief in Christ. We are "made to drink into one Spirit", whether we choose baptism or not.

The Ritual Baptism is the water baptism. Therefore, where baptism is mentioned in the New Testament we dare not assume immediately that it simply refers to water. If it is not defined or conditioned by the context we should rather imply that spiritual baptism is primarily referred to.

The above truth will help in explaining another verse. It is Mark 16:16—"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." This is the final argument with many a "Campbellite" believer. Notice first that condemnation does not come for not being baptized, but for not believing. In the second place, on what grounds do we have the right to assume that to believe and be baptized refers to water? Remember what John the Baptist said, "I indeed have baptized you with water; but he shall baptize you with the Holy Ghost." (Mark 1:8). Would it not be more reasonable, in view of the fact that the Baptism of the Spirit accompanies belief in Christ, to say that that is what is referred to in these words? He that believes is baptized of the Spirit, and he that believes not is condemned.

In the Great Commission of Matthew 28:19, Jesus did not refer to water baptism when he said, "Go ye therefore, and make disciples of all the nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost." Notice that these are instructions to the ones carrying the message, and not to those receiving it. We are to do the baptizing, therefore, of necessity, it is in water. But notice who is baptized. We are not to baptize sinners for salvation. We are to baptize DISCIPLES,



or those who already believe in Christ, and are therefore already saved. "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31).

There remains that passage in the sermon of Peter on the Day of Pentecost. "Repent, and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." (Acts 2:38) Does the baptism in water bring the remission of sins? In the first place these words were spoken to the nation of Israel. "Ye men of Israel hear these words" (Acts 2:22). According to this statement to Israel the gift of the Holy Ghost was to follow baptism. But if we follow Peter to the household of Cornelius, they believed and were saved, and received the gift of the Spirit before they were baptized. It was because of this that Peter said, "Can any man forbid water, that these should not be baptized?" (Acts 10:47) If the order of receiving the Spirit is different for Jews and Gentiles, then I would certainly be classed with the Gentiles.

Peter's word to the Jews has also been explained by pointing out that these were the people who were responsible for the death of Jesus Christ. They had openly taken the responsibility for it, therefore, in order to show their true repentance it was necessary to demonstrate it openly through baptism in the name of Jesus Christ.

Be that as it may, again we ask, "Why assume that baptism here means water?" Why not give the Spirit just as much room in the verse as the water? The baptism of the Spirit is not necessarily referred to by "the gift of the Holy Ghost." This may mean the gift which the Holy Spirit gives, that is, his filling and its accompanying testimony, which had just been manifested through the believers, and concerning which the whole question had arisen. When Peter is careful to add baptism, "unto the remission of sins", does he not mean the same thing as Jesus did when he told Nicodemus, "Except ye be born of water and of the Spirit ye cannot enter the Kingdom of God?" Merely to submit to an ordinance in the name of Jesus Christ would not mean anything to God. But this baptism must be the one which leads to the remission of sins, that is, the baptism of the Spirit, which accompanies true belief in Christ.

Water baptism is the outward symbol of an inward change. The inward change is spiritual baptism. Outside of the Great Commission which teaches the Triune action of water baptism, Romans 6:1-10 is the final authority on the mode of baptism. However, its primary picture is not that of water baptism, but of Spirit baptism. It represents primarily the inward change, rather than the outward symbol. It is given to support the doctrine that the Christian should reckon himself "to be dead to sin, but alive unto God through Jesus Christ our Lord."

We are therefore told that the Christian has shared four experiences with Christ in being saved. We have been crucified with him; we have died with him; we have been buried with him; we have been raised from the dead with him. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." (6:3-5)

Death, burial and resurrection with Christ are mentioned in connection with baptism. But let us remember that baptism is more than water. This primarily de-

scribes the inward change. If therefore the outward symbol is to picture the inward change, what then shall be the mode of water baptism? It shall be a symbol showing death, burial and resurrection. How else can this be done than by immersion?

In this connection the question came from one who argued against our mode of baptism, "If you believe that you ought to show death, burial and resurrection by your mode of baptism, why not show crucifixion, which is also mentioned?" The answer to this is that baptism is not intimated in connection with the reference to crucifixion. It simply states in verse 6: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." We do not try to show more in baptism than that which we are told. Just the three, death, burial and resurrection are mentioned in connection with baptism.

The grace of God is the most wonderful thing which we have through our Lord Jesus Christ. Let us keep it pure. The invitation of God in this age is, "Believe on the Lord Jesus Christ and thou shalt be saved." It is not, "Believe and do this or that." It is simply BELIEVE, and nothing else for salvation. It is not "believe and be baptized." It is not even, "If you truly believe you will be baptized in water." James truly says, "Faith without works is dead," and we have every right to expect true faith in Christ to bring forth some fruit, but we have no right to say what fruit. The Christian who is born again will want to do what the Lord would have him do, and whenever the Word of God is properly explained to the believer he is concerned to follow its every precept. So whatever else may be the conclusion from these words, this should be clear:—WE ARE NOT BAPTIZED IN WATER IN ORDER TO BE SAVED, BUT BECAUSE WE HAVE BEEN SAVED. Let us keep it clear.

Warsaw, Indiana.

## General Conference Program

PROGRAM OF THE FORTY-SIXTH GENERAL CONFERENCE OF THE BRETHREN CHURCH  
WINONA LAKE, INDIANA,

August 27th to September 2nd, 1934

### Conference Text

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."

Matt. 28:19.

### MONDAY, AUGUST 27

#### Evening

- |           |   |
|-----------|---|
| 7:30-7:45 | Song Service  |
| 7:45-8:00 | Devotions—Leslie Lindower   |
| 8:00      | Sermon—"The Standing Orders of the Christian Church."—Vice Moderator, M. A. Stuckey |

### TUESDAY, AUGUST 28

#### Morning

- |            |  |
|------------|--|
| 6:30-7:00  | Prayer and Praise Service—Leader, G. L. Maus   |
| 8:00-9:00  | Auxiliary Organizations  |
| 1.         | Ministerium—Inn Chapel<br>Memorials, Testimonies, Greetings  |
| 2.         | Laymen—Sunday Tabernacle<br>Devotions—D. C. White<br>"Why is the Layman's Organization Necessary?"<br>Loren T. Black |
| 3.         | Boys' Council—Westminster Chapel<br>(No program until Wednesday)   |
| 4.         | Sisterhood—Westminster Presbyterian Church<br>(Program to be supplied)   |
| 9:00-11:00 | Organization, Moderator's Address, Business<br>Devotions—H. H. Rowsey  |



Moderator's Address—A. J. McClain Retiring Moderator  
 12:00-12:00 Bible Lecture Hour  
 "Eternal Security of Regenerated Believers"—  
 C. H. Ashman

**Afternoon**

2:00-3:00 Bible Lecture Hour  
 Prayer—Sylvester Lowman  
 "The Song of Songs"—K. M. Monroe.  
 3:00-4:00 Women's Missionary Society  
 Devotions—Mrs. Herman Koontz  
 Solo—Mrs. H. H. Rowsey  
 Reports:  
 President—Mrs. U. J. Shively  
 Financial Secretary—Mrs. N. G. Kimmell  
 Treasurer—Mrs. C. L. Anspach  
 Literature Secretary—Mrs. D. A. C. Teeter  
 Woman's Outlook—Mrs. F. C. Vanator, Mrs. Ira Slotter  
 Appointment of Committees  
 Memorial Service—Mrs. Joyce K. Saylor  
 Benediction  
 3:00-4:00 Young People's Recreational Period  
 Kitten Ball Game  
 3:15 Young People's Vespers—Hillside  
 "A Rousing Song Service"—Paul Bauman  
**Evening**  
 7:15-7:30 Song Service  
 7:30-8:15 Christian Endeavor Inspirational Service  
 Prayer—E. M. Riddle, President  
 Reading—Mrs. Joyce Saylor  
 Address—Ray Klingensmith  
 8:15 Sermon—"What Can We do About War?"—  
 H. F. Stuckman

**WEDNESDAY, AUGUST 29****Morning**

6:30-7:00 Prayer and Praise Service  
 Leader—Delbert Flora  
 8:00-9:00 Auxiliary Organizations  
 1. Ministerium—Inn Chapel  
 Reports of Officers and Committees  
 Election of Officers  
 2. Laymen—Sunday Tabernacle  
 Devotions—J. C. McBride  
 Business Session  
 Election of Officers, Resolutions, Discussion  
 3. Boys' Council—Westminster Chapel  
 "Joseph and The Prince"—Wm. Steffler  
 Short Business Session  
 4. Sisterhood—Westminster Church  
 (Program provided)  
 5. Women's Missionary Society—Auditorium  
 Devotions—Mrs. Leo Polman  
 Business  
 Report of General Secretary—Mrs. Gertrude Briscoe  
 Benediction  
 9:00-11:00 Business Session  
 Devotions—Bertram King  
 Reports: (combined)  
 Home Mission Board  
 Foreign Mission Board  
 Publication Board  
 National Sunday School Association  
 National C. E. Society  
 Statistician  
 Board of Benevolences  
 Committees and Others  
 12:00-12:00 Bible Lecture Hour  
 "The Origin and Ministry of Angels."—A. V. Kimmell

**Afternoon**

1:20-1:50 W. M. S. Mission Study Class—Mrs. L. T. Black  
 2:00-3:00 Bible Lecture Hour  
 Prayer—G. H. Jones  
 "Christ, Our Three-fold Shepherd"—H. A. Kent

3:00-4:30 Women's Missionary Society—Auditorium  
 Devotions—Mrs. Chas. Mayes  
 Solo—Miss Dorcas Bame  
 Ashland College—R. R. Haun  
 Brethren Seminary—M. A. Stuckey  
 Duet—Goshen Church  
 Home Mission Board—R. P. Miller  
 Home Mission Churches—Herman Koontz  
 Benediction  
 3:00 Young People's Recreational Hour  
 Swimming Party

**Evening**

6:15 Young People's Vespers—Hillside  
 "A Real Testimony Meeting"—Tom Hammers  
 7:15-7:30 Song Service  
 7:30-8:15 Sunday School Inspirational Session  
 Address—Miles Taber  
 Address—"The Man with a Measuring Reed"—  
 W. I. Duker  
 8:15 Sermon—"The Glorious Gospel vs. the God of This  
 World"—L. G. Wood

**THURSDAY, AUGUST 30****Morning**

6:30-7:00 Prayer and Praise Service  
 Leader—J. L. Bowman  
 8:00-9:00 Auxiliary Sessions  
 1. Ministerium—Inn Chapel  
 "Evidences that the Rapture of the Church will Precede  
 the Tribulation Period"—H. A. Kent  
 2. Laymen—Sunday Tabernacle  
 Devotions—Ira Wilcox  
 "Should the Men of the Church Give their Support to the  
 Laymen's Organization?"—G. W. Brumbaugh  
 3. Boys' Council—Westminster Chapel  
 "The Boy Samuel"—Wm. Schaffer  
 Short Business Session  
 4. Sisterhood—Westminster Church (program supplied)  
 5. Women's Missionary Society—Auditorium  
 Devotions—Mrs. Chas. Ashman  
 Business Session  
 Reports of Nominating Committee  
 Presentation of New Program and Goals—Mrs. Gertrude  
 Briscoe  
 Presentation of Budget—Mrs. C. L. Anspach  
 Benediction  
 9:00-10:00 Business Session  
 Devotions—W. S. Crick  
 Credentials  
 Reports, Unfinished Business, New Business  
 10:00-11:00 Foreign Missionary Society Session  
 Prayer—J. Allen Miller  
 Treasurer's Report—L. S. Bauman  
 10:30-11:00 Address—Miss Elizabeth Tyson  
 11:00-12:00 Bible Lecture Hour  
 "The False Christs and False Prophets of the End of  
 the Age"—L. S. Bauman

**Afternoon**

1:20-1:50 Women's Mission Study Class  
 2:00-3:00 Bible Lecture Hour  
 Prayer—D. A. C. Teeter  
 "Are Missions Worthwhile?"—Miss Elizabeth Tyson  
 3:00-4:00 Women's Foreign Mission Day  
 Sentence Prayers  
 Election of Officers  
 Report of Committees  
 Devotions—Mrs. Curtis Morrill  
 Vocal Solo—Mrs. Leo Polman  
 Message from Africa  
 Benediction  
 3:00 Young People's Recreation  
 Hike, Campfire and Vespers—Mrs. Ray Klingensmith

**Evening**

7:15-7:30 Song Service  
 7:30-8:15 Foreign Missions Inspirational Session  
 Presentation of New Missionaries—A. J. McClain



- Credential Committee  
Election of Officers and Committee on Committees  
Messages from Mr. and Mrs. Curtis Morrill  
8:15 Sermon—"The Sent Ones"—R. D. Barnard

**FRIDAY, AUGUST 31****Morning**

- 6:30-7:00 Prayer and Praise Service  
Leader—Delbert Whitmer  
8:00-9:00 Auxiliary Organizations  
1. Ministerium—Inn Chapel  
Paper—"An Inductive Study of the Kingdom as Revealed in the Old and New Testaments"—A. J. McClain  
2. Laymen—Sunday Tabernacle  
Devotions—Ed Wolf  
"What Is the Future of the Laymen's Organization?"—C. L. Anspach  
3. Boys' Council—Westminster Chapel  
"David and Jonathan"—Paul Bauman  
Business Session  
4. Sisterhood—Westminster Church (program supplied)  
5. Women's Session  
Devotions—Mrs. Grant McDonald  
Unfinished Business  
Benediction  
9:00-10:00 Business Session  
Devotions—I. D. Bowman  
Reports, Unfinished Business, New Business  
10:00-11:00 Benevolence Session  
Report of Secretary of Board—G. L. Maus  
Report of Treasurer of Benevolent Board and Brethren Home—L. V. King  
"Christian Benevolence"—A. V. Kimmell  
11:00-12:00 Bible Lecture Hour  
"The Sign of Jonah"—J. C. Beal

**Afternoon**

- 1:20-1:50 W. M. S. Mission Study Class  
2:00-3:00 Bible Lecture Hour  
Prayer—Raymond Blood  
"One of the High Spots in a Great New Testament Book"—Wm. H. Beachler  
3:00-4:30 Women's Missionary Session  
Devotions—Mrs. E. M. Riddle  
Vocal Solo—Mrs. J. Raymond Schutz  
Recognition of Banner Societies  
Feast of Ingathering Service—Mrs. Leslie Lindower, Mrs. Delbert Flora  
Problem Hour—Round Table—Mrs. U. J. Shively  
Installation of Officers  
Closing Service with Benediction  
3:00 Young People's Recreational Program  
Games, Vespers, on or near the Lake—N. H. Uphouse  
5:30 Ashland College and Seminary Banquet

**Evening**

- 7:15-7:30 Song Service  
7:30-8:15 Ashland College and Seminary Session  
Address—(Seminary)—J. Allen Miller  
Address (College)—E. E. Jacobs  
8:15 Sermon—"A Topsy-turvy World"—W. S. Bell

**SATURDAY, SEPTEMBER 1****Morning**

- 6:30-7:00 Prayer and Praise Service  
Leader—Floyd Sibert  
8:00-9:00 Auxiliary Organizations  
1. Ministerium—Inn Chapel  
Unfinished Business, New Business, Surprise Hour  
2. Laymen—Sunday Tabernacle  
Devotions—F. B. Frank  
"How Can We make the Laymen's Organization Profitable to the Church?"—D. C. White  
3. Boys' Council—Westminster Chapel  
"Jesus and Youth"—F. W. Shiery  
Short Business Session  
4. Sisterhood—Westminster Church (program supplied)

- 9:00-11:00 Business Session  
Scripture and Prayer—C. C. Grisso  
Unfinished and New Business  
10:00-11:00 Publication Board Session  
"Sunday School Helps or the Bible"—Charles A. Barnard  
"Editorial Policy in a Congregational Church"—Geo. S. Barnard  
"Shall the Brethren Publishing Company Carry On?"—R. R. Teeter  
"Planning For the Future"—J. C. Beal  
11:00-12:00 Bible Lecture Hour  
"The Christian Doctrine of Sanctification"—C. W. May

**Afternoon**

- 2:00-3:15 Home Missionary Rally  
2:00-2:30 "The Lid Off of Home Mission Facts"  
2:30-3:15 Foundation Builders' Hour  
Playlet "The Great Awakening" by the Berne Sisterhood  
5:30 Annual Christian Endeavor Banquet—Warsaw Brethren Church

**Evening**

- 6:45-7:15 Boys' Work Demonstration  
7:15-7:30 Song Service  
7:30-8:15 Home Missions Inspirational Session  
"Home Missions on the Battle Line"—K. M. Monro  
8:15 Sermon—"The Near Future Mode of Transportation"—A. D. Cashman

**SUNDAY, SEPTEMBER 2****Morning**

- 6:30-7:00 Prayer and Praise Service  
Leader—A. E. Whitted  
9:30-10:45 Sunday School  
Superintendent—Homer Kent  
Adult Teacher—R. D. Barnard  
10:45-12:00 Morning Worship Service  
Devotions and Special Music  
Sermon—"The Supreme Business of the Church"—A. L. Lytle

**Afternoon**

- 2:30-3:30 Devotions—S. C. Henderson  
Sermon—John F. Locke

**Evening**

- 6:30-7:30 Christian Endeavor Session  
Leader—Miss Ruth Snyder  
7:30-7:45 Song Service—Subject: "Rejoicing in the Truth"  
7:45-8:00 Devotions—Wm. Overholser  
8:00 Sermon—"The Cross"—Claud Studebaker

**NATIONAL CONFERENCE OFFICERS**

- Moderator ..... A. J. McClain  
Vice-Moderator ..... M. A. Stuckey  
Secretary ..... J. L. Gingham  
Assistant Secretary ..... L. V. Kimmell  
Treasurer ..... Ira C. Wiley  
Statistician ..... Geo. E. Coffey  
Conference Music Director ..... Leo Polman

**EXECUTIVE COMMITTEE**

- R. D. Barnard, chairman ..... Ohio District  
E. E. Jacobs ..... Ohio District  
A. J. McClain ..... S. California District  
J. W. Platt ..... N. California District  
Fred Kinzie ..... Northwest District  
J. L. Bowman ..... Southeastern District  
Herman Koontz ..... Southeastern District  
L. G. Wood ..... Mid-West District  
D. A. C. Teeter ..... Indiana District  
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G. H. Jones ..... Pennsylvania District  
E. M. Riddle, Ex. Secretary ..... Illiokota District

No man can ever know God who does not obey him. F. W. Robertson saw this clearly. He said, "If obedience were entire, love were perfect, then would the revelation of the spirit of soul of man be perfect too."



## SIGNIFICANT NEWS AND VIEWS

### INTERNATIONAL CONGRESS ON ALCOHOLISM IN LONDON

The Twentieth International Congress on Alcoholism will be held in the Imperial Institute, London, from July 30 to August 3, under the presidency of the Right Hon. Viscount Astor. This will be the first Congress in many years in which the government of the United States will not be officially represented, as no invitation has been received from the British government. The Congress will survey the situation concerning alcoholism in various countries of the world, and its membership will enroll some of the most distinguished educators and scientists. The Hon. Convener is Dr. Courtenay C. Weeks, 33 Bedford Place, London, W. C. 1.

The Editor of *The Presbyterian* inquires: "Why did not the United States receive an invitation? Was it because we were supposed to be temperate. i. e., were the invitations mailed before the wet debacle, or does the world think we are fallen into invincible ignorance and are beyond hope?"

We imagine it is because the world thinks America is wedded to her idol—the liquor traffic, and does not wish to court rebuff by extending her an invitation. And to think, only a little while ago we were in the lead in the fight against alcoholism! Maybe we will be aroused from our drunken spree eventually and return to the task. At least, Mississippi's 3 to 1 vote in favor of the retention of state-wide prohibition would seem to give hope.

### WE MUST PUT THE MAN RIGHT

You may or may not know Justus Timberline of the *Northwestern Christian Advocate*. It was he who brought from a London paper the story of a boy's expertness in solving a jig saw puzzle. A map of the world had been cut up in jig saw fashion and the boy set to putting it together, which he did with such apparent ease that the company marveled. His explanation made the matter clear. He had discovered the figure of a man on the other side. He said: "I put the man right and then the world came right of itself."

His method is suggestive. We heard a preacher refer in a noon-day Lenten prayer to "this crazy world." He was seeking light, and leading the congregation in seeking light, on the problem of living in such a world and dealing with it. What more fitting subject of prayer could there be? And what more certain result of earnest praying about it than a clarifying conviction that it is the people that make the world crazy, and that it is the people, persons, men and women, young and old, here, there, everywhere, that must be set right?

The puzzle isn't as easily done as the boy's was but the principle is as sound in our case as in his. We must turn the map over and attack it on the personal side. We must put the man right and the world will come right of itself. It is a problem of human thinking and feeling, a problem of human attitudes and relations.

And there is only one way to put the man right. It can only be done by "bringing every thought into captivity to the obedience of Christ." Thoughts are the property of persons. Only persons can think. Our job is with persons. Put the man right and the world will come right of itself.—E. F. in *The Gospel Messenger*.

## OUR BIBLE STUDY DEPARTMENT

By G. W. Rench, D. D.

### The Wonders of Pentecost--Part 2

Not the only wonder on Pentecost was the miracle of the baptism of the Spirit, but there was the wonder of the men. They were God's chosen leaders selected to head up the work of the newly-born church, and be the mouth-piece of the Holy Spirit in completing the revelation of God. "I have yet many things to say unto you, but ye can not bear them now. Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, that shall he

speak: and he will show you things to come" (John 16:12, 13). The record says, "But Peter, standing up with the eleven". And who were these men? There were Peter and Andrew, who were fishermen; James and John, likewise of the same vocation; Philip and his friend Bartholomew; Thomas, who always doubted whether he had a fish on his line until he could see it; Matthew, whose reputation was bad as a tax-collector; James the less; Lebbaeus, called also Judas; Simon the Canaanite and the newly chosen Matthias. Humanly speaking, were they men of standing and influence sufficient to lead a great movement such as Christianity was expected to be? From a human standpoint they were failures to begin with. Here is what was said about them: "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marveled; and they took knowledge of them, that they had been with Jesus" (Acts 4:13). One good writer says, "uneducated and low-bred men." Why such men as these? The human element in us is so great that it compels us to WONDER. Why would Christ die to perfect such a plan for human redemption and then place such handicaps on such a cause? How could it rise against such difficulties as they were outstanding in the makeup of the Jewish rulers? They "perceived that they were unlearned and ignorant men." Some one has said. "Had the work been simply of man, the calling of these poor, weak men would have been a most fatal step; would have defeated and brought it to shame and contempt. The wisdom of man would have said, Select three of the greatest pagan philosophers, three of the most powerful statesmen, three of the most learned and powerful of the rabbis of Israel, and three of the great men of wealth, and thus combine the influence of philosophy, civil government, money and religion, and success will be certain." But the Lord wished to show the world that he did not need human wisdom to detract from the merits of his great salvation. These humble and uneducated fishermen of Galilee, with a new religion which the rulers of the Jews were determined to destroy; a religion that condemns all sin and pride of heart, most sweeping in its claims to be the ONLY RELIGION, and pronouncing eternal condemnation on all who reject it, rested their case in the hands of divine power. God did not need the argument of human expediences with which to make an appeal. His cause was to rise in spite of human handicaps.

And it would seem that instead of God keeping the poor standing of his preachers in the background, he pushed their limitations to the front again and again. He seemed to say, "Have you considered my leaders and their standing?" Again and again does he place the whole group in a conspicuous place in his record. They are thus made prominent and thrown in the foreground of his divine plans. The Holy Spirit made their standing more conspicuous in thrusting into the record the ugly fact that the rulers of the Jews "perceived that they were unlearned and ignorant men." By placing the names of the Twelve together so many times and holding their weaknesses before the whole world in the sacred Record, the Lord seems to say, "Behold my ambassadors; I glory in their standing"! And Paul seems to glory in that same group. Hear him in 1 Corinthians 1:27-29: "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of this world to confound the things which are mighty; And base things of the world and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: That no flesh should glory in his presence." Yes, here is the divine mind holding up before the world that God can, and does, take the weakest human being and make him a power. Some little church in an out-of-way location is often crowded with worshippers even when led by some obscure preacher, while the big church with its trained choir and brilliant preacher has to close up for a lack of an audience. Peter on Pentecost was a tremendous success.

New Paris, Indiana.

Nothing is promised to the idle and the careless and to the man who postpones and dreams; but everything to the man who puts his soul into the service of God and the discipleship of Jesus Christ. "Ask and ye shall receive; seek and ye shall find; knock and it shall be opened unto you"—the gate of mercy and the gate of heaven.—W. L. Watkinson.



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## The Cigarette

By E. N. Sanctuary

"The Cigarette" is written as a protest against the well-organized propaganda of a large trust, backed with huge sums of money, some of which has been deliberately used in a campaign of deceit and misrepresentation, as shown by Stipulation No. 503 in order to thrust this injurious habit upon the young people of this country.

Not one person in a thousand knows anything about the evils of this habit. As in the previous editions of this booklet, it is desired to emphasize the physical and economic side of this subject, and not the moral side. When an industry, like that which produces and markets the cigarette, admits that it is using upwards of a million dollars a month to subsidize every avenue of publicity, the foes of the cigarette realize that many avenues for the dissemination of facts have been blocked in advance.

Says the Executive Secretary of the Anti-Cigarette alliance of America, "The results of cigarette smoking is bound to be felt in all lines. It is a brain cell degenerator, and when you think that through, you can see what must inevitably happen to the user."

The reason for this is that Cigarette smoke, in addition to nicotine, contains an ingredient known as furfural which seems to act upon the brain cells and nerve tissues, bringing about a degeneracy of those structures.

That there are dangers in Cigarette smoke is seen from the statement of G. W. Rosenloff, Director of Secondary Education and Teacher Training of Nebraska, who says: "The tobacco evil, and it is an evil, when it begins to affect immatured youth, must be combated in our public schools. Perhaps no campaign has been more insidious nor is being furthered with greater determination than is the campaign of the tobacco interests to interest boys and, especially, girls in the smoking of cigarettes."

### How the Athletes Feel About It

W. W. Roper, football coach of Princeton, bitterly denounced such unscrupulous purchase of endorsements by the Cigarette makers.

Did you ever see a heavy smoker try to run a hundred yards? Ask Paavo Nurmi. He will tell you he never touched a Cigarette.

Does Charles Paddock, world's great sprinter, dare to smoke? Could he have established his long string of world records if he had poisoned his system and weakened his heart with nicotine from the Cigarette?

Knute Rockne, athletic director of Notre Dame University, told a member of the Advisory Council of the Boys and Girls Anti-Cigarette League that the makers of a well-known Cigarette offered him \$2,000 to sign a testimonial to the effect that his athletes always used their brand because it did not hurt their wind.

Mannington, W. Va., April 2 (AP).—One

of Knute Rockne's last letters was written to a Mannington school boy who wanted to know the great coach's opinion on the use of tobacco by athletes.

Daniel Hanley Sturm wrote to Rockne while fellow-students were writing to other athletic leaders concerning the use of tobacco. The famous coach did not delay in replying to Daniel. The reply dated last Thursday was:

"Dear Daniel:

"My experience has shown that tobacco shows up the reflexes of the athletes, lowers their morale and does nothing constructive.

"Athletes who smoke are the careless type and do not have the best interests of their team at heart.

Yours sincerely,

K. K. Rockne, Director of Athletics."

Gene Tunney says: "Smoking is a foolish

*The twilight star, the morning dew—  
How full they are of beauties new;  
The mellow moon, the brighter sun—  
Night fades so soon, the day begun.  
The tiny seed, the budding plant,  
The flower sweet to grace the land,  
And lofty sways the full-grown tree,  
So all Thy ways acknowledge Thee.*

*The barren rocks, the snow-covered peaks,  
The crater's shocks, the desert's freaks,  
The lightning flash, that rives the cloud,  
The thunder crash that echoes loud,  
The splashing rain, the storm-tossed wave—  
None, none is vain, nor yet the grave,  
For always stays nature's decree  
That all Thy ways acknowledge Thee.*

—William J. Acker.

habit, unhealthful, dangerous and harmful. I have never smoked."

Connie Mack says, "No man or boy can expect to succeed and continue the use of Cigarettes."

Ty Cobb, who has retired as an outstanding leader in baseball, says, "Too much cannot be said against the evils of Cigarette smoking. It stupifies the brain, saps vitality, undermines one's health and lessens the moral fibre of the man. No boy who hopes to be successful in any line can afford to contract a habit that is so detrimental to his physical and moral development."

Mike Donovan, for more than thirty years athletic director of the New York Athletic Club says this with reference to smoking: "No boy who smokes can hope to succeed in any line of endeavor, as smoking weakens the heart and lungs, ruins the stomach, and affects the entire nervous system. If a boy expects to succeed in athletics he must let smoking and all kinds of liquor alone. They are rank poison to his athletic ambitions."

Says Grantland Rice, a sport writer of

recognized ability, "For eighteen years I have been covering all forms of sports for newspapers. Smoking by the young brings a double burden to carry—a burden both physical and mental. Those who do not smoke but keep in clean training, have far more energy, much greater stamina, much better control of their nerves. Under twenty-five years of age they are developing mentally and physically, and if this development is hampered by smoking the loss can be hardly made up later on."

### Making a Sensible Test

Choosing a favorite brand blindfolded may be interesting sport for the youth of our schools and colleges. But that is far from proving that the Cigarette is an aid to acquiring an education. The evidence all points in the opposite direction.

Dr. Fisher, of Springfield Y. M. C. A., found a loss of accuracy of 11% in old smokers after smoking one cigar.

Meylan, Columbia University, showed that in scholarship non-smokers exhibited a distinct advantage. Baines, who examined the class records at Harvard, showed that for fifty years not one Tobacco user had stood at the head of his class, notwithstanding the fact that five out of six students were smokers.

Dr. Frederick Pack, University of Utah, gathered statistics from fourteen universities and colleges, and compiled these significant conclusions:—

1. In the tryouts for football squads only half as many smokers as non-smokers are successful.

2. In the case of able-bodied men, smoking is associated with the loss of lung capacity amounting to practically 10%.

3. Smoking is invariably associated with low scholarship. Smokers furnish twice as many failures as do non-smokers.

Marks show a slump soon after the practice of Cigarette-smoking begins. R. L. Sandwick, in *The School Review*, says general average marks of 85% fell to 78% shortly after beginning to smoke. The non-smoker having the highest marks averaged 90.9, but the best ten Cigarette smokers in these classes could show was 78.9% and their average was undoubtedly bettered because of 25 boys who dropped out in the three preceding years with average grades of 60%, six points below the passing mark.

### Throwing Away His Chances

Here is what the Principal of a High School concluded about Cigarette smoking by his boys:—

1. The boy who has a hard time to keep up with his class any way, if he takes to smoking, fails in his work and drops out of school. He smokes away whatever chance he had.

2. The boy who makes a practice of smoking is seldom a success in High School sports or athletics.

3. The really ambitious boy knows better than to spoil his scholarship and athletic chances by smoking. The Tobacco interests will never get the chance to include him in their 1,200 daily quota of boy beginners in the Cigarette smoking habit.

The boy who smokes does not know or does not care, or has become a slave to the Cigarette before he has realized its evil power.

A check-up of the effects of Tobacco on High School boys at Highland Park, Ill., showed that not a single graduate was a smoker while in school. The 45 quitters



were all smokers and in poor standing in their classes. The average grade of 77 non-smokers was 84%, 24 reformed smokers 79%, and of 55 smokers 75%. One boy who was smoking heavily quit, and his grades came up 10% in six weeks.

#### Antioch College Strikes a Hard Blow

A careful study through a long period of years of smoking among men students, made by Antioch College, showed that a definite relationship is established between smoking and low scholarship, i. e., 31.8% of non-smokers fail to maintain required grades, while 62.3% of heavy smokers similarly failed.

On the basis of grading which prevailed when this study was undertaken, an average grade of 3.2 was required of students. A grade of 4 or higher was made by 23.9% of non-smokers, and by 7.9% of smokers. The average grade of 171 non-smokers last year was 3.51; that of 177 smokers was 3.14. The difference is .37.

#### Handicap of the Inhalers

Smokers remaining in college fall steadily in scholarship (from 3.56 to 3.31 in three years who do not inhale, 42.4% fall below diploma grade, but of all who do inhale 43.8% of light smokers and 65.1% of heavy smokers fall below.

Smokers remaining college fall steadily in scholarship (from 3.56 to 3.31 in three years). Non-smokers maintain a nearly uniform average. With these figures before us, it is hard to avoid the conclusion that smoking is actually a cause of mental inefficiency.

#### Goal of the Manufacturer

It has been estimated that 1,200 American boys begin the Cigarette habit every day! Is the Trust reaching your boy or your girl (they make no distinction) in the quota they have set for today?

The Judge of the Montreal Juvenile Court says:

"I have dealt with over 3,000 boys. I regret to say that at least 95% of these boys smoked Cigarettes."

Mrs. Rose Henderson, Probation Officer, declared: "The smoking of Cigarettes among the young is one of the most pernicious and terrible things we have ever met. Children who come in are, many of them, absolutely lacking in mentality, having no idea of moral conduct. Almost every boy is trembling, shaking and undersized."

"I would rather see a boy with a revolver than a Cigarette," said Thomas A. Edison.

"The Cigarette smoker commits suicide on the installment plan." James B. Jeffries.

"No cigarette victim can climb to the top of the ladder." Judge David Brewer, United States Supreme Court.

We recently met a college professor who told of a student in his classes who is employed during his spare time by a large corporation to distribute Cigarettes to boys and girls of the town. His salary is \$12 a week, plus a liberal supply of Cigarettes. The Tobacco industry is spending money in a persistent campaign to ensnare every boy and girl in the land.

Each student of the University of Illinois received a personal letter and a package of Cigarettes for free trial—over 9,000 tins of Cigarettes. Probably this is being repeated in every college and educational institution in the United States, and the Post Office Department is making the distribution!

(To be continued)

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

#### MICAIAH SPEAKS THE TRUTH

(Lesson for July 29, 1934)

Lesson Text: 1 Kings 22:1-14. Golden Text: 1 Kings 22:14

#### MONDAY

**Micaiah Speaks the Truth.** 1 Kings 22:1-14. How truly like human nature today this episode in the history of Israel! King Ahab directed that his four hundred "prophets" (?) should report that Jehovah agreed with the king's wishes, and would prosper his proposed campaign. The four hundred subsidized court "prophets" of course wished to keep in the good graces of the king, so upon conferring, they brought in a unanimous report: "Go up, for the Lord shall deliver it into the hand of the king!" BUT, the lone Prophet Micaiah refused to be a mere yes-man for King Ahab. He boldly declared: "As the Lord liveth, what the Lord saith unto me, that will I speak!" Because his minority report was unpopular, he was abused by the king, and imprisoned. But, the subsequent events demonstrated that Micaiah and not the four hundred prophets actually foretold Jehovah's message.

#### TUESDAY

**Truthfulness Neglected.** Jer. 9:1-9. What a cross-section of the moral laxity of God's people this! The "weeping prophet" declares that he prefers a lodging place in the wilderness with wayfaring men, to a residence with the leaders of the Lord's people. Strong words these: "Treacherous ... not valiant for the truth for they proceed from evil to evil ... every brother will utterly supplant (brother) and every neighbor will walk with slanders ... they will deceive ... speak lies ... commit iniquity ... live in the midst of deceit!" Truly, God cannot bless a people who refuse to know him, and who continue maliciously to plot against their neighbors. How consummately did Jehovah visit Jerusalem for the sins of her children—how shall our beloved nation escape if it continues to neglect to repent!

#### WEDNESDAY

**Truthfulness Desired.** Ps. 15:1-5. Here, the Psalmist gives us an analysis of the behavior of the righteous: 1. He walketh, worketh, speaketh truth. 2. He backbiteth not, doeth no evil, nor taketh up a reproach against his neighbor. 3. He does not condemn the wicked. 4. He honoreth right doers. 5. He obligates himself even to his own personal hurt. 6. He does not take advantage of the less fortunate. 7. He does not exploit the helpless. What a contrasting picture this to that penned by Jeremiah, 9th chapter! "Who shall abide in Thy tabernacle? Who shall stand in Thy holy Hill? ... He that doeth these things shall never be moved!" Yes, the stability of one's life depends not only upon its heavenly connections, but upon the nobility of its earthly connections.

#### THURSDAY

**Truthfulness Valuable.** Eph. 4:14-25. Truthfulness has its place in the believer's

equipment—although it seems strange that the Apostle would have to warn Christians (?) against lying! But, in this very practical chapter, he stresses truthfulness as a cardinal virtue of the "new man" in Christ Jesus. "Wherefore, putting away lying, speak every man truth to his neighbor—for we are members one of another." The effectiveness of the Christian's armor, listed in Ephesians sixth chapter, depended upon the "girdle of truth"—other defensive panoply is useless without truthfulness! What a penalty Israel paid for her deceit. What price dishonesty in our own national life! What chastening we subject ourselves to when we practice deceit. "Wherefore, put away lying—speak every man truth!"

#### FRIDAY

**Truthfulness Commanded.** Ex. 23:1-9. Honesty is only the best policy, it is categorically enjoined by God's law. The condemnation of untruthfulness is such a blanket indictment that the all-too-common practice of gossiping is arraigned along with perjury: "Thou shalt not raise a false report, put not thine hand with the wicked to be an unrighteous witness!" Malice, prejudice, selfishness and bribing also come under the same indictment as dishonesty. The common alibi "everybody does" finds little to justify it in this Scripture: "Thou shalt not follow the multitude to do evil!" Micaiah refused to vote with the four hundred hamstrung "prophets" of King Ahab's court, even though it meant personal peril. Someone has said: "I would rather be right than be king!"

#### SATURDAY

**Truthfulness Rewarded.** Zech. 8:9-17. In these verses, the Prophet carries us forward to that glorious social realignment which will obtain when David's Greater Son shall reign in righteousness upon the earth. Then there will be no place for hypocrisy and deceit: "These are the things which ye shall do: Speak ye every man the truth to his neighbor, execute the judgment of truth and peace in your gates. And let none of you imagine evil in your hearts against his neighbor, and love no false oath—for these are the things I hate, saith the Lord!" If we recognize the Lordship of Jesus Christ in our lives here and now, it ill becomes us to countenance thoughts and conduct that would be hateful when our Christ reigns in person! Let us walk as kingdom subjects here and now!

#### SUNDAY

**The Way of Truth.** Ps. 119:9-16. If one is really eager to obey the truth, and to inquire where it may be found, he has the complete answer right here: "Thy word have I hid in mine heart that I might not sin against thee!" The royal road of truth is not the crowning work of social evolution—it is the authoritative word of God given by revelation to man. Man is not left to grope for the truth for "God has made known his ways unto Moses, his acts unto the children of Israel!" (Ps. 103:7). When Pilate haughtily asked: "What is truth?" the Prisoner at the bar had just testified: "To this end was I born and for this cause came I into the world—that I should bear witness to the truth. Everyone that is of the truth heareth my voice!" Surely he is "the Way, the Truth, and the Life!" (John 18:37, 38).

There was never a good bargain that was not good on both sides. What we win by robbing another brings no lasting gain.



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### An Egyptian Convert from Islam

A Christian effendi and a sheikh from El Azhar University in Cairo took shelter together in a shop during a shower of rain. Before they parted the effendi gave the sheikh a card inviting him to a lecture at the C. M. S. student center. Attracted by the idea of meeting the effendi again, Sheikh Mahmud went to the lecture and made his first contact with Douglas Thornton and Temple Gairdner.

As a boy, when Mahmud was attending the great Moslem school in the Temple area (in Jerusalem) he discovered in his father's house a copy of a book forbidden throughout the Turkish Empire—"Sweet Firstfruits." He read it from cover to cover, again and again. This was his first touch with Christian truth. How his father, a bigoted and orthodox Moslem, a teacher in the Haram, had become possessed of this book is a mystery.

After the first lecture in Cairo Mahmud went regularly to the meetings. On one occasion he brought twenty Azhari students with him for the express purpose of breaking up the meeting. The subject was the crucifixion, and when Mahmud leaped to his feet calling on all true Moslems to show their abhorrence of the teaching, the meeting was broken up as most of those present followed him out.

Imagine his astonishment when, after this rude behavior, Douglas Thornton came and invited him to come every week!

Douglas Thornton and Temple Gairdner spent themselves for him during the months that followed. A typical touch was the gift of a New Testament from Gairdner on condition that Mahmud read the Sermon on the Mount. When he read it he found notes from the donor: "Pray for those who despitefully use you"—"I pray for you daily." And so on.

Six months after he had broken up the discussion meeting Mahmud, now convinced of the truth of Christianity, had to make his decision. It is almost impossible to conceive what that decision involved. On the one side was training in Constantinople as a lawyer—an assured position, property, honor; on the other—a loneliness we can only imagine, outcasting from family and home and country, dishonor, persecution, disinheritance—and Christ. Mahmud himself tells the story of the night of decision:

"Mr. Gairdner called Mr. Thornton, and we three prayed together. Perhaps only about three times in my life have I prayed with the certainty of faith, and that was one. Mr. Gairdner said: 'I will say the words, and you shall say them after me. . . . O Lord, what shall I do? Enlighten my eyes that I may perceive the best course, the best for soul, the best for conscience.' Even while I was speaking by heart was filled with a great glow of love and I saw shining on the wall the word *Al Masih* (Christ).

"Then Mr. Gairdner said: 'Now we won't talk to one another. You go away and get God's guidance without talking to any hu-

man being, and I shall stay here and pray for you.'

"I went back to the Azhar (university mosque) and took my daily ration of bread. Then I went to the lodgings, which I shared with several others. I took out my father's letters and spread them before me. I took the Koran and Injil (Gospel) and I read them in turns. When the others came in, I was in a muse. They asked me to a party in another room. I said: 'No! My thoughts are burdened tonight. Leave me.' The two sides of the question kept surging in upon me. How could I face poverty, as I must, if I were a Christian? But how could I deny Christ? Why not follow Christ secretly and outwardly comply? But Thornton and Gairdner said that was only laughing at Christ.

"At last I prayed exactly as a man does who is speaking to his fellow. I said to Christ, as though he were at the other side of my bed: 'Guide me Thou, O Christ, if Thou art Lord.'

"It was night, and I slept after that. It seems to me as if I saw in sleep the faces of Thornton and Gairdner and another that I knew was the face of Christ.

"Suddenly I awoke, hearing a voice say: 'Mahmud, rise up, there is light for thee. Fear not.' I thought my comrade, Sheikh Ahmad, had called to me, but he was sleeping. Then a man in white passed me and swished me with his robe, saying again: 'Mahmud, rise up, there is light for thee. Fear not.' It happened a third time, and I was left trembling all over. At last I said: 'O Christ, Thou art my Lord.'

"My one thought was to meet Thornton and Gairdner. When I went to them, Gairdner said: 'Now you who were Saul are Paul (Bulus),' and kissed my forehead. Afterwards I learned they had taken no supper but had stayed till three o'clock praying for me—till about the time of my vision.

"Loneliness came on me terribly on the night after my baptism. That is always a hard time, when all the calls of the old life sound in a man's ears and he has not yet rooted himself in the new. I could not sleep that night. At eleven o'clock, Mr. Gairdner saw a light under my door and called out: 'Bulus!' 'I can't sleep,' I said. He came in and saw me miserable and said: 'I'll stay with you a little while.' Then he began to read to me out of missionary papers about some boys in Uganda who had suffered everything for Christ. He read in English and told me in Arabic what he read. I saw that others had left all for Christ. At twelve o'clock he said: 'Now you had better sleep.' The war was not over in my soul and I said: 'I can't.' Then he said: 'Very well, I have a proposal. You lie down on your bed and shut your eyes, and I will sit on this chair beside you and go on reading to you. I promise to stay with you till you sleep.' At first I could not keep my eyes shut, but every time I opened them he put his hand gently over them until at last I slept."

For a fully qualified sheikh of El Azhar the convert's usual problem of employment did not occur. Rather did it add lustre to the mission schools that their Arabic master was so qualified. For twenty-five years Sheikh Bulus has faithfully taught both the boys' and girls' schools in Cairo—a picturesque figure in his sheikh's robes which he always wore.

It needed the endless patience and humility of Gairdner to hold on to Sheikh Bulus during the years of adjustment and struggle. The story is one of ups and downs of falls and conquests. It is, too, a record of faithful service and of loyalty to Christ a loyalty that never wavered.

His position in the Old Cairo Church strengthened, and perhaps it was the memory of the "father" God gave him in Douglas Thornton that inspired his efforts to bring friend converts. Whatever the motive it is a fact that his was one of the few Christian homes always open to converts, and there he and his wife (herself a convert) let it be known that "our house is a home for converts."

Always eager and impetuous he threw himself heart and soul into the care and teaching of inquirers, especially when the student center was re-opened in Cairo. His effort was too much—his heart and his home were always open to them.

So well did Bulus like this work that he longed to give up teaching in school and devote his whole time to evangelism. He was still a young man—only forty-six years of age—and had apparently years of valuable service still to give when he was taken ill and in five days (in June, 1931) he had passed on to join those who had brought him into the fellowship of his Lord. Church Missionary Outlook.

#### EXCELLENCE

ONE day a visitor came to the city of Sparta with the purpose of displaying what he regarded as a remarkable achievement. Choosing a place where many people passed to and fro, he stood for a long time on one leg. But the Spartans were not greatly impressed by the performance, as their indifference vexed and annoyed him. Finally, challenging a passer-by, he said, "do not believe you can do as much." "True," said the Greek, "but every good man can."

In the two thousand years which have passed since this story was first related by Plutarch, the Greek philosopher, it has lost nothing of its point and meaning. Before that time, and ever since, people have tried to attract the attention and win the admiration of others by exhibiting some form of excellence or superiority. Unfortunately, however, so many choose to excel in things which are utterly useless, absurd, and even sinful.

The Bible helps us to form correct judgments in these matters. In his letter to the Philippians, Paul tells us what is really worth striving for: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue and if there be any praise, think on these things."

Therefore we should seek to improve those things that are beneficial and praiseworthy. Let us not waste our time and talents on excellence that is not worthwhile. —*Young Lutherans' Magazine*





## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### SMITHVILLE, OHIO

Our three weeks' summer revival with Rev. Ray Klingensmith as our evangelist, closed on Sunday, June 17th with eighteen conversions. Seventeen were baptized and received and there was one re-consecration. All of the converts were young. May each of them be privileged to spend a long and fruitful life in the Master's service. These additions took the church into six new homes. The weather was hot but the attendance was good.

Too much cannot be said concerning Brother Klingensmith as an able young evangelist, a man of prayer, devoted to the Lord's work, and putting his all on the altar. He is an interesting and forceful speaker and liked by all. Extended preparation had been made for the revival and there was faithful co-operation from the start. The evangelist was the leader of singing and he declared often that he had never heard better revival singing, both by the congregation and in the special numbers which he had one or more in every service. As pastor it was a real pleasure to work with Brother Klingensmith. He will be welcome again at Smithville.

These additions make a total of fifty-one new members added to the church during the present pastorate of three years and a total of sixteen new homes where this church has members. This is the more remarkable because our community is highly churchd, there being some seventeen churches within a radius of five miles of Smithville. The church can well be grateful and should praise God for being enabled to enter sixteen new homes in this short period. Our Sunday school during the same time has increased at least fifty percent. Praise God be all the glory.

Our district conference held at Louisville was declared by many to be one of the best, not the best, in many years. The Smithville church was well represented at the conference. The theme running through the entire program was, "Not I, but Christ". It could seem that no better theme could have been chosen. The spirit of "Not I, but Christ" prevailed in every address and even all of the business of the conference. All the speakers were present which made it possible to carry out the program without change. "Not I, but Christ" ought to be the dominant theme and controlling motive in every church and in the life of every church member.

Several from here attended the Buckeye Young People's Camp at Erieside. The camp was a success, sixty-eight being present, besides the teachers and helpers, making about ninety altogether. The accommodations at Erieside were about all that could be desired. It is expected that the attendance next year will be even greater. A successful Mother and Daughter banquet was held recently, about sixty being present. A group of these were guests from the Chippewa Church of the Brethren. The address of the evening was given by Miss Josephine Garber of Ashland. Her address was very interesting and well received.

May the coming General Conference at Winona Lake be wholly dominated by the spirit of "Not I, but Christ." May every member of the conference "Seek first the kingdom of God and his righteousness."

G. C. CARPENTER.

### EDUCATIONAL DAY OFFERING

Dear Brethren:

A month has passed since the offering for the College was lifted in the majority of churches, and we feel that the Brethren should be informed as to the result to July 15, 1934. A total of forty-three churches and nine individuals have responded to the call of the College with a total of \$1306.34. This amount is 26.1 percent of the \$5,000.00 needed from the Brethren to carry out the expansion program for the coming school year. I am listing the churches and individuals who have contributed thus far, starting those who have given their apportionment or more.

We would appreciate it if those responsible for the offering of the churches not listed would please forward their amount at an early date. Further progress will be reported in about two weeks.

#### Individuals

Isaiah Kreider, Colorado Springs ..	\$ 2.00
Mrs. Laura Busey, Champaign, Ill.	2.00
Mary Snyder, Glovers Cap. W. Va.	5.00
Mr. & Mrs. Clum, Fort Scott	
Church, Parsons, Kans. ....	5.00
Mr. & Mrs. W. W. Heltman, Tur-	
lock, Calif. ....	5.00
Mr. & Mrs. M. E. Horner, Goshen,	
Ind. ....	5.00
	\$ 24.00

#### Southeast

White Dale, Terra Alta, W. Va. ..	\$ 8.75
*Linwood, Md. ....	20.00
Limestone, Tenn. ....	10.00
Calvary, Pittstown, N. J. ....	8.00
Mt. Olive, Va. ....	9.25
Sergeantsville, N. J. ....	7.25
St. James, Md. ....	3.00
	\$ 66.25

#### Pennsylvania

*Waynesboro .....	\$ 86.00
*Conemaugh .....	60.00
*North Vandergrift .....	20.00
Johnstown, Third .....	21.70
Martinsburg .....	14.35
Berlin .....	42.91
Aleppo .....	14.00
	\$ 258.96

#### Ohio

*Gretna .....	\$ 29.50
*Ashland .....	135.55
*Williamstown .....	23.60
*Ellet (Akron) .....	36.08
*Canton .....	50.00
Clayton .....	13.28
Dayton .....	65.70
Cooperative, Brethren, Columbus..	8.25
Louisville .....	39.62
Fair Haven .....	10.00
Middlebranch .....	8.35

Homerville ..... 18.50

\$ 438.74

#### Indiana

Nappanee .....	\$ 44.30
Clay City .....	27.50
Bunker Hill, Loree .....	9.21
Sidney .....	12.75
Elkhart .....	25.00
Muncie .....	28.46
Center Chapel, Peru .....	3.94
Bethel, Berne .....	25.00
	\$ 176.16

#### Northwest

Spokane, Wash. ....	\$ 17.90
Sunnyside, Wash. ....	22.50
	\$ 40.40

#### Midwest

Carleton, Nebr. ....	\$ 8.39
Beaver City, Nebr. ....	5.00
Bethel, Mulvane, Kans. ....	3.37
	\$ 17.12

#### Illiokota

*Milledgeville, Ill. ....	\$ 281.36
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#### Others

Campbell, Lake Odessa, Mich. ....	\$ 3.35
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\$1,306.34

\*Churches giving their apportionment or more.

DEAN J. BENSHOFF,  
Ashland, Ohio.

### CONEMAUGH PASTOR QUOTED

By "The Daily Tribune" of Johnstown, Pa.

This newspaper, receiving a copy of Brother William Schaffer's calendar, took note of a comment therein about churches engaging in restaurant business, with the result that the following editorial appeared in said daily paper under date of June 29, 1934, entitled "The Church in Business":

#### "The Church in Business"

"Hotel and restaurant owners (even the irreligious among them, if such there be) probably will voice a loud 'Amen' when they read the following from the pen of Rev. William Herbert Schaffer which we have lifted from the weekly calendar of the First Brethren church of Conemaugh:

"The Johnstown papers are making quite a fuss over one of the downtown churches because they have decided to give up church dinners and suppers for profit.

"The real issue is that they were literally forced to give up their restaurant business because of the strict requirements of the NRA Restaurant Code and not because they have had a real change of heart.

"We suggest to our local papers that they give some honor to those churches who have for many years looked upon with disfavor the idea of expecting outsiders and many times unsaved to help pay their own obligations. We feel that that church is never spiritually blessed that depends on such methods of raising money for the Lord's work.

"Again, it is not fair for the church to compete with a legal business. When men spend much money, pay taxes and hire help to run a restaurant and then a tax-free church with volunteer help and much of the materials donated serves suppers cheaper than the restaurant man can profitably do so, why should the church folk sit back and wonder why they are not winning souls for Christ—especially among the restaurant men! That church which hopes to pay its



obligations with its kitchen is in a sad state of affairs.

"The Conemaugh clergyman evidently voices a deep conviction. The opinions of nine out of every 10 laymen are in agreement. The church, like the Government, should stay out of business. Our compliments to those that have done so."

#### A BRIEF HISTORY OF THE GOSPEL TEAM

By Robert D. Crees

Feeling the need of an organization that would encourage young people to witness for their Lord, in May, 1933 I helped organize the West Kittanning Brethren Gospel Team and since then have acted as their advisor. From just a few, the group has grown to eight, the last member having been added shortly after his conversion in May of this year. The young men range in age from fifteen to twenty-eight years of age. Four of them are married and have children, while the others are single. Two are High School graduates, while some of the others have only completed the sixth grade in school. They are not trained preachers, but they do love the Lord and tell the Gospel Story the best way they can.

The team holds gospel services anywhere they can. Last summer they held a two weeks' evangelistic service in a barn. Just last week they finished a meeting of one week's duration in a schoolhouse. Most of the services they hold are for one night only and are held mostly in churches and schoolhouses. Their program consists of songs, choruses by the team, solos, duets, quartets, personal testimonies by two or three members, prayers by several members, and a gospel message by one of the team. They take turns in speaking, a different one giving the message each night. The first time many of them ever sang, prayed, testified or gave a message in public was in a gospel team meeting. Their purpose is three-fold:—to win souls to Christ to encourage other young people to witness for him and to deepen their own spiritual life by fellowship with the Lord and with each other. I believe there should be a gospel team organized in every Brethren church. We would appreciate hearing of the activities of gospel teams already organized and working in other churches in the brotherhood. Any church forming such an organization may feel free to copy and use any of the materials we are publishing. May we all do our best to encourage young people to witness for the Lord, that many others may be ready when he comes back for his own.

#### West Kittanning Brethren Gospel Team Requirements for Membership

To be a member of the Gospel Team the young man must be a member of the West Kittanning Brethren church, be 15 years old or over, and be willing to sign the Covenant.

#### Covenant

"Trusting in the Lord Jesus Christ for strength, I promise him that I will faithfully do his will. I will keep his commandments as set forth in the Bible and will fully support the program of the Young Men's Gospel Team as the Lord leads. I will also endeavor to lead others to Jesus Christ by personal work. I will read the

Bible and pray every day. I will be faithful in attendance and participation in the stated services of my church. I will endeavor to lead a life separate from the world, and will not indulge in the use of tobacco or alcoholic beverages or any other harmful habit. I will not engage in dancing, swearing, theatre going, card playing, or any other amusement that would tend to mar my Christian character. In all my activities I will try not to be a stumbling block to others, but to be a help to them. I shall put Jesus Christ first in my life."

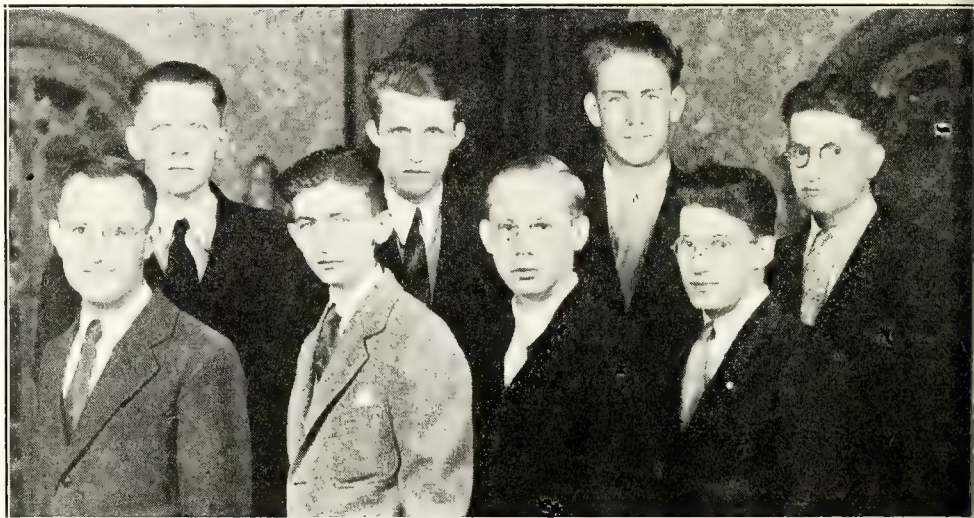
#### Testimonies by the Members of the West Kittanning Brethren Gospel Team

"I am twenty-four years old and have been a Christian for over five years. I find

a loving little daughter. I am so glad to testify for my Lord and especially to show the young people we have a place to serve and can serve, the same as the older class. It has been thirteen years since I started serving my Lord. I thank God for a pastor like Brother Crees who is interested in helping our Gospel Team so much. I think every Brethren church should have a Gospel Team. Pray for us, that we might be used of the Lord to win souls to him.

"Bert Jordan."

"I am twenty years old and married. Our home has been richly blessed with a little son. I am glad that I accepted Christ as my Savior six weeks ago. Since then I have joined the Gospel Team and enjoy working



West Kittanning Gospel Team

Front Row—John Wray, Frank George, Clarence Fairbanks, Bert Jordan.

Back Row—Wilbert Beckwith, Homer Hepler, Nelson Wingard, Walter Jordan.

that it pays in so many different ways to live for Jesus, that I don't know how to express it. The Devil tried to tell me if I became a Christian much of the joy of life would be lost, but I found that that was just another of his lies. The Word of God tells me, "No good thing will he withhold from them that walk uprightly."—Psalm 84: 11. I find more pleasure and profit in serving the Lord one day than I did in serving the Devil for eighteen years.

"John Wray."

"I am fifteen years of age and a sophomore in High School. I have found great joy in acting as pianist for the Gospel Team the past year. I have been a Christian for about five years, and am happy in the service of the Master. The Gospel Team has helped me to be more faithful to the Lord and to testify for him.

"Frank George."

"I am nineteen years of age and just graduated from High School this year. Although I have been serving the Lord for only a little over a year, yet I would not want to go back to the old life. My ambition is to enter Ashland College and Seminary and study for the ministry. I have found it a great joy to follow Jesus, for he has never failed me.

"Clarence Fairbanks."

"I am twenty-five years of age and married. The Lord has blessed our home with

with them. My prayer is that I may be a faithful worker for Christ.

"Wilbert Beckwith"

"I am twenty-four years old, have been married for several years, and have my home blessed by the Lord by the gift of a little baby girl. I accepted Christ as my Savior about a year ago, and since the things look brighter. Trusting in the Lord for my strength, I can overcome all trials and temptations. What a wonderful privilege we have of serving the Lord in Gospel Team work, in Sunday school, in church and in many other ways. The more you put into service for the Lord, the more blessings you will receive. My prayer is that many more young people will give of their time and talent to the Master.

"Homer Hepler"

"My Christian experience began a little over a year ago, with the acceptance of Christ, and the joining of the West Kittanning Brethren church. At that time I was nineteen years old. I have just graduated from High School this year. Previous to my conversion I did not take much interest in Sunday school and church, even though I did attend occasionally. I was slow going the wrong way. Soon after my conversion I became a member of the West Kittanning Brethren Gospel Team. This I know has been a great help to me. Before I became a Christian, I had been told to



the Christian life was dull and uninteresting but since I began to live for Christ I have been more happy than ever before. I am always glad to testify for Jesus.

"Nelson Wingard."

"I am twenty-eight years of age, married, and have two children. When I was sixteen years old I accepted Christ as my Savior, and have been following the Master ever since. I get more joy out of living the Christian life and telling the story of the love of Jesus, than I could ever hope to get from the questionable pleasures of the world. Let us all be true witnesses for Christ in word and deed. I am so glad that I will have the privilege of praising him throughout the endless ages of eternity for what he has done for me.

"Walter Jordan."

#### WEST KITTANNING AND BRUSH VALLEY CHURCHES

The Lord has been blessing us here in the Armstrong County Circuit in Western Pennsylvania. A Summer Bible School has just been closed in each church. In Brush Valley the enrollment was about 75, and in West Kittanning about 110. The materials studied and the final program was practically the same in both churches. During the course each student made some gift for a boy or girl reached by our mission stations in Africa and South America. A feature of the closing program was a "Summer Christmas Tree", upon which the gifts were hung that the children are sending to foreign countries. The entire course this year was distinctly missionary, and most of the children caught a vision of the needs of foreign lands. The Juniors gave a pageant entitled: "The Missionary Hall of Heroes", and on the platform were twelve pillars representing twelve great missionaries. Along with Livingstone and Carey were two of our own missionaries, James S. Gribble, and Dr. C. F. Yoder. The Intermediates dramatized scenes in the Life of Christ. The basis of their study was to make a "Harmony of the Gospels" on the Life of Our Lord. Using small gospels and old Bibles, they cut out the parallel passages and pasted them side by side in notebooks. For special merit some read all their verses and wrote lengthy essays on the "Life of Christ". In a Decision Day Service in the Bible Schools, many of the children made a public confession.

Last Sunday two adults and three children were baptized in Brush Valley and we expect to baptize as many in West Kittanning this coming Sunday. All will join the Brethren church. The Brush Valley congregation is looking forward to a revival in the fall under the leadership of Brother J. L. Gingrich, and the West Kittanning church is anticipating a season of spiritual refreshing in a Bible Conference. We thank God for his blessings.

ROBERT D. CREES.

#### LYDIA, MARYLAND

Dear Brethren Evangelist:

It seems that all the correspondence from here depends on the pastor. And he not being much of a correspondent the reports from here are rather far between.

However, I am happy to say, that in spite of the very hot weather of the past few weeks our attendance has been keeping up nicely, especially at the Sunday morning services. Our Sunday school has grown un-

til we have almost all we can take care of without enlarging our quarters. Every other department of the church is in a healthy condition.

On last Sunday afternoon four of our Sunday school scholars covenanted with their Lord in Holy baptism. Thus young life is continually being added to the church. Let us pray that they may come in yet greater numbers and thereby hasten the day of his coming.

We are looking forward to Sunday, July 15, when Dr. I. D. Bowman, one of the early pastors of the St. James church, will be with us. Not only are we interested in Brother Bowman because of his having been pastor here, but because he was also present and assisted in a meeting out in Cerro Gordo, Illinois, some thirty years ago, when we were called to the Christian ministry.

Yours Till Christ Comes.

W. S. BAKER.

#### RESOLUTION ON WAR THE FAIR HAVEN BRETHREN CHURCH

February 17, 1934

Believing that, in accordance with Romans 13:1-7, governments are ordained of God, and that we owe our allegiance to our government in everything not contrary to the will of God, we so pledge our fidelity to the Government of the country in which we live.

However, this congregation is an organization of believers affiliated with the Brethren Church, which, from its beginning, over 200 years ago, has taken a positive stand against the idea that Christians can be within the will of God and take up arms for the destruction of man, even our enemies. (Matt. 5:38-39; 26:52; Rom. 12:17-21) We are "members of his body, of his flesh, and of his bones", who said "The Son of Man is not come to destroy men's lives, but to save them". (Luke 9:25).

Therefore, we, as a local congregation, wish to go on record as being opposed to Christians going to war. We believe it to be in direct disobedience to the will of God and a violation of our own consciences to engage in the carnal methods of the unregenerate world of men, and go to war. But we wish to go on record, that, in case the country in which we live should take up the sword, we shall be glad to offer our services as non-combatants and serve in any manner that will help to bind up the wounds of men and mitigate the agonies that inevitably accompany all mortal combat.

RAYMOND E. GINGRICH, Pastor.

"O Lord, revive thy Church, beginning from me," is the way in which some Chinese Christians expressed their desire to see the Church take on new life. "How that injects the right personal equation at once, and brings the matter from a large vagueness to immediate individual concern!" comments Missions.

#### THE INDIANA DISTRICT CONFERENCE

Met in the Corinth Brethren Church, Twelve Mile, Indiana, June 19-21, 1934

The Forty-seventh Annual Conference of Brethren Churches of the Indiana District was declared in session by Moderator R. F. Porte on Tuesday night, June 19, 1934. The song service in charge of Harley Zumbaugh, opened with the singing of "I Love to Tell the Story". The devotions of the eve-

ning were in charge of Paul Davis who read Scriptures bearing on the subject of prayer after which the audience joined in praying the Our Father. The host pastor, L. V. King, gave a warm address of welcome to which a number of delegates responded.

At this time two committees were appointed. Credential Committee: L. E. Lindower, Harold Wolfe, Chester David.

The Committee on Committees: F. C. Vanator, G. L. Maus, D. A. C. Teeter.

Brother Zumbaugh then led in singing "Praise Him! Praise Him!"

With a statement of the purpose of conference the Moderator presented L. E. Lindower who brought the conference sermon on the subject "What is True Service?" Reading for his Scripture Ezekiel 1:1-14, the speaker stated his purpose as being to lead us to a better knowledge of God's Word and to inspire us to a fuller service. We are not ready to serve until we have had a vision of God and a humiliation of self. In true Christian service we are servants of God to men. True service has to do with heavenly things.

The session closed with the singing of the song, "Take the Name of Jesus" and with benediction by Frank Gehman.

#### Wednesday Morning, June 20

The morning session opened with singing "He Leadeth Me". The devotional period was in charge of D. A. C. Teeter who, after leading in prayer, gave a brief exposition of Heb. 1:1-6, emphasizing the revealing of the seven-fold glory of our God and his Christ.

After the singing of "Take Time to Be Holy", conference entered business. The Credential Committee reported 64 lay delegates and two ministerial, R. Paul Miller and Ray Klingensmith, who were entering the District Ministerium. The report was accepted and the committee continued. Conference secretary read the names of 14 ministerial delegates.

The Committee on Committees reported for Committee on Resolutions: George Pontius, Paul Davis, W. F. Johnson.

And for the Auditing Committee: H. E. Eppley, Esther Roskuski, Maude Beam.

The secretary of the Mission Board, W. I. Duker, gave a partial report. The Treasurer's partial report was read by A. Glenn Carpenter. It was the wish of conference that these reports be not closed until the end of conference.

J. Raymond Schutz made announcement of the critical illness of Pearl Creager and requested prayer on her behalf.

Vice-Moderator L. E. Lindower took the chair for the following session. A solo entitled, "I Know a Name", was rendered by Harley Zumbaugh, after which the Moderator's address was brought by Retiring Moderator, R. F. Porte, reviewing the religious thought of the moment on both the conservative side and the more liberal side. This address he entitled, "The Church Facing Her God-given Task."

Conference moved that this address be sent to the Evangelist for publication.

The Conference Secretary reported the sending of greetings to the Ohio District Conference. After the congregational song, "Must I Go Empty-handed?" the benediction was pronounced by S. M. Whetstone.

#### Wednesday Afternoon

Session opened with the congregation singing "I Walk with the King", and "Purer in Heart, O God". We were led to the Throne of Grace in prayer by W. F. Johnson. Followed the song "Jesus Never Fails".



A telegram of greeting from the Ohio District Conference was read in the hearing of conference.

#### Christian Endeavor Session

In the enforced absence of C. D. Whitmer who was to have had charge of this session, L. E. Lindover was called upon to briefly present the program that is being used in young people's work in the Warsaw church. He stressed the importance of keeping our young people close to the Word of God. Then followed a brief discussion.

#### Trustees' Session

G. L. Maus, Secretary-treasurer of the Board of Trustees, rendered his report. Its adoption was moved and it was turned over to the Auditing Committee.

A. T. Wirick brought the President's message on behalf of Shipshewana interests.

#### Laymen's Session

Conference joined in singing "For Christ and the Church". The address of the hour was given by A. Glenn Carpenter on "The Laymen's Task" stressing the responsibility of the laymen to help carry to men the Message of Life.

#### Business Session

The Credential Committee reported on additional delegates. The report was accepted and the Committee continued. The Secretary read the names of five additional ministerial delegates, making a total of 21 ministerial delegates.

Mark Spacht was granted his Conference letter.

The statistical report was read and accepted (Same is appended to this report.)

"Work for the Night is Coming" was sung and the session closed with prayer by B. H. Flora.

#### Wednesday Night

Session opened with singing of "He is So Precious to Me". The conference was favored with a whistling solo by Miss Elaine Beecher. "Precious Hiding Place", a duet by Harley Zumbaugh and W. B. King, was the next feature of the service.

The devotions of the evening were led by S. M. Whetstone, after which the assembled group listened to a solo entitled, "He is Mine," given by Charles Pogensick.

The sermon of the evening was brought by W. B. King on the subject, "Why Was Christ a Carpenter?" affirming that it was because God was good enough to put him in a work he had always been doing—building.

The closing song, "A Charge to Keep I Have" was followed with benediction by Ord Gehman.

#### Thursday Morning, June 21

Conference led off with singing of "I Know Whom I Have Believed". Devotions and Scripture exposition were the responsibility of H. E. Eppley who read from John 16:12-14, gave a brief exposition and led in prayer.

The first item of business was the report of the Credential Committee which reported four more lay delegates, making a total of 80 lay delegates.

The Secretary reported four additional ministerial delegates, making a total of 25.

The courtesies of conference were extended to Prof. and Mrs. Stuckey.

Conference then proceeded to nominate by ballot for the office of Moderator.

The report of the Resolutions Committee was read and accepted. This report follows:

Inasmuch as God in his Divine Providence has spared our lives and permitted us to gather together again in District Confer-

ence at Corinth, June 19, 20 and 21st; therefore be it resolved—

First—That we render thanks unto God for his loving care over us and for the many blessings he has bestowed upon us.

Second—That we extend our thanks (1) to the Corinth church and her pastor for the fine way that they have entertained the conference, (2) to the executive committee for their work in formulating the program, (3) to the song leader, the speakers, and to anyone who had a part in making the conference a success.

Third—That we commend our churches for the spirit of evangelism manifest in the year that is past and that we commend the spirit of cooperation among the ministers in the district in the exchange of pastorates for special services and recommend such further cooperation.

Fourth—That we recommend a program of indoctrinating for our churches during the coming year and particularly a program of doctrinal teaching for our young people, not forgetting our historic stand in regard to temperance and peace.

Fifth—That we commend our Moderator for his address and urge the church to heed the recommendation to a greater faithfulness and loyalty in the face of increasing apostasy.

Sixth—We recommend that where vacancies occur in churches in our district that in view of the fact that there are many Brethren pastors without pastorates, that we recommend and urge the calling of only Brethren ministers for Brethren pulpits.

Seventh—That we commend our various organizations for the progress they have made and the interest they have manifested in the past year.

Eighth—That we acknowledge the presence of a missionary on furlough, Miss Florence Bickel, and that we pray God's bless-

ing upon her as she soon goes again to take up her work.

Signed,  
GEORGE PONTIUS,  
PAUL DAVIS,  
W. F. JOHNSON.

Conference moved to grant Freeman Ankrum his conference ministerial card.

FRANK GEHMAN, Secretary.

(To be continued)

## ANNOUNCEMENTS

### PORTIS, KANSAS

The Portis Brethren church will need a minister this fall when Brother Cook goes to Flora, Indiana, September 1, leaving this place vacant. Any one corresponding should address Mrs. J. E. Boomer, Church Secretary, Portis, Kansas.

### TITHING LITERATURE AT LESS THAN THE COST OF PRODUCTION

53 Pamphlets and Tabloids, over 500 pages by 33 authors, 60 cents

For Sixty Cents, the Layman Company 730 Rush Street, Chicago, Illinois, offer to send to any address, postpaid, 53 large page, closely printed pamphlets and tabloids, aggregating over 500 pages by more than 30 authors of various denominations. The price is less than the cost of production. Without extra charge, we will include enough copies of pamphlet, "Winning Financial Freedom" to supply a copy for each of the church officials, also an instructive circular on a Ten Weeks' Program of Education in Tithing.

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## The Brethren Evangelist

Every Pastor or Sunday School Superintendent of every church is urged to cooperate in Evangelist Promotion Day by talking five minutes on the importance of the church paper in the home and by distributing envelopes in which to take Dollar subscriptions to **The Evangelist**. This is a call to cooperation and the day is a

Day of Opportunity

THE LAST SUNDAY IN JULY



VOL. LVI.  
Number 29

July 28  
1934

# THE BRETHREN EVANGELIST

## *In Me Ye Shall Have Peace*

*Believed to be the last poem ever written by Dr. Horatio Bonar,  
found among his papers after his death*

*L*ONG days and nights upon this restless bed,  
Of daily, nightly weariness and pain!—  
Yet Thou art here, my ever-gracious Lord,  
Thy well-known voice speaks not to me in vain—  
“In Me ye shall have peace!”

*The darkness seemeth long, and even the light  
No respite brings with it; no soothing rest  
For this worn frame; yet in the midst of all  
Thy love revives. Father, Thy will is best,  
“In Me ye shall have peace!”*

*Sleep cometh not, when most I seem to need  
Its kindly balm. O Father, be to me  
Better than sleep; and let these sleepless hours  
Be hours of blessed fellowship with Thee.  
“In Me ye shall have peace!”*

\* \* \*

*Father, the flesh is weak; fain would I rise  
Above its weakness into things unseen.  
Lift Thou me up; give me the open ear,  
To hear the voice that speaketh from within—  
“In Me ye shall have peace!”*

*Father, the hour is come; the hour when I  
Shall with these fading eyes behold Thy face;  
And drink in all the fulness of Thy love;  
Till then, oh speak to me Thy words of grace—  
“In Me ye shall have peace!”*

—The Congregationalist.



## Signs of the Times

by  
Alva J. McClain

### THE Spirit of Crusoe

Up here in Yellowstone Park the federal government controls everything except a few concessions which are granted to certain firms who pay a percentage of their profits back to the government. One can buy almost anything at the large store conducted at Fishing Bridge, although for some things the prices are very high. But there is one thing you cannot buy here, that is lumber. If a camper wants a few boards to build a table, or some chairs, or a box to protect his store of food from the bears, he must either steal them or go out to the "dump" where sometimes fairly good second-hand lumber is discarded. But no government employee is permitted to sell you a board. The result is interesting. When a permanent camper drives about the Park and happens to see a piece of a board, or a length of wire, or a five-gallon tin can, or in fact almost anything, he always stops and loads it into his automobile. He may not see any use for it at the time, but argues that it may "come in handy for something". Permanent campers facetiously refer to themselves as "the camp scavengers". It is not unusual to find a well-to-do man prouder of a ramshackle table, which he has knocked together with a few old boards picked up, than he is of the expensive dining room set he has in his house at home.

I also have been caught by the spirit of the place. Among the "creations" of my hands is a typewriter table. It is made from a discarded meat packing case, and fastens to the robe-rail on the back of the automobile front seat. Thus I am able to sit in comfort on the back seat and do my writing. When completed, all our immediate neighbors gathered around to inspect the table. This bit of ingenuity has been, I am sure, the means of raising my place in the social scale of Fishing Bridge.

But now that I have become a property owner, the ancient problem arises—How to take care of the property? When I leave the Park I cannot take the table with me because there will be no room to carry it. I cannot sell it, for no one wants a typewriter table up here. Perhaps I shall do as the others often do with their camp accumulation—take it out in the woods and hide it somewhere, in the hope that no one will discover it before they return next year. Some of the regular campers, who come here every year, "cache" nearly their whole outfit thus to save hauling the load back and forth from their homes. One man had a very elaborate outfit, and when fall came he took his stuff so far out into the forest, and hid it so successfully that this year he has been unable to find it himself! Another camper, about whom the others speak with a high degree of indignation, is in the habit of entering the Park very early. He does not bother to build tables and chairs, but merely scours the surrounding forest and picks up a table out of one "cache" and a chair out of another. Thus you will understand that this is not an ideal Utopia. We have our social problems.

### CLEANING UP the Movies

After some years of broken promises, futile efforts, and general disillusionment, the Roman Catholic bishops of the United States have decided to strike a blow for decency by ordering a boycott of the moving picture theater until some of its dirt is cleaned up. And for the first time Hollywood is really frightened, because Protestant and Jewish organizations are cooperating in the boycott.

All this seems a step in the right direction. And yet one thought arises which is rather unpleasant. If the threatened boycott really throws a scare into the studio owners, if it brings any pressure upon them, it will only prove that **THE CHURCHES HAVE BEEN AMONG THE PATRONS OF THE THEATRICAL GARBAGE CANS.** And that is no compliment.

### DOUBTS Begin to Arise

When the "New Deal" was ushered in a few months ago, it brought great hope to millions of people. But as time passes, as the doctors frantically turn from one remedy to another, voices are being raised up in question as to whether the Millennium is as near at hand as the ruling powers would have us believe. And these voices are not merely from the opposition political party, but include thoughtful men who are life-long Democrats. As an example I wish to quote an excerpt from the speech of Justice Pat-tangall of the Supreme Court of Maine. This prominent Democrat raises some questions which should concern every thoughtful citizen in America. He said:

"When the judiciary strive to find reason for upholding laws enacted at the behest of noisy minorities; when the plain and simple language of federal and state constitutions is given new and strange meanings in order to meet assumed existing emergencies; when the sovereignties of the individual states is disregarded; when men are denied the right to buy and sell the products of their labor in the open market place, fixing the prices in which they deal by bargain with their fellows; when the farmer is forbidden to sow and reap on the land he owns according to his own best judgment; when every detail of the daily business life of the citizen is ordered by officials, not of his choosing; when written agreements cease to have binding force, even upon government itself—the nation which the civil war was fought to preserve will have ceased to be. Our nation and our state were organized for one great purpose, to secure to the citizens thereof the blessings of liberty. . . . All that they (Washington and Lincoln) lived and died for becomes a sad and futile waste if we of this generation are to surrender the heritage they bequeathed us because we lack the courage, the independence, the manliness, to work out our individual salvation but prefer to become paupers to the state, depending upon its bounty to supply our needs. The great mass of the people of this nation are sane. Should they not assert their sanity? Should they not make one more stand for individual freedom and a preservation of the form of government they inherited?"

### ONE Hour and Forty-One Minutes

The other day, over an enormously wide hook-up, Hitler spoke to the German nation and to the other nations of the world. He

spoke for one hour and forty-one minutes and almost the whole world listened. If you did not know, you might suppose that he was bringing some message of hope and blessing to the world. But as a matter of fact the dictator of Germany was merely explaining **WHY HE HAD BUTCHERED 77 MEN.**

The time is coming, and it may begin soon, when the inventions of man will be used for a better purpose, to bring the message of LIFE to men.

There is but one ray of light which relieves the political darkness of Germany. Hitler felt the necessity of **EXPLAINING** his bloody deed. The cruel despots of Russia would not have bothered to "explain".

The Christian may thank God that some day a court will be set up before which the Hitlers and the Stalins will stand, and where justice will be done.

### THE Words of Another Democrat

With almost prophetic vision, the late Woodrow Wilson seemed to feel the dangers which lay ahead in his brief day and which are now present with us. No one can deny that the nations of the world are turning their backs upon the ideals of political freedom, are trading their hard won treasure of liberties for the pottage of dictatorship and regimentation. Sensing the very dangers which now confront his political successors, Woodrow Wilson said in his discussion of the New Freedom.

"I do not want to live under a philanthropy. I do not want to be taken care of by the Government either directly or by any instruments through which the Government is acting. I want only to have right and justice prevail so far as I am concerned. Give me right and justice and I will undertake to take care of myself. . . . I will not live under trustees if I can help it. . . . I do not care how wise, how patriotic the trustees may be. I have never heard of any group of men in whose hands I am willing to lodge the liberties of America in trust."

As far as human rulers are concerned, Wilson was right. There is only one Ruler

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GEORGE S. BAER

Editor

R. R. TEETER

Business Manager

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Business Manager

THE

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## The Wonder of the Grace of God

Who can think of anything more wonderful than the grace of God? It is too wonderful for human comprehension. There isn't much about it that we really understand, except that we know how to avail ourselves of it and we know that it works. When men attempt to philosophize about it they soon get into deep water. But it is good for us to dwell much on its greatness and wonder-working power. It does inspire our hearts with gratitude to contemplate the measures God has taken in behalf of sinful men. The more we consider the greatness of divine grace, the more we are made to realize our own unworthiness and inability. Perhaps that is one reason why Paul discounted himself so much and reckoned himself to be chief of sinners—he was driven to the ground in humility by his much pondering of the greatness and wonder of God's grace.

### What Is Grace?

It is difficult to define a thing so wonderful. A definition involves one thinking around the thing he would define and who can circumvent grace in thought? But, though we attempt it only to fail, we are thereby made to appreciate it the more. We do not completely fail, if we succeed in causing it to stand out in more resplendent beauty and strength and in more vital reality.

It makes one's heart beat faster to hear it called "Oh Love that will not let me go," as did Dr. Matheson. And Dr. R. W. Dale raises the thought still higher when he declares grace transcends love: "It is love which, after fulfilling the obligations imposed by law, has an exhaustless wealth of kindness." Dr. J. H. Jowett says, "Grace is far away the greatest word in the New Testament Scriptures." Dr. Matheson enlarges on his poetic expression in these words: "It is the free, unmerited, universal loving-kindness of God; his great-hearted interest in men, whereby he is moved to give them, if they will but receive, not only lavish gifts from his hospitable heart, but his very Self, that his life may live again in them. The foundation stone of all Pauline and all true Christian thought is this,—the priority of abounding grace." Hear Dr. Dale again: "'Grace' among the Greeks stood for all that is most winning in personal loveliness, and for that warm, free-handed and spontaneous generosity which is kind where there is no claim or merit, and kind without hope of return. This beautiful word, with all its beautiful associations, has been exalted and transfigured in its Christian uses." Let us conclude our defining by saying that grace is the loving kindness of God shown towards men and women who deserve only censure and punishment. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us" (Rom. 5:8). That is grace.

### Abounding Grace

The grace of God is abounding, limitless and mighty. It includes every one and is sufficient for every need. Paul was conscious of a serious lack in his life and sensed a great need, but the Savior assured him, "My grace is sufficient for thee." And he believed that if God was able to make him strong in spite of his weakness, he was able to make any one strong in spite of any handicap. If God was able to save the chief of sinners, he was able to save all sinners. There was no limit to divine power and goodness, he believed, and he was happy to be a living witness to its greatness and sufficiency. Let no one be fearful lest grace cannot reach him; grace is "as fathomless as the sea." There is nothing else so great, so big, so wonderful. Dr. Jowett illustrates it by calling us to think of some of the biggest things that stand out obtrusively to the common eye, and in the common life, and then by the side of these overwhelming presences, he asks us to place the majesty of grace. He says: "I think then of **pain**. Pain is one of the biggest things I know; I find it everywhere. I have only to speak to my neighbor, and if he will uncover his secrets I shall discover

'a thorn in the flesh.' But over against this ubiquitous presence of pain, I raise the conception of grace: 'My grace is sufficient for thee.'

"I think, too, of **temptation**. Temptation is one of the biggest things I know. I think of the powerful seductions and the insidious snares which act like mystic gravitations upon the soul, and their power appears to be irresistible. But over against temptation I raise 'the riches of grace.' 'He giveth more grace,' or as the marginal translation gives it, he giveth a 'greater' grace. Big as temptation is, grace is greater.

"I think too of **actual sin**. This is the biggest thing I know. I look into my own life, I gaze upon the lives of my fellows, and everywhere I find its tyrannous sovereignty. But over against sin, I place 'the riches of his grace.' 'Where sin aboundeth grace doth much more abound.' Grace is bigger than our biggest things!

"Plenteous grace with thee is found,  
Grace to cover all my sin.'

"We have 'grace to help in every time of need.' This grace God has made to abound toward us; it flows toward our life with the energy of a full and plenteous stream." Truly the grace of God is abounding to usward in a wonderful way.

### Wonder of Saving Grace

The wonder of God's grace is manifest in its saving power. Paul declares: "For by grace have ye been saved through faith; and that not of yourselves, it is the gift of God" (Eph. 2:8). That is the central truth of the Christian message and the key to all that Paul writes. Repeatedly he emphasizes it. To the Romans (3:23, 24) he writes: "For all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus". Again he points out to them: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life through Jesus Christ our Lord" (Rom. 5:20, 21). To the church at Corinth he writes declaring that all he is and does is due to the saving and enabling power of grace: "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all: yet not I, but the grace of God which was with me" (1 Cor. 15:10). To the Ephesians he very definitely attributes salvation to grace: "In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace" (Eph. 1:7). That is the truth men have declared from that day to this,—the wonder of his saving grace. Spurgeon said: "Grace is the fountain and the stream; faith is the aqueduct along which the flood of mercy flows to refresh the thirsty souls of men". Faith is all we sinners have contributed or can contribute to our salvation,—faith that is active, faith that accepts and obeys. We could not possibly earn salvation, or make ourselves worthy of it. It is a free gift; we can only accept it, trusting him who is able to save from the guilt and the power of sin, for his is the power and the glory.

### God's Teaching Grace

The grace of God not only exists in abundant measure and brings salvation to repentant believers, but it continues in the life of the individual, causing him to grow in grace and in knowledge and to develop in wisdom and power. "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world" (Titus 2:11, 12). This continuing, teaching grace leads the Christian into the separated life—"Come ye out from among them and be ye separate"—causing him to keep



unspotted from the world, and also to live positively righteous and godly. The emphasis on this teaching ministry of grace is indicated by the large place given to the Sermon on the Mount in the Gospel. It is only by the grace of God that we can approach unto the standard of conduct therein set forth. But he who will not by the aid of that grace strive toward such a goal has not the spirit of the Gospel, and is not bringing honor unto the cause of Christ. He who lets divine grace have right-of-way in his life will be "instructed" in the ways of righteousness and godliness, which is equally as wonderful an achievement as salvation. That makes Christianity practical and life attractive, as every truly Christian person desires. As Sam Jones once said: "I like a religion that keeps me as good off my knees as I am on my knees; just as good on the outside as I am on the inside; just as good in New York as I am at home; just as good anywhere and everywhere and forever as my promises and my vows demand that I should be." The power of grace will make such a life possible. That is the wonder of it.

## Senator Sheppard's Dry Enabling Amendment

On June 15, 1934, the day Senator Morris Sheppard of Texas, introduced his Dry Enabling Amendment, he gave out a statement, one paragraph of which is as follows:

"The six months that have passed since the repeal of the 18th Amendment have shown beyond question that the liquor problem is a national one requiring the cooperation of the Federal and State governments for its most effective solution. Mr. Choate, Director of the Federal Alcohol Control Administration, has declared that we are 'living in a fool's paradise' so far as the liquor question is concerned. Arrests for public intoxication and traffic accidents attributable to drinking have rapidly increased. Many of the states have not barred the saloon, as was promised when repeal was proposed. Bootlegging has not been reduced. The Federal government has been compelled to increase the appropriation for its suppression.

Such results are in line with the expectations and predictions of intelligent Drys before the Eighteenth Amendment was repealed. The only surprise is that statistics should bear such prompt and decisive witness to the inevitable results. But there can be no doubt about it, even the wet forces, including the wet press, are seeing and recognizing the first fruits of their vicious work in destroying Prohibition. The Cleveland Plain Dealer under date of July 19 carried an editorial dealing with the "Mounting Fatalities" due to traffic accidents, and admitted a relation between drink and the increase in accidents, saying in that connection, "How far the higher totals are due to the demise of Prohibition would be difficult to say. It is generally admitted that a relationship exists." It is to be hoped that the truth may speedily gain recognition and carry a rapidly increasing conviction that the liquor traffic is always and only a menace, and that the way may be paved for a new and final banishment of the legalized liquor traffic. As an indication of progress in that direction and of the way in which the battle lines are likely to be drawn, we quote Senator Sheppard's proposal of a Dry Enabling Amendment to the Constitution. It follows:

"Section 1. Congress shall have power in its discretion to enact uniform laws restricting or prohibiting the traffic in alcoholic beverages in the United States and in all territory subject to its jurisdiction.

"Section 2. The following powers are reserved to the several states: To impose restrictions on the traffic in alcoholic beverages in aid of those enacted by Congress; to prohibit the traffic in such beverages irrespective of legislation by Congress; or in the absence of legislation by Congress, plenary power to prohibit or regulate the traffic in such beverages within their respective areas.

"Section 3. The transportation or importation into any State, territory, or possession of the United States for delivery or use therein of alcoholic beverages, in violation of the laws thereof, is hereby prohibited.

"Section 4. The twenty-first article of amendment to the Constitution of the United States is hereby repealed.

"Section 5. This article shall be inoperative unless it shall have been ratified as an amendment to the Constitution by conventions in the several States, as provided in the Constitution, within seven years from the date of submission thereof to the states by the Congress."

## EDITORIAL REVIEW

The correspondent of the Elkhart, Indiana, church informs us in a personal communication that Brother H. F. Stuckman has been called to his third year of service by "a united Call", and further that "the work is being carried on in a very commendable way these hot days and we are experiencing no summer slump."

We have a report from the Cooperative Brethren church of Columbus, Ohio, where Brother D. R. Murray is pastor, who, with his faithful Sunday school superintendent, Brother G. H. Coleman, is leading the school steadily forward. The average attendance of the school is increased over that of last year, and the morning church attendance has experienced a noticeable increase, especially since the first of the year, according to the pastor's report to the Ohio Mission Board. Besides nine were added to the church membership during the fiscal year.

Responses are beginning to reach our office to our special Evangelist subscription offer of **thirty-two weeks for one dollar**. This is a good time to start a club of subscribers in your church, or to put your church on the Honor Roll. Or, you might do a little missionary work by sending your church paper to some friend who is not a subscriber and possibly not very thoroughly indoctrinated. For the good of your church and the people who are being deprived of the Evangelist, do what you can to extend its circulation. If there are churches who are finding it impossible to observe Evangelist Promotion Day on the last Sunday in July, we suggest the use of the first convenient Sunday thereafter. But we urge that every church shall cooperate on the set date if possible. When a church is wishing to make a canvass for subscriptions, we shall be glad to supply free copies of the Evangelist for distribution, as long as our left-over copies last.

Dr. G. C. Carpenter recently preached a sermon to new members in his church at Smithville, Ohio, and gave the following good advice, classified under seven points as aids to "Living a Successful Christian Life":

- "1. Read your Bible Every Day.
- "2. Pray Much.
- "3. Be Loyal to the Church.
- "4. Let Your Light Shine.
- "5. Be a Tither; Begin Now.
- "6. Try to Win Others to Christ.
- "7. Don't Worry—Trust God."

Then he concludes, "Follow these seven rules faithfully and you will be a true Christian and a happy one. . . . Put Christ first in Everything." These suggestions establish a splendid ideal, and we dare say they offer a challenge to many old members as well as new ones.

Brother Floyd Shiery, secretary of the Ohio District Conference, gives us a good report of the proceedings of the recent meeting held at Louisville, where Brethren G. C. Carpenter and Conard Sandy served as moderator and vice moderator, respectively, and Brethren C. A. Stewart and R. R. Teeter were elected to the positions of moderator and vice moderator, respectively, for the coming year. The conference was well attended and a splendid spirit prevailed. The keenest interest during the entire conference was developed during the discussion over the "resolutions," which proved to be more than just the customary stock resolutions and felicitations. We commend them to the careful reading of our subscribers.

From a personal letter from Brother W. R. Deeter of Carleton, Nebraska, we are permitted to share a few sentences about conditions there. He says: "Work here is going very well considering the long, severe drought—the longest and worst ever known in these parts. Yet in spite of it all some are fortunate enough to

*(Continued on page 9)*

### PRAYER REQUEST FOR THIS WEEK—

A two weeks' revival meeting to begin July 29 in the West Salem, Ohio, church with Brother R. Paul Miller as evangelist and Brother Raymond F. Gingrich as pastor.

Pray for the National Conference to be held August 27 to September 2 at Winona Lake, Indiana.



# THE MODEL CHURCH

Scripture: 1 Thessalonians 1:6-10

A Sermon by  
J. L. Gingrich

Two neighbor women were gossiping over the backyard fence and their conversation drifted into personal matters. The subjects of their respective husbands came up when one declared that she had a model husband. The other lady thought she would be honest, at least, and would not make such a positive statement and abruptly concluded the line of talk and went into the house to await the arrival of her husband. Finally he came. She was waiting in a meditative mood. The silence was broken with these words, "John, I don't see why you can't be like other men". He offered her money for that new coat. He promised her a new hat, but this time it was different. He forced out of her the trouble. Said she, "Mrs. Brown told me that she had a model husband. The disturbed wife was asked to consult the dictionary for the meaning of the word, MODEL. Her eyes fell on these words—an imitation of the real thing. She felt relieved but her neighbor did not feel so good when told what her model husband was like. I present the former incident to remind ourselves that the word MODEL as used here is not so designated. We are to consider the deeper meaning of the word, viz., an accurate representation of the original.

The Bible recognizes three distinct groups of people, viz., Jews, Church and Gentiles. Jews are a witness to the Christ rejected; the Church witnesses to Christ risen, while the Gentiles care for none of these things. The Jews look for the Messiah, the Church awaits the Bridegroom, while the Gentiles live only for the pleasures and sins of today. Our immediate attention will be confined to the Church, God's blood bought, divinely ordained Institution, designed to save souls. The Church is a called-out people—called out from the world and called unto him. The Church and the world have nothing in common. Christ is the chief Corner Stone and the saints are the living stones.

## A Converted Church

In the first place, may it be noted that this Church is a converted Church, verse 9. They turned to God from idols. This denotes the work of faith. An idol is anything which divides our attention and affection. If Jesus isn't Lord of all he isn't Lord at all. The idols of the unconverted are many and varied. Entrance into a denomination is upon profession while entrance into the true Church is based upon regeneration. Ye must be born again.

This Church was delivered from wrath to come, verse 10. There is hope with a weeping God. There is no hope with a laughing God. Read Psalm 2:4 for a picture of a laughing God. God's wrath IS reserved for ungodliness. The qualities of God are well balanced but do not trifle with them.

Moreover, we read that they received the Word with joy in their affliction, verse 6. It is always a sign of a healthy church to partake of his Word. "Blessed are they who hunger and thirst after his righteousness for they shall be filled." Nothing can replace God's Word for real edification. Hear Paul admonish, "Preach the Word". This bit of advice would be quite appropriate for many of our preachers of this day who are turning aside from the Bible to teach other STUFF. "Thy Word is a Lamp unto our feet and a Light to our pathway." Woe be to the

Shepherd who extinguishes the torch and challenges the flock to go ahead. They will forge ahead in the dark.

When Paul preached the Word, bonfires began to witness against worldly literature. At Ephesus they believed, confessed and burned books costing fifty thousand pieces of silver. I am not so sure but that in many Christian homes much literature could be profitably burned. They received the Word with joy IN THEIR AFFLICTION. Persecution often drives people to their knees. It is easier to get some people to travel three miles straight out than three feet straight down. Antagonism drives the church in a corner but here the acoustics is wonderful. Now God can speak and be heard! Man's extremity is God's opportunity.

## Devoted to the Service of God

In the next place we read that this Church was devoted to the service of the Living God, verse 9. This denotes a labor of love. Turning from idols is not enough. Many, like Jacob, hide their idols under an oak tree until a more convenient season arrives. An empty idle brain is the devil's opportunity. Thousands of souls mean to do better than they actually do. Hell's streets will be paved with splendid resolves and good intentions. Negative excellence is good; positive goodness is better; combining both in love and service is best.

This church occupies till he comes. Stewards are entrusted with definite responsibilities. This church suffers for him gladly. A very grave mistake is to move out with the heathen when reverses come our way. "If any live godly he must suffer..." Sinners surrender for salvation but saints gladly yield for joyful service.

## Ensamples to Others

In the next place we observe these people were ensamples to others, verse 7. In Christ, saints have a perfect standing. In saints, Christ should have a perfect walk. Our walk should harmonize with our standing. The world may never accept the Christ way of living but don't forget the world knows where the Church belongs. Isn't it strange that often the loudest shouters are the least workers! Equally true is it that those who try to live right and do the best they know how, have very little time to criticize others. "Let a man examine himself...". To justify self is to examine others, while to justify others is to criticize self.

In this connection may I remind you that nothing is said in this church about finance or of balancing the budget. We feel the secret is in the fact that when hearts are right and lives are lived in harmony with the Master the problem of stewardship is forever settled. Then and then only will self, substance and service be laid on his altar. You'll never be blessed and with Jesus find rest until your all on the altar is laid.

Fellow Christians, watch your influence; be examples to others. What we are and how we live, speak louder than the sermons we preach. The story is related of a certain clergyman who introduced the idea of permitting his parishioners to suggest sermon subjects and place them in a box in the vestibule of the church. One person suggested, "Heavenly Recognition". After listening to



this message, a stranger dropped this note in the box, "Dear preacher, please preach on 'Earthly Recognition', for we have attended your services for some time and no one has recognized us yet. Be examples. One good day of preaching on Sunday is no match for six days of inconsistent living throughout the week.

Finally, this Model Church looks for his return, verse 10. Many MODERN churches deny his return. This model church served and waited for God's son. Praying and serving are the handmaids of Christianity. "This same Jesus will come in like manner as ye see him go". The Bride longs for the Bridegroom. Love yearns for blessed fellowship. She expects to be caught up by him. In old times strong men would steal away their brides. What a rapturous feeling to be snatched away by Jesus our Savior. Christ, as a thief, is coming for his jewels.

The true Church anticipates marriage. The Church, like Rebekah, is passing through the desert and wilderness to meet God's Son. Certainly, these are the days of humiliation for the church. If the Lord tarries in his coming we might expect for the future an intense program of humiliation. The student of God's Word need not be alarmed. We must pass this way and we have a Shepherd who both knows the way and will lead us safely and victoriously through every testing and sifting experience.

The true Church will reign with Christ. "They shall reign with him" (Rev. 20:6). "Know ye not that the saints shall judge the world?" (1 Cor. 6:2).

Alienation of affection will some time be impossible; Satan, the third person, will be chained for one thousand years. This blessed hope is the purifying hope of the church. Saints who live in this hope of seeing him soon are living closer to his will and Word. EVEN SO, COME LORD JESUS.

Johnstown, Pennsylvania.

## NATIONAL CONFERENCE--

The Key to Our Future—R. F. Porte

An Important Conference—S. M. Whetstone

By Dr. Porte

Why go to Conference? I do not think any one should attend conference who has lost faith in the Church and in Christianity. I believe that every one who believes in the Church, its message and final glory should attend conference. Have you a plan to help the church meet the need of the present hour? If you have, come to conference and help us make a program that God may bless. If you are discouraged about religion in these days, come to conference and get a new vision of a triumphant Christian faith.

Every Christian who believes in the God of the Bible and the God who is the Father of our Lord Jesus should be interested in seeing the Church faithfully doing the work of our God and our Christ. Christian people need to become acquainted with the program which will meet the challenge of today. True, we say, preach the Word, but the Word of God must be applied to meet the need of today. A religion of despair offers no solution to the problems of today. The God of the Bible is an unchanging God whose power is ample to help his servants today. The Church has challenged sin and unrighteousness in other days and it should do the task that lies at hand today. Some Christians run for a juniper tree (1 Kings

19:3, 4), while other Christians prefer to keep on serving God and praying with their windows open toward Jerusalem (Daniel 6:10). The people of God should know that our Great Commander has not yet called for a retreat. It is "Go ye".

Our Brethren should attend this conference with a purpose of seeing a challenging program for practical Christianity arranged. Out of all the Pietistic groups the Quaker people are the only group that definitely impresses the world of today. The Dunker people have more to offer than any other religious group because they stand for a good life built upon the Bible. Like Esther, the Brethren people have been spared by God for a time like this. Modern life is too artificial. The world has been building on the sand. There is need today for a definite demonstration of the life that remains calm in the storm. The Brethren people need to forget their pet notions of religion and remember that true Christianity cannot be adequately encompassed in our little peculiarities. Our divisions and differences indicate our lack of understanding of the truth. The truth must impress itself on us first and mould our lives before it will impress the unsaved world. Let us find the truth that makes us Brethren.

Conference offers that which is most essential in Christianity the joy of the fellowship in the Spirit. Jesus saw in Matthew the Publican, a man. Jesus saw in Zaccheus a man of possibility, in fact, who would imagine any good out of twelve fishermen but Jesus? The man or woman who is a lover of truth is a brother or sister to every other lover of truth. He who ignores his debt to others will end his life as poor as the life of the rich farmer who said, "Soul, thou hast much goods, take thine ease." No man or woman has any salvation who is unwilling to pass it on to others. At conference we share. At conference we receive. Conference is the fountainhead of our worship and teaching. The Christian who ignores the conference of his church probably looks lightly at the Sunday worship of his own local church. Come to conference praying and depart with the purpose to give yourself to the greater work of the whole church.

By Rev. Whetstone

The year has nearly passed and another conference is about here. What kind of a conference will it be? Just exactly the kind we make it. It will take the help of every congregation in the brotherhood. With such co-operation there is no reason why this should not be the best conference in the history of our beloved church.

These days call for an aggressive church. This is not a time for any one to pass it by and hide behind these needy times. Certainly our greatest need right now is the spiritual food and Christian fellowship that one finds at our General Conference each year. Individually we need just such a spiritual feast, congregationally we need the inspiration.

A most helpful program has been arranged, recognizing every phase of our church work; including all ages of our folks. Our Moderator and his coworkers have left nothing undone in an effort to make this our very best conference from every standpoint. The Winona Management is doing all they can to make our Brethren people enjoy their stay during the week.

In fact, all that is needed right now to insure the success of this conference is to know that YOU are coming. Nearby congregations should attend in large numbers and every congregation in the entire brotherhood should send delegates to represent them at this General Conference of 1934.



# Accomplishing Things Through PRAYER

By James S. Cook

**The Effectual  
Fervent Prayer  
of a Righteous man  
availeth much.—  
James 5:16.**

"The effectual fervent prayer of a righteous man availeth much." But how much? Dear friend, these words of James can never be measured in the light of the average Christian's prevailing ability.

How sad today that the church has well nigh lost its availing power, through the social program so largely dominant in the church. We are constantly on a stretch, if not a strain, to devise new methods, new plans, new organizations to advance the Church and secure enlargement and efficiency for the Gospel. This trend of the day has a tendency to lose sight of both God and man through plans and organizations. God's plan is to make much of man, far more of him than anything else. Men are God's method. The Church is looking for better methods, while God is looking for better men. Men whom the Holy Ghost can use—men of prayer! The Holy Ghost does not flow through methods, but through men—men mighty in prayer.

Effectual and fervent praying is more than saying one's prayers. The Lord said to Ananias of Damascus, "Arise, and go into the street called straight, and inquire of one Saul of Tarsus, for behold he prayeth." Now the point of this statement is that while Paul of Tarsus had been praying all his life, since he had been born a devout Jew; yet he never really prayed until he got a vision of Jesus Christ, and that name stood out above every name. And until we can more fully realize and appreciate the death and resurrection of our Lord Jesus Christ, we will do no real, effectual praying.

Oh, that we might get a new vision of Christ. But how is it to be realized? Surely there is no new method or short cut, but the same old way—falling upon our knees before God, believing that when God has spoken he means exactly what he has said.

The effectual and fervent praying of the righteous still avail much. David said, "If I regard iniquity in my heart the Lord will not hear me." Therefore as we approach the throne of grace, we need to see to it that we come holy, in his Righteousness and not in our own righteousness. I recall at this point, a woman who once asked for prayer and the healing of an arm that had suddenly become paralyzed. She was asked to make a close examination of her life to see if there was anything in the way to hinder God from doing the thing for which she asked. But she like many others came unyielded and in her own righteousness. Later she wondered why her prayer was not answered, and upon questioning her she admitted there was a neighbor whom she had wronged, and to whom she had not spoken. When she went to this home and asked forgiveness thoughtlessly she placed the withered arm around the shoulders of her sister.

We are prone to think that prayer and its mighty power is only for a chosen few, or possible that its power was especially for those of the ages past. It was all right for Daniel to pray three times a day, and bring down the power from heaven that closed the lions' mouths and enabled him to stand like a giant rock upon a mighty precipice. It was all right for Elijah to pray and be enabled to call down fire from heaven, stand before four hundred Baal prophets and to be fed by the ravens. Hezekiah the

king, when Jerusalem was threatened, could take the letter and go down to the House of God, spread it out, and prostrate himself before the Lord and confess his sins and the sins of the people and get results, but it is not to be supposed that it would work today. Paul and Silas could pray and praise themselves out of jail, and the early church could pray Peter out of prison, but of course those things are not to be expected in these days.

But how do we account for the work of George Muller of these recent years who prayed five orphanages into existence, that housed and sheltered thousands of orphan children. And they were just as miraculously kept and fed as was Elijah of old.

Let us look at the names of some men who were mighty in the power of God because they took time to be much with God in prayer. Charles Simson devoted the hours from four until eight in the morning to God. Mr. Wesley spent two hours daily in prayer. He began at four in the morning. Of him one, who knew him well, wrote: "He thought prayer to be more his business than anything else, and I have seen him come out of his closet with a serenity of face next to shining." John Fletcher stained the walls of his room by the breath of his prayers. Sometimes he would pray all night. His whole life was a life of prayer. Luther said: "If I fail to spend two hours in prayer in the morning, the devil gets the victory through the day. I have so much business I cannot get along without spending three hours daily in prayer. John Welch, the holy and wonderful Scotch preacher, thought the day ill spent if he did not spend eight to ten hours in prayer.

And so we might go on mentioning such men as Moody, Torrey, James Gribble and many of our own living missionaries in the list. If these men in such recent days who, because of their earnest devotion and fervent praying, were able to shake nations, and move multitudes and generations for Christ, I ask, Is it out of our reach at this hour? In these busy days does the time spent in prayer seem too great? I humbly pray that we look not at the time spent with God as being too long, but that we look for the results.

No doubt many of us who read and meditate upon these things, say to ourselves, Yes, it is true, we do not spend enough time alone with God in prayer; we should pray more. And if this be true, when are we going to begin? If we admit this in our hearts, surely we stand before God self-condemned. If "the arm of God is not shortened—his eyes ever over the righteous, and his ears open to their prayers", are we not committing a grievous sin, in our failing to be much alone with God and in meditation of

Let us REMEMBER, "The effectual fervent prayer of a righteous man availeth much."

Portis, Kansas.

O thou, who art the everlasting light, and in the darkness are not withdrawn, help us to believe that both are alike to thee, who besettest us before and behind. While we meditate upon the adorable light, do thou, the sun of Righteousness, shine on us, and uplift our minds and hearts to thee, through Jesus Christ our Lord. Amen.—William Knight.



## Divine Mind

By Grenville Kleiser

Divine mind is omnipresent. The Mind of God fills all space and is therefore always available. When you think a good thought, you reflect the Infinite mind from which all good emanates. Spiritual things are spiritually discerned. True wisdom comes from meditation upon spiritual ideas. Justice, truth, mercy, love, goodness, and purity, are fruits of the spirit. The solution of your personal problems is to seek first the Infinite Mind for ideas of truth and righteousness and to use them in your daily life. Divine Mind is always ready to co-operate with you, and to assist you in every right undertaking. Once assured of this direct alliance with God you will tend to do everything with relation to him.

God is love and you are made in his image. The more love you express in your daily life, the more you reflect God. The better you conform your mind to truth and righteousness the nearer you live to God. The highest happiness will come to you when you realize the immanence of God and the all-inclusive nature of his goodness. Resolve today to keep your thoughts in harmony with divine love, truth, and goodness. Thus you will steadily progress toward the better, larger, fuller life which is your rightful heritage. God is good and God is everywhere, hence good is available to you always. There can be no better way than God's way since he is supreme. For your highest standard of character and conduct you must go to God.

Take no anxious thought for the morrow, since God supplies you now and always with everything essential to your welfare. He speaks to your consciousness, and through this direct channel supplies you with an inexhaustible store of spiritual thoughts. As you assimilate these ideas and apply them in your daily life, you will become more deeply conscious of your alliance with the source of all that is good, true and eternal. When you delight to do only the will of God, and to keep his law uppermost in your heart, you will have a foretaste of heaven. Look to God for everything. Look upward with an earnest desire for guidance, and there will come to you a revelation and benediction from the Giver of every good and perfect gift.

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## SIGNIFICANT NEWS AND VIEWS

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### THE PRIZE FIGHT

Brutality, savagery, and blood lust characterized an exhibition, disgusting and degenerate, in New York City. In the presence of 50,000 hysterical and shrieking men and women, two men battled like beasts for physical supremacy. The radios were choked by the ring reports and the cries of the crazed crowd. It was a shameful disgrace to American civilization, as if a return had been made to the time when "monsters tear each other in their slime." Every law permitting such physical contests should be repealed in the interests of youth, home, and decent manhood.—The Christian Advocate, Western Edition (Northern Methodist), Cincinnati.

### A BENEFACTRESS OF THE RACE

Madame Curie, a Polish woman and a distinguished scientist, not only made a notable contribution to curative science by her discovery of radium, which she made jointly with her husband, but she set the world a splendid example by her selfless devotion to her work. Honored by the world and offered its best, she calmly continued her search for other secrets which would benefit the race. Money to her meant only other means of serving others. The gift of a gram of the precious radium, which she had given to the

world, was used to help support a cancer hospital in her native city of Warsaw. Her devotion to her work was shown until the last, when, despite weakness and impaired health, due to the too long association with the radium, she continued with unabated zeal to follow her experiments until death stopped her hand. Madame Curie is well acclaimed one of the world's great benefactors.—The Christian Advocate (Nashville).

### BACK TO THE BIBLE

Either God's Word is true or false. It either has an authority of its own or it has no authority at all. It has never led me into error but always in the truth. It is not necessary to conclude that if one believes in science he cannot believe in the Bible. Some of the greatest scientists the world has produced have been humble Christians who believed most implicitly that the Bible was the Word of God. Lord Kelvin said, "True religion and true science harmonize perfectly." God, who gave us reason also gave us revelation, and mind enlightened by the Holy Spirit finds no difficulty in believing that the Bible is the word of God and as such it reveals the will of God.

It is not science and true religion that differ but scientists and religionists so called, that differ. The Bible is not an obsolete book. Man has written nothing that can take its place. When we want the truth of God, we must turn to the word of God, possessing as it does a unique inspiration of its own, and a divine authority imparted to it by God Himself.—H. V. Clark, in Methodist Protestant-Recorder.

### EPISCOPAL PENSIONS INCREASE

The average pension for retired clergymen of the Protestant Episcopal Church has increased from \$262 in 1917 to about \$1,000 a year, according to the annual report of William F. Morgan, president of the Church Pension Fund. "Our highest pension at present is \$1,500, and the future will, I hope, see many pensions at a higher figure," Mr. Morgan says. "Our annual pension roll has increased from \$470,000 ten years ago to the present annual total of over \$1,000,000. These figures show how great progress, which is in sharp contrast with the experience of so many other pension systems and financial institutions in recent years." More than \$10,000,000 has been paid out in age allowance since the Church Pension Fund took over the distribution of clerical pensions in 1917. Mr. Morgan's report shows that about 2,000 clergymen, clergymen's widows and orphans are now on the rolls. Market values of assets owned by the fund have advanced above their original cost, and the total valuation is given as \$29,447,612. The scale of pensions is about 66 per cent higher than the original promises, and in the history of the fund no pension, once granted, has been reduced. Which would seem to be a record of which the church may well be proud.—Methodist Protestant-Recorder.

### CEDARS OF LEBANON COME TO AMERICA

We learn from the Methodist Protestant-Recorder that thirteen living cedars of Lebanon are being sent by the American University of Beyrouth, Syria, as a good-will offering to the people of the United States. At the direction of President Roosevelt, they will be planted in the grounds of Arlington National Cemetery, overlooking the city of Washington from across the Potomac River. These are the majestic trees called in the Bible "the trees of Jehovah, the cedars of Lebanon, which he hath planted." Their most famous appearance in history was when King Hiram of Tyre transported Lebanon cedars to Jerusalem to be used in the erection of Solomon's Temple. Says the National Geographic Society Bulletin: "The famous cedars are in the Lebanese Republic, at the eastern end of the Mediterranean, just north of the Holy Land. Although the Lebanon is included in the French Mandate with Syria, it has its own government under a Syrian president. The flag of the Republic is the flag of France with the green cedar of Lebanon in the center. The site of the chief cedar grove is one of rare beauty, the stage of a massive amphitheater miles across and 4,000 feet high. Immediately behind them the long life of the Lebanon rises to its culminating ridge, more than 10,000 feet above the Mediterranean. Twenty miles to the northwest lies the port of Tripoli." An authority tells us: "There is not and never has been a rotten Lebanon cedar. The wood is incorruptible. The imperishable cedar remains untouched by rot or insect."—God's planting.



## EDITORIAL REVIEW

(Continued from page 4)

have some wheat to harvest. Much of it, however, is not worth anything. Some is being mowed for feed, some raked up and threshed for a bit of seed, making all the way from three to seven-teen bushels per acre. . . . We have had some heavy losses among our ranks, but the last quarter showed an average attendance of 100 in our church school, and among our new members we have enlisted some splendid new workers." Thank God for the courage that keeps going through hardship and that lays hold on God so that there is no spiritual famine even though crops may burn with intense heat and stock die for want of food.

Dr. Martin Shively tells this week about the very pleasant visit which he and Mrs. Shively had with the good people at Mason-town, Pennsylvania, on the occasion of the celebration of the fiftieth anniversary of the organization of that church, which has been for three years under the leadership of Brother and Sister Floyd Sibert. It was a great reunion of friends when the Shivelys were there, but many changes had taken place in the personnel of the group since Dr. Shively was their pastor, and far more still since the dedication service fifty years ago. One member especially deserves congratulations, since she alone remains of the charter members and has been through all the years since one of the most regular and dependable leaders of the congregation, as every pastor who has served the church can testify. That person is the one mentioned in Brother Shively's write-up—Mrs. Belle Sterling Hon-saker. There are also many other fine people there whom we personally know. We also congratulate Brother and Sister Sibert for their energetic and sacrificial leadership under most depressing financial conditions.

Brother Herman Hoyt, who took charge of the work at Terra Alta, West Virginia and Accident, Maryland in May for the summer, reports splendid success thus far, having received nine into the church by baptism at Terra Alta. At Accident as a result of a revival meeting of two weeks' duration, there were twenty-one confessions and sixteen baptisms. The people are hungry for the Word at both places and good cooperation is being given the pastor who is greatly enjoying his work as well as the fellowship of the people and the beauty of the mountains. In a personal letter to the editor, Brother Hoyt says, "I never realized what the Brethren Evangelist means to a person until he gets away without access to the news, and then it comes and he reads of everyone, and everywhere." We dare say every young pastor gets his first real appreciation of the church paper when he gets away from college and home and among strangers in his first pastorate. The Evangelist is first of all the newspaper of the brotherhood, and every pastor and church leader should cooperate in the effort to make it really newswy. We thank those who are giving that sort of cooperation, and our readers appreciate their efforts also.

## OUR BIBLE STUDY DEPARTMENT

By G. W. Rench, D. D.

## The Wonders of Pentecost-Part 3

Pentecost has some big oracles from God to his new-born church. The descent and extraordinary manifestation of the Holy Spirit was wonder number one. God's chosen ambassadors communicating the divine message was wonder number two. And now the message is the third wonder. It might be likened to the declaration of purposes and benefits of some great world power. A new dispensation would be expected to set forth new decrees. These new decrees of our victorious Christ as the God-breathed message for a new age were clothed in simple, though sublime language. There was not a boast to be found. There were no threats. "But Peter, standing up with the eleven, lifted up his voice, and said unto them, Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words" (Acts 2:14). There were no

apologies offered either; for after his simple statement that what they had seen and heard was what was prophesied by Joel, he meets the issue squarely as you would expect a Spirit-filled spokesman from God to do by declaring. "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ" (Acts 2:36). "THEREFORE"! How much of the power of Pentecost is in that THEREFORE! In that "therefore" is another appeal to "hear these words": Peter began by saying, "harken to my words". Then he says, "Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know". "A man approved of God among you" by what? "By miracles and wonders and signs, which God did by him in the midst of you". Oh, yes; I can understand why the devil places his hand on the bump of egotism on some preachers' heads and urges them to shout, "miracles are unscientific. and I—do you hear—I reject the miracles of the Bible". Poor imps of the devil; what difference does it make what you reject? In the cap-sheaf just stated Peter says, "let all the house of Israel know assuredly". "Know", and know "assuredly", is God's appeal on Pentecost. "Know" that because of "miracles and wonders and signs", JESUS CAN SAVE ALL WHO ACCEPT HIM.

The wonder of the message of Pentecost is not in the "sound from heaven as of a rushing mighty wind"; it is that glorious, resurrected Christ whom the sound sets forth as the object of our faith. It was not in the "cloven tongues like as of fire"; it is the Son of God "approved of God among you by miracles and wonders and signs". It was not in the "tongues, as the Spirit gave them utterance"; it was the Christ "whom God hath raised up" which the "tongues" proclaimed so that the "multitude" "were confounded, because that every man heard them speak in his own language" (Acts 2:6). Our faith does not rest on the "sound"; it does not rest on "cloven tongues like as of fire". It rests upon a resurrected Christ, the proof of which are these "miracles, wonders and signs which God did by him in the midst of you" (Acts 2:22). What a message!

An old minister after preaching in the same pulpit for forty-one years said: "I can testify that at thirty, after having examined as best I could the philosophies of the world, there is nothing better than the gospel of Christ. At forty, when burdens began to press heavily and years seemed to hasten, I said nothing is so good as the gospel of Christ. At fifty, when there were empty chairs in my home and the grave-diggers had done me service, I said, there is nothing to be compared to the gospel of Christ. At sixty, when as by second sight, I saw through the illusions and vanity of earthly things, I said, there is nothing but the gospel of Christ. At seventy, amid nervous shakings and strange dreams, I say,

"Should all the forms that men devise  
Assault my faith with treacherous art.  
I'd call them vanity and lies,  
And bind the gospel to my heart."

Yes, on the first Pentecost of the Church-age the Holy Spirit comes down with signs and wonders to tell his ministers to let all the house of Israel know of the exaltation of the victim of Calvary's cross to the throne of God, and that "God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

New Paris, Indiana.

## SUCCESSFUL MARRIAGES

Paul Popenoe, director of the institute of Family Relations, found from a study of 3,000 marriage histories that in marriages in which the husband ruled, 61 per cent were happy unions, while only 47 per cent were happy where the wife ruled. One wonders as to how he arrived at these conclusions, or how he went about the investigation of 3,000 marriages. Of course, women will have the chance to say that the investigator was prejudiced in favor of husband rule by the fact that he was a man. One feels a little more confidence in his findings when it is discovered that he reports 87 per cent of happy marriages where there is a 50-50 rule. That is entirely reasonable and all husbands and wives who are disposed to home tyrannies should ponder this statement.—Christian Advocate.



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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# The Cigarette

By E. N. Sanctuary

(Continued from last week)

### Little Girls Falling in Line

A teacher of art in a certain Ohio city reports that seventeen of the eighteen young women teachers attending the same classes in Summer School last year were smokers! They went back to teach the children art—and smoking. It is small wonder that little girls are now beginning to smoke in large numbers.

There can be no two opinions as to use of the Cigarette by little children, or by young women the future mothers of the nation. We are told by one of the great women's organizations of the country that the average age at which the Cigarette habit is contracted has decreased during the past decade from 16 to 11 years. Every year, it is reported, over 985,000 child smokers are added to the list of Cigarette addicts.

The latest scheme is to send out a liberal supply of Cigarettes directly to our girls through the mails. "We are handling thousands of free Cigarettes," declares Postmaster Davis, of Champaign, Illinois, "and they are going to the big majority of homes in this city." Everybody knows the Cigarette interests are not inspired with altruistic motives in trying to enslave our girls to the nicotine habit.

### Only Their Profits Are Important

Whatever may happen to the purity of American Motherhood and the charm of American Girlhood, "business is business." Five to ten million women and girls may smoke now, but the Tobacco interests seek to recruit 25,000,000 more to the cause of Tobacco combustion, thus increasing their annual gross receipts by about \$2 500,000,000.

"We appeal to the womanhood of the nation to refrain from acquiring the Tobacco habit, in the interests of their own health and that of their children," reads a recent W. C. T. U. resolution.

### Handicapping the Babies

Dr. Herbert H. Tidswell, member of the Royal College of Surgeons, England, writes: "The evidence contained in my histories proves the high vitality of the children of non-smokers. The rate of mortality per 1,000 children of non-smokers is 153; the rate for smokers is 227."

From the records of Dr. Kostral, physician to employees in large Tobacco factories: "Out of 506 births which took place, 206 children died soon after birth, of which 101 died of brain disease with convulsions; 11 were still births."

Dr. D. H. Kress, Neurologist, Washington Sanitarium and Hospital, says "If young women take up this habit generally there will be a landslide in physical and moral degeneracy." U. S. Surgeon General Hugh S. Cummings, recognizing this, says, "If American women generally contract the habit, as reports now indicate they are do-

ing, the entire American nation will suffer. The physical tone of the whole nation will be lowered. This is one of the most evil influences in American life today. The habit harms a woman more than it does a man."

Until the past year Cigarette manufacturers have held in abeyance the direct appeal to sister, mother and grandmother, but it has come gradually, and with a cleverness and subtlety beyond precedent. More and more of our fine young women are becoming enslaved to this benumbing habit. More and more babies are due to die of Tobacco ailments of the heart, liver and other internal organs!

No person can tell to what extent he or she is enchained in the Cigarette habit until he tries to quit. The injury is sometimes so gradual that the user is unaware of the strength of the habit and his own weakness before it results in failing memory, inability to concentrate thought, lack of energy and a depression of all the functions of the body and faculties of the mind.

S. A. Knopf, Effects of cigarette smoking on tuberculosis among young women, on child in utero and in early life, and on certain diseases and conditions in adults. Medical Journal and Record, New York, Vol. 130, pp. 485-489, Nov. 6, 1929.

"... I wonder if he is aware of the alarming increase in the morbidity and mortality of tuberculosis in girls between the ages of fifteen and twenty-five. In former years, prior to the cigarette and flimsy dress era, the relative mortality between male and female was exactly the reverse of what it is now."

"The mortality from tuberculosis among young men was considerably higher than that of the female population of the same age. In New York, where the male population had always had a higher tuberculosis mortality, the last reports (1928) show that the proportion is now 239 girls to 154 boys between the ages of 15-20, and that between 20-25 337 females and 294 males die of tuberculosis. For statistics see The Journal of the American Medical Association, of Feb. 18, 1928.

"I have ascribed this increase," continues Mr. Knopf, "to these causes: due to the insane fashion for young women to look like boys these girls practise under-nourishment. They wear flimsy dress in the coldest weather and often indulge in too much night-life, combined with drinking bad liquor, and last, but BY NO MEANS LEAST, indulge in excessive cigarette-smoking. My own observations and conclusions in this respect have been confirmed by most men engaged in tuberculosis work and by public health officials. ... The fetus absorbs the minute doses of nicotine, collodin, pyrolin, carbon monoxide, etc., contained in the cigarette smoke, only gradually. ... The German investigators report that the inhalers take eight times as much nicotine into their sys-

tems as smokers who do not inhale the toxic, the amount reaching the fetus may be considerable."

"The deleterious effects from the naturally slow absorption of the poisonous substances will often show themselves only later on, and then will not be ascribed TO THE MOTHER'S DEPLORABLE HABIT."

"According to the latest statistics kindly furnished by Mr. J. G. Drolet of The New York Tuberculosis and Health Association there has been a serious increase in infant mortality seemingly due to the many deaths from pneumonia ... to avoid a child being CONSTITUTIONALLY ENFEEBLED BY NICOTINE POISONING AND THEN BECOMING MORE SUSCEPTIBLE TO TUBERCULOSIS AND PNEUMONIA I PLEAD WITH ALL FUTURE MOTHERS NOT TO SMOKE ... Let the woman who expects never to marry and never to bear children have the freedom she desires ... but let every mother or girl who expects to marry bear in mind that it does her no good to smoke and that it may do positive harm to her offspring."

"I only wish to here again emphasize the warning to mothers who smoke cigarettes, or whose husband or other members of the family who smoke, not to do so in the presence of babies or young children."

"In a study of 5,000 people who used tobacco to the extent of four cigars, nine cigarettes or nine pipefuls daily or more, Dr. Eugene Lyman Fisk, Medical Director of the New York Life Extension Institute, found 6% of thickened arteries, 15% of rapid pulse, 15% of decayed teeth, 13% of gum recessions and 27% of marked pyorrhea."

"Dr. Henry Vagueux of Paris, former chief of Potoin's Clinic, now one of the greatest living authorities on diseases of the heart, says in "Tobacco and Physical Efficiency": 'If the experiments to determine the effects of tobacco have not been conclusive, they have at all events given us a knowledge of nicotine, a substance whose toxic effect upon the heart is very remarkable, and that knowledge is something worth having. It appears that tobacco cannot be indulged in without injury to the normal action of that organ.'

"In the same volume, page 25, we read, 'The consensus of opinion in America among clinicians seems to be that tobacco may produce attacks of pain which stimulate true angina pectoris, but which cease when the use of tobacco is stopped.'

"Since the war the number of cases of hypertension in persons still young has greatly increased. Many of these persons are inveterate cigarette smokers."

"Dr. Harlow Brooks, Professor of Chemical Medicine at the New York University and Bellevue Medical College, and senior consultant in medicine to the A. E. F. in 1917-1918 in his "Angina Pectoris," just off the press, says, 'As a general rule he (the author) is prepared to say that tobacco should be forbidden in cases of angina pectoris ... Toxic angina is more frequently brought about through the action of tobacco than any other agent.'

"It was found in the exhaustive tests of Prof. Holt, of Tennessee University, who reported the study of 231 freshmen, of whom 79 were smokers and 152 non-smokers, the non-smokers averaged a grade of 72.6 and exceeded that of the smokers by 4.1. 30% of the smokers failed in scholarship for the first term while only 1.3% of the non-smokers failed."

Composition of Cigarettes and Cigarette



Smoke by Ernest Bogen, *Journal of American Medical Association*, Vol. 93, pp. 1110-114, Oct. 12, 1929.

"Many smokers have asserted that they  
(Continued on page 12)

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

#### ELISHA HELPS THE NEEDY

(Lesson for August 5, 1934)

Lesson Text: 2 Kings 4:1-7; 42-44. Golden Text: Matt. 25:40

#### MONDAY

**Elisha Helps the Needy.** 2 Kings 4:1-7. The seven devotional studies for this week center around problems connected with the needy. One should be impressed by how much God's word has to say in behalf of the unfortunate and of the despairing. The prophet Elijah embodied the Heavenly Father's concern for a prophet's widow and her destitute family. The prophet's directions were both magnanimous in spirit and scientific in method. He proposed a plan whereby the widow might be able to help herself. He directed her to use whatever lender resources she might have. He counseled her, not to ignore her creditors, but to pay them. The prophet's methods have good many points to commend them to our social and economic salvagers today.

#### TUESDAY

**Oppressing the Needy.** Ps. 10:1-14. An ardent W. C. T. U member read this psalm in a devotional service, and pointed out how the descriptions of the "oppressors" are characteristic of the conscienceless liquor traffic. "God is not in his thoughts!" "His ways are always grievous". "His mouth is full of cursing and deceit and fraud". "He lieth in the lurking (loafing?) places of the villages, in the secret places he doth murder the innocent (wives and children).". "He lieth in wait secretly as a lion in his den; he lieth in wait to catch the poor; he doth catch the poor, when he draweth them into his net (of stimulated appetite).". "He inflated promises that the nation can drink itself back to prosperity and smoke itself into steeper nerves" have been exploded!

#### WEDNESDAY

**A Father to the Needy.** Job 29:1-17. Job was experiencing the sting of ingratitude, and suffering from the abuse of the unsympathetic. But, while he chafes under the derision of the ingrate children of "fathers whom I would have disdained to have set with the dogs of my flock" (30:1), his own pride and nobility have not failed. He rejoices that in his own prosperity, he had been unselfish, sympathetic and generous. Along with material wealth, Job had had wealth of character also. And while Job could not understand why Jehovah had deprived him of his material prosperity and happiness, he shows that his intangible wealth represented by character values, were still at par. Many an erstwhile prosperous believer has shown that he "cannot take" adversity serenely.

#### THURSDAY

**A Promise to the Needy.** Phil. 4:15-23. What a great proposal the Apostle Paul makes to the deserving Philippian Chris-

tians who had ministered to his own material necessities by their countless and perennial gifts: "But my God shall supply all your need according to his riches in glory in Christ Jesus!" What a resource for the believer! Indeed, our use of our material possessions, be they great or small, is a true index of our Christian sincerity and maturity. The laws of God are inviolable: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully . . . For God loveth a cheerful giver!" (2 Cor. 9:6, 7). The promises of God in the matter of material blessings, are to the deserving, the merciful, the faithful, and sincere.

#### FRIDAY

**Contributions for the Needy.** 1 Cor. 16:1-9. The churches of apostolic days were generous and diligent in the matter of caring for the needy. While the great Apostle Paul was busy evangelizing, combatting error, teaching truth, establishing churches and perfecting their organization, and functioning, he found time to collect funds for the needy believers in other places. In fact, his last fateful visit to Jerusalem was primarily for the purpose of conveying a fund which at his direction, had been collected by Gentile Christians for the needy Jewish Christians. (Acts 24:17). Here is the authority of the Holy Spirit as to the method of "raising money": "Upon the first day of the week (regularly) let every one of you (individually) lay by him in store (systematically) as God hath prospered him (proportionately), that there be no collections made when I come (freely)."

#### SATURDAY

**Sacrificing for the Needy.** 2 Cor. 8:1-9. While St. Paul was outspoken in his condemnation of irregularities in the churches, he was also generous in his praise for commendable work. In writing to the Corinthians, he warmly praised the Churches of Macedonia for their liberality and even sacrifices for his own material necessities and comforts. "For I can testify that to the utmost of their power, and even beyond their power, they have of their own free will given help . . . They not only did this, as we had expected, but first of all, in obedience to God's will, they gave their own selves to the Lord and to us!" (Weymouth's Translation). The stewardship of those churches are both a rebuke and a challenge to many a church of today—and of yesteryear!

#### SUNDAY

**Helping the Needy.** Ps. 41:1-4. Here the Word of God makes a far-reaching promise—which had been proven by the Psalmist's own experience. With it should be compared Ps. 37:25: "I have been young, and now am old, yet have I not seen the righteous forsaken, nor his seed begging bread!" Of course, we are not to understand that any spasmodic afterthought to piety and altruism meets the conditions of these promises. Nor can we ignore the fact that: "Whatever a man soweth, that shall he also reap!" (Gal. 6:7), that the extremities and vicissitudes of many believers may be due to the Heavenly Father's chastening and rebuke. (Heb. 12:3-11). But come what may, when in adversity, one derives greater comfort from reflecting upon a life well lived, than one grossly mis-spent!

<b>E. M. RIDDLE,</b> President Waterloo, Iowa  <b>F. C. VANATOR,</b> Associate Peru, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b> C. D. WHITMER, Editor, South Bend, Ind. <b>B</b> RETHREN <b>R</b> INGING <b>C</b> HRISTIAN <b>E</b> NDEAVOR Y HURCH ONSACRATED EVANGELISM	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer  2301 13th St., N. E., Canton, Ohio
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## Make the Meeting Different

### Bookworms

By Mildred Hoff

A clever poster to use for this meeting is a picture of a huge worm wearing spectacles and holding in his feelers an open book, which says "Come to the Bookworm Meeting of . . . C. E. on . . ." etc.

The object of the meeting is to acquaint the society with the various religious books and journals, and to arouse their interest to such an extent that they will want to read these; for we have found that a well-read society can talk much more intelligently and interestingly if they know something of the rest of the world. The main theme brings out that the book is the Bible, and tells something of its historical and spiritual value to humanity.

The room should be arranged to represent a library. Shelves of books, bookcases, and pictures give atmosphere. If you haven't enough books to put around the room, use cardboard of the color of bookbindings, and a few marks with pencil or ink will make it look like a great stack of books. At the front huge comfortable chairs and a library table are used. The leader should sit in one of these chairs, and direct the meeting from there. If possible to wear a smoking-jacket

over his clothes, that will make it look more informal. Have the talks as interesting and informal as possible. They should consist mainly of a synopsis of some of the best books, with a good story and a violin or vocal solo as special features. It takes very little time to arrange this, and the plan is well worth any effort put forth.

### A "LIVE-WIRE" ELECTION

The Intermediate society of a certain church, held a "Live-Wire Meeting." To every member was given a typewritten program. A poster on the blackboard contained a curious word, "Phdtsehm." A prize, a copy of Hofmann's "Christ in the Temple," was offered to the person who first discovered how this word was made up. The word was formed by using the first letter of each number on the program. At this meeting a vote was taken as to who was entitled to be called the society's live wire.

In another meeting a debate was held on "Resolved, That the prayer meeting committee does more to make a live-wire society than the social committee." Another feature of the program was the presentation of a suitable badge to the society's "live wire."



Send Foreign Mission Funds to  
**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

Send Home Missionary Funds to  
**R. PAUL MILLER**  
 Home Missionary Sec.-Treas.  
 Berne, Indiana

## MISSIONS

### How Christ is Affecting India

By Robert Wells Veach, D.D.

(This interesting article, originally published in the "Presbyterian Survey", raises in our mind the question, Whether India is really almost persuaded to accept Christ, or whether it is merely disposed to accept some of the fruits of Christian thought and effort. No doubt a very large part of the intelligent Indian population is favorably disposed toward Christ—toward his character and much of his teaching—but Christ cannot share honors with the Indian gods and Christianity cannot enter into a promise with animism transformed by philosophy. Christ's word to Nicodemus is to all men everywhere—"Except a man be born again he cannot see the kingdom of God." It is to be hoped that India is indeed "almost persuaded" and that vast numbers of these awakening people will eventually become fully persuaded through the positive preaching of Christ as the world's only Savior.—EDITOR.)

While traveling from Singapore to Calcutta I became acquainted with a young Indian merchant. Tall, erect, well poised and with a rich, brown complexion, he was about as handsome a fellow as one would like to meet. Apparently he was wealthy, a camphor merchant with large interests in Sumatra and Java. His hair was closely cropped except a lock about two inches long which protruded from the crown of his head, the sign that he was an orthodox Hindu. He was always draped in an immaculate white robe finely embroidered with black along the edge. When the evenings were cool, he would don a three-quarter length white serge coat with delicately traced gold buttons. Occasionally he wore a rose-colored turban.

Picture him reclining languidly on a steamer chair, speaking English fluently and rolling his large, dreamy eyes in whose depths one caught glimpses of fathomless philosophies milleniums old, nebulous ideas and wistful wishing.

One day he handed me a book he was reading, entitled "Love and Marriage," with the request that I look through it. The book was printed in Hindustani; but on about every fifth page there was a paragraph which contained a distinctly Christian idea about love and the marriage relation.

Some paragraphs were direct quotations from the New Testament and a few had been a bit mutilated by lopping off the context, as, for instance, Ephesians 5:24. "As the church is subject to Christ, so wives should be subject to their husbands in every respect." (Moffat's translation.) In response to my question about these Christian ideas being incorporated in a Hindu book, he said: "We Hindus always read the best European and American books, and when we come across a really good idea we assimilate it into our Hindu thinking."

This is a significant statement and reveals the power of Hinduism to survive the centuries. While admitting that Christianity is making rapid strides in India, my friend insisted that Hinduism would win because it has this amazing capacity to assimilate Christian ideas and ideals. Because of its profound philosophic insight, he claimed that it is able to give to the world a more

spiritual understanding of Jesus. All this came from a young Indian camphor merchant.

One Sunday evening I tramped with Dr. Sam Higginbottom across the acres of his Agricultural Institute of Allahabad. He described the unexpected visit he had one day from some Indian princes. They had been attending a great religious gathering at Benares and having heard of Higginbottom's work decided to see for themselves. One morning six of them arrived at the station in a private train. They were deeply impressed at what they saw and with the Christian motive back of it all. One of them was so taken with a fine young Christian student that he offered him the position of agricultural manager and teacher on his own large estate.

"This is our classroom for the study of Industrial Chemistry," said the president of a large Christian college. The room with its apparatus and charts was neatly arranged. On one of the walls I noticed a picture of Christ and the Rich Young Ruler, while back of the teacher's desk hung a fine copy of Hoffman's Christ Among the Doctors.

"This Indian teacher is evidently Christian," I remarked.

"No," said the president, "at least not a professing Christian; but it would appear as if he were almost persuaded. The character of Jesus makes a strong appeal to many men who are not interested in organized Christianity."

Perhaps the keenest man intellectually I met in India was a distinguished college president, the head of a large Hindu Graduate School. He was a Hindu and believes that, freed from shallow tradition and vitalized by close contact with the main currents of modern thinking, Hinduism possesses the dynamic to make India great and powerful.

I attended the chapel exercise. It was simple, unadorned and impressive. There was no altar, no priest, no image. For ten minutes I listened to several hundred Hindu students chant their prayer and praise to the God of their fathers. Then this leader and teacher of men showed me through his library of which he is justly proud. He had

majoried in English Literature at Oxford and was familiar with our American poets even down to Lindsay and Robinson. Emerson and Whitman he was willing to concede a high place; but of all the others he refused to group any of them with Wordsworth, Browning, and Shelley.

This man had recently presided over a public meeting addressed by Dr. Stanley Jones. At the conclusion of the address he arose and expressed his complete agreement with most of the speaker's statements but because he found the same ideas in Hinduism.

But there are many thoughtful, highly intelligent men among the six million followers of Christ in India. One evening I met a very prominent Judge, a man of great intellectual breadth and spiritual insight. Both he and his wife are active members of a Christian church. On another occasion I attended a social gathering in the home of an Indian Christian. He is the head of a large Government High School, is mentally alert and enthusiastically devoted to Christian work.

Riding from Calcutta to Benares I shared the compartment with an elderly gentleman whom I found most companionable. He proved to be a high railroad official and an active Christian.

One day I addressed seven hundred students in the Assembly Hall of a Christian college, and to the best of my ability I challenged this host of promising young men to take the ideas and teachings of Jesus Christ and incorporate them into the new social and political structure that is taking form in India. The response was tremendous. Is India almost persuaded?

### THE CIGARETTE

(Continued from page 11)

recognize marked differences in the irritating properties and other effects of the smoke of different brands of cigarettes. Since so many persons, although acknowledging the deleterious effects of the habit, find it impossible to refrain from smoking cigarettes information regarding the toxicity of different brands of cigarettes is of practical value."

"It is interesting to note that the brand of cigarette widely advertised as toast showed a comparatively high content of moisture ... 'Camels,' 'Chesterfields,' 'Lucky Strike' and 'Old Golds' are blends which have an average nicotine content of 1.90%.

"Nicotine is not the only injurious agent to be found in Cigarette smoke. ... Head aches, and other effects of inhalations of carbon monoxide, and lack of oxygen and the changes in the acidity of the smoke should not be overlooked. These substances as well as many others to be found in cigarette smoke, may not be discovered in the unburned tobacco, and it is only by analysis of the smoke itself that they may be investigated ... Simply holding a lighted cigarette in the hand produces more toxic materials in the room air than result from actual smoking ... In order to avoid the irritation from hot smoke (which when only one fourth of the cigarette was left was uniformly 140 degrees Fahrenheit), and the increase of the toxic agents which such smoke may carry, it is advisable never to smoke cigarette much beyond half its length."

(Mr. Bogen further said that the above temperature was an injury to the tissues of the mouth and throat.)



"Many of the subjects of blindfold tests ascribed shortness of breath and coughing to their association of cigarettes, and others reported burning or irritations of the tongue and mouth and other symptoms. ... A study of more than six hundred men in an investigation of common colds showed that those who used a package of cigarettes a day or more were much more frequently under weight than others ... An extensive review of literature on tobacco has been summarized as follows: 'A sound individual may bear what is for him moderate doses without injury, but even these are often noxious to the unsound or to other sound individuals. But the immoderate use of tobacco brings on a series of disturbances which are at first functional, then organic, and of which some are not without gravity.' ... It may be of interest to note that the cigarettes which most of my subjects reported as being the most irritant were the West Indian cigarettes which contained comparatively no nicotine."

H. S. Diehl, A. M., M. D. "Physique of of smokers as compared to non-smokers; study of University freshmen." *Minnesota Medicine*, Vol. 12, p. 424-427, July, 1929.

"Physical Fitness Test: the Schneider physical fitness test (For this purpose the height-weight tables of the American Life Insurance Companies were used), which was used on aviators during the world war, is included as part of the entrance examination. This test, since it is based on the pulse rate and blood pressure, reclining, standing and after exercise, is really a measure of re-activity of the individual's cardio-vascular system. The grades which students make on the test vary from minus 5 to plus 18, with the great majority falling between plus 5 and plus 15. The average higher grade of 1.74 plus or minus 0.21 made by the non-smokers is significant. The interpretation of this finding is that smokers have less stable cardio-vascular symptoms than non-smokers."

(To be continued)

in the church and in the community. After all, nothing is quite so much worth while to a man or woman as their friends, and words cannot express the joy we experienced as we met again those who are near and dear to us at Masontown. There are far too many of them to weary the patience of my readers with a recounting of their names, but in this matter I make one exception.—The Sunday school superintendent of this church was not a Brethren, but a Presbyterian, for the school was held on Sunday afternoon, until the church was built and dedicated. It was conducted as a union effort, and the superintendent was John W. Willard, still living, and present at the services, as dear a friend as I have in this world. I praise God for all my friends, and like to think that I have not a few of them where I have labored in the Lord, and those at Masontown are by no means among the least of them. .

MARTIN SHIVELY.

#### COOPERATIVE BRETHREN CHURCH, COLUMBUS, OHIO

The following is the annual report of the Sunday School secretary, for the year beginning July 2 1933 and ending June 24, 1934. Our Sunday school has made progress during the past year under the leadership of G. Hayes Coleman as superintendent, and D. R. Murray as pastor. The past year has been a good one for our school. We have gained a little both in attendance and offering. But we also realize that our spiritual growth cannot be measured in figures.

Report of attendance: Total for the year, 3118; largest on any one Sunday, 83; smallest, 42; average 60. Report of offering: total for the year, \$156.56; largest on any one Sunday, \$12.01; smallest, \$1.87; average, \$3.01. We are not a very large school, but nevertheless we are endeavoring to serve our Lord and Master as best we can in our small way. CLARA BIGLER, Secretary.

976 Delaware Ave., Columbus, Ohio.

#### THE LORD'S WORK AT TERRA ALTA AND ACCIDENT

It is a magnificent experience to find God's children the same everywhere. There is only one explanation: the selfsame Spirit indwells them all. God's children in the mountains of West Virginia are like those who live in the plains of the Middle West. Our first experience in the mountains was last Easter. Then in May we came to take up our work at Terra Alta through the summer months. We've grown to love these hills; but even more the people of these hills; and most of all the God of these hills. The eye never grows tired roaming over the scenic grandeur of these hills, nor does the heart grow tired in contemplating the infinite majesty of the God who made these hills.

It is true that some will always turn a deaf ear to the word of God, but God's true children always respond. I've been thrilled time and time again with the way many have feasted upon his Word in these mountains. This is not a boast of the writer, this is an observation of what the response would have been no matter who the messenger might have been. I praise him for the privilege of carrying his blessed word of life to the hungering multitudes.

God honored his word at Terra Alta almost immediately in a visible way. On June 3rd, nine were brought into the church by baptism. The attendance of the church has

### NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



#### THE MASONTOWN SEMI-CENTENNIAL

The fourteen and a half years which have elapsed since the closing of my pastorate at Masontown, have not made me forget the six blessed years I had been privileged to serve there as pastor, nor have they diminished the love which I entertained for the members of that congregation, and the many friends we had there. Thus when the pastor, Brother Sibert, and his good wife, acting for the congregation, invited wife and myself to join them in celebrating the fiftieth anniversary of the dedication of the church there, we accepted at once, and with joy.

The event was celebrated on Sunday, July 5, though the special services really began on Wednesday evening before, when Dr. Monroe was the guest speaker, presenting the claims of Ashland College in a splendid way, and preaching a most excellent sermon. On the following afternoon a Sunday school outing was held on the church grounds, in connection with which a bounteous evening meal was served to the large crowd which attended. We witnessed there a demonstration of what the Siberts can do the way of entertaining children and young people, for there was scarcely a minute, except when refreshments were being served, when some wholesome activity was not in progress. Their contribution to this part of the program explained in a large degree why the Sunday school has grown so large, and why there is so much enthusiasm manifested in it. It was made clear to me that they possess a gift which I never had, and which I profoundly wish I could have had while I served in the pastorates of the church.

The big day, of course, was Sunday, when for almost seven hours the church was in session. And in spite of the unusual warmth of the day, every session was attended by capacity audiences. During my six years of service there, I had taught the men's Sunday school class, which had grown from an enrollment of 11 to 75, and now, of course, I was asked to teach it once more,

with 51 present, and every other class in the large school filled to the limit of room. There is considerably more room than when I left there, but the 370 present occupied all the room there was, at least for separate classes. The preaching service followed, with the writer as preacher, but before the sermon Brother Sibert asked a show of hands from all who were present at the dedication services fifty years before. There may have been a dozen who lifted their hands, and when we were told that the audience was large at the dedication service, we had a vivid demonstration of the mortality of men. Most of the original crowd lies in the village cemetery just across the street from the church, and of the original membership roll, only one is left,—Mrs. Belle Sterling Honsaker.

The afternoon service was given over to the reading of a historical sketch of the congregation which was highly interesting, the sketch having been prepared and read by Sister Honsaker. Visiting pastors,—Brethren Gingrich, Clough and Gray, as well as pastors from the churches of the town, were present at this service and brought greetings and expressions of good wishes for the next fifty years. The evening service was to have been held on the church lawn, and at this service there was to have been a pageant, given by the choir, with Ruth and Naomi as chief characters. This was to have been followed by another sermon by the writer, but a threatening sky drove us into the church, or at least as many as could crowd inside its walls, where the sermon came first, with all the discomfort to preacher and hearers that unusual heat could offer. The pageant followed, but on the church lawn, made possible by a clearing sky.

No doubt Brother Sibert will give our readers a more extended report of this uplifting occasion, but I want in this manner to give expression to our great enjoyment of not only the participation in the event, but even more for the privilege of meeting again the associates of years gone by, both



picked up during the days of our sojourn here, and great possibilities for the future are presenting themselves. The people are willing and consecrated, and devoted to the worship of the Only True God in the Person of our Lord Jesus Christ.

It was our privilege to entertain Dr. Monroe for a few hours one afternoon, but our misfortune that we could not have him among us to speak at a service.

From June 17 to July 1 the writer and his wife had the privilege of holding a revival at the Brethren church near Accident, Maryland. It has been some time since this congregation has had a regular pastor, and they were literally starving for the word. This was evident in the way people turned out to the meetings. With the exception of a few nights when the weather made it almost impossible for people to walk in from the hillsides, the little church was full. Several nights it was packed, and people were standing outside.

There were a great many unsaved who came. Sometimes there were as many as 40 in the congregation at one time that were unsaved. The writer must mention his surprise at the behavior of all who came. There was apparent interest manifested by all. The people came early and stayed late. They were loath to depart even with the late close of each service. It is hardly necessary to say, that it was a joy unspeakable to feed these people on the word.

It was our privilege to have Arlene and Garner Hoyt from Ashland to assist in the meetings. A great deal of credit goes to Keller young folks for the way they helped in the music. Many others deserve credit for the way they willingly offered their services.

The meetings were a success. God honored his Word. There were 21 confessions, and 16 baptized. Had the revival lasted another week I believe there would have been twice as many confessions.

Terra Alta Brethren Church,  
HERMAN HOYT, Pastor.

### OHIO DISTRICT CONFERENCE

Louisville, Ohio, June 19-22, 1934

The 51st anniversary of the Ohio Brethren Conference met in session at Louisville, Ohio, June 19-22, 1934. Dr. G. C. Carpenter was the Moderator, Conard Sandy was the Vice-moderator, and F. W. Shierly was Sec.-Treas. The music was in the capable hands of Paul R. Bauman, and he was assisted by the musical talent of the Louisville Church. The theme of the entire conference was, "Not I, but Christ". This theme was the center of every phase of the conference, and it proved to be an inspiration to everybody.

The Ministerial meetings were very profitable due to the fine messages given by the following: C. A. Stewart, "A Building Ministry", Geo. S. Baer, "The Need of a Revival of the Dunker Note in our Preaching", and K. M. Monroe, "Present Trends in Modern Theology".

The Tuesday afternoon session was in the nature of an inspirational conference rally. After declaring the conference in session, Dr. Carpenter appointed the Credential Committee consisting of the following: Conard Sandy, Alvin Byers, G. W. Brumbaugh, and Walter Pluck. Dr. W. H. Beachler presented the afternoon address, based upon Rom. 1:16. He pointed out the fact that the source of inspiration for the Christian

is the blessed gospel of our Lord Jesus Christ.

The Tuesday evening songfest properly opened the service. Alvin Byers conducted the devotions, and A. E. Whitted presented the pastors welcome. C. K. Sandy gave the vice-moderator's address on, "Not I, but Christ". His message was a masterful exposition of the conference theme. It was timely and appreciated. The conference would not have been complete without it. Dr. G. C. Carpenter delivered the moderator's address on "Come Let us Reason Together". Beginning with his text in Isa. 1:18, the speaker carefully set forth the situation in Isaiah's day, and pointed out the similar situations existing today. He thus set forth the problems facing the conference, and manifested a sincere desire that the conference might prove beneficial to both delegates and the churches represented.

After a devotional service, conducted by E. B. Niswonger, Wednesday morning, conference business was taken up. The credential committee reported 21 ministerial and 43 lay delegates present. The minutes of last business session were read and approved.

The nominations for Committee on Committees were opened, and Brethren Beachler, Beal and Belote were nominated and elected. The Treasurer's report was read and accepted. Receipts: Balance carried forward, \$105.46. Credential fees at Dayton, \$51.25. Additional fees, \$2.50, total \$183.31. Disbursements: Brethren Pub. Co., \$16.50. Secretary fee \$10.00. Postage \$1.50. Hamilton Pub. Co., \$3.75. C. A. Bame \$1.78. Postage \$1.90. Federal tax on checks \$0.12. Balance on hand June 11, 1934, \$147.76.

The Statistician reported 30 church houses in Ohio, with 25 reporting their statistical work. There are nine parsonages and some other property owned by the churches.

1. Membership	
added by letter .....	25
added by relation .....	20
added by baptism .....	329
lost by death .....	55
lost by letter .....	44
lost by dismissal .....	49
net gain for the year .....	244
No. male members .....	2107
No. female members .....	2915
Present total membership .....	5022
2. Meetings.	
No. Prayer meetings per week ....	20
Revivals held .....	18
Bible conferences held .....	3
3. Financial Valuations.	
Church houses, lots and fixtures .....	\$364,200.00
Parsonages .....	24,200.00
Other Property .....	2,800.00
Total valuations .....	391,200.00
4. Finances paid out.	
Pastors' salaries .....	\$ 17,817.69
Evangelistic services .....	1,150.39
Improvements .....	4,013.70
Current Expenses .....	8,541.60
Home missions .....	2,089.98
Foreign missions .....	3,064.08
Superannuated ministers ..	224.93
Brethren's Home .....	329.43
Ashland College .....	246.36
Brethren Company .....	224.54
District Missions .....	802.72
Other expenses .....	1,171.44
White gift .....	84.70
Total Paid out .....	36,171.14

### 5. Church officials.

Deacons .....	9
Deaconesses .....	7
Elders .....	4

The District mission report was presented by Dr. G. S. Baer, president of the board. The report of the District Mission Treasurer was also made by him. Both reports were duly accepted by conference, and the treasurer's report follows:

### OHIO MISSION BOARD

Treasurer's Report for the period beginning June 1, 1933 and ending May 31, 1934

#### General Fund

(First National Bank)

Statement of Cash Receipts and Payment Balance in Bank June 1, 1933 ....\$ 121.8

#### Receipts:

Ashland .....	150.00
Bryan .....	87.50
Canton .....	45.00
Columbus .....	65.25
Dayton .....	300.00
Ellet .....	30.00
Fair Haven .....	37.50
Fremont .....	30.00
Gratis .....	22.50
Gretna .....	30.00
Homerville .....	15.00
Louisville .....	40.00
New Lebanon .....	75.21
North Georgetown ..	6.00
Pleasant Hill .....	24.00
Rittman .....	15.00
Salem .....	40.00
Smithville .....	30.00
Sterling .....	20.00
Williamstown .....	50.00
Transfers from The Ashland Bldg. & Loan Co. ....	60.00

Total Receipts ..... 1,172.8  
Total Receipts and beginning balance ..... 1,294.8

#### Payments:

Columbus .....	187.50
Ellet .....	308.00
Fremont .....	308.00
Mansfield .....	50.00
Rittman .....	209.00
Misc. Expense .....	31.53

Total Payments ..... 1,094.8

Balance in bank, May 31, 1934 ..... 200.0

#### General Fund

(The Ashland Building & Loan Co.)  
Statement of Cash Receipts and Payment Balance, June 1, 1933 .. 148.16

#### Receipts:

None	
Transfers to First National Bank .....	60.00

Balance May 31, 1934 ..... 88.16

#### Church Extension Fund

Statement of Cash Receipts and Payment Balance, June 1, 1933 (The Ashland Bldg. & Loan Co.) ..... \$ 797.16

#### Receipts:

Interest — Ashland Bldg. & Loan Co. ....	22.08
Interest—Ellet Notes to Feb., 1934 ....	136.50
Interest — Fremont Note to Aug., 1933	58.50

Total Receipts ..... 217.08  
Total Receipts and beginning balance, May 31, 1934 .... 1,014.24  
First National Bank 221.78  
The Ashland Bldg. & Loan Co. .... 792.57  
1,014.24



### Balance Sheet ASSETS General Fund—A

Cash:		
First National Bank	200.82	
The Ashland Bldg. & Loan Co. ....	88.16	
TOTAL CASH ....	288.98	
Accounts Receivable ..	392.50	
Total Assets—General Fund .....	681.48	

### Church Extension Fund—B

Cash:		
The Ashland Bldg. & Loan Co. ....	792.57	
First National Bank ..	221.78	
	1,014.35	
Notes Receivable:		
Fremont Church ....	1,950.00	
Ellet Church .....	2,275.00	
Total Notes Receivable	4 225.00	
Accrued Interest Receivable (Fremont Note) .....	48.75	
Total Assets—Church Extension Fund .....	5,288.10	
Total Assets in both Funds A and B .....	5,969.58	
Liabilities and Capital		
Liabilities .....	None	
Capital .....	5,969.58	
Total Liabilities and Capital .....	5,969.58	

Respectfully Submitted,  
R. A. HAZEN, Treasurer.

### Auditor's Statement Ashland, Ohio, June 13, 1934.

To Whom It May Concern:  
This is to certify that I have examined the books, records and statement of R. A. Hazen, Treasurer of the Ohio Mission Board of the Brethren Church and find the same to be correct in every respect.  
(Signed) ANDREW MILLER.

At the 10:00 o'clock hour, Dr. C. A. Bame spoke on the subject, "Not I, but Christ in Evangelism". His message was a challenge to all, and especially his closing words concerning the person of the Holy Spirit and his Work.

A telegram from the Indiana Conference, in session at the same time as the Ohio Brethren, was read by Vice-Moderator Sandy. A motion prevailed that the secretary send a return message of greeting to the Indiana Brethren.

Dr. J. Allen Miller gave the message at the Bible Lecture hour. His subject was, "The Person of Christ". He departed from the usual treatment of this subject and set forth definite evidence for the reliability of the Holy Scriptures. This background enabled him to then turn to several important passages, read with authority, and present convincing expositions, portraying the person of Christ.

The Wednesday afternoon session was opened with an appropriate devotional service. Mrs. Grant McDonald led the singing and W. S. Crick read from the Bible and offered prayer. The Committee on Committees reported the nomination of H. S. Rutt, Norman Kimmel, and Tom Hammers for the Finance Committee. These men were elected, that they might begin their work. The Committee on Committees reported the nomination of several of the Conference standing committees. They asked for more time to complete their report which was granted. A motion prevailed that the Shipshewana Booster Committee be changed to the Camp Buckeye Booster Committee.

The Publication address was delivered by Dr. R. R. Teeter on "Not I, but Christ in Church Literature". He presented the prob-

lems of a Christian publisher, and then made a plea for simple gospel preaching.

The Committee on Committees made a report on the nominations for the resolutions Committee. W. S. Crick, Dorothy Whitted and N. H. Uphouse were nominated for this Committee.

J. Garber Drushal led in the singing of a few songs, and then Prof. M. P. Puterbaugh presented an eminently practical and thought provoking message on "Not I, but Christ in the Sunday School". An open discussion followed, in charge of Dyoll Belote. Growing out of the remarks made in the discussion a motion prevailed that the Committee on Resolutions bring in a statement in regard to the problem of Church attendance of the Sunday School scholars. After a special instrumental number by two Louisville young people the service was closed by prayer by Curtis Morill, a candidate to our African Mission field.

The Wednesday evening service opened with an appropriate songfest. D. F. Eikenberry conducted the devotions. The sermon was preached by R. Paul Miller. His subject was, "The present, Satanic, Worldwide Movements to destroy the Christian Church." The plans of Atheism, Communism, Spiritism, and Modernism were set forth as challenging foes of the Christian faith.

Mrs. L. T. Black of Ashland read a dramatic story that was both inspiring and heart searching. After a song, Dr. E. E. Jacobs gave the address of the evening on, "Not I, but Christ in Education". He ably stressed the importance of Christian education. Henry Karlosky rendered two selections on the musical saw and the evening was closed with prayer by R. Paul Miller.

The Thursday morning business session was opened with song, and R. E. Gingrich led in devotions. The minutes of the last business session were read and approved. The Credential Committee reported additional delegates, making a total of 24 Ministerial, and 61 lay delegates. The Committee on Committees reported their nominations to the standing conference offices. The following elections resulted. Alger Hazen, 1937 to Ohio Mission Board. G. C. Carpenter, 1937 to Ministerial Examining board. Frank Weaver, 1939 to office of Church Trustee. A. E. Whitted, R. E. Gingrich, R. D. Barnard, W. H. Beachler, C. A. Steward, Dyoll Belote, District Evangelists. R. R. Teeter, F. E. Clapper, C. L. Anspach, 1938, College Trustees. G. S. Baer, W. S. Crick, C. A. Bame, Church Comity Committee. F. W. Shiery, Tom Hammers, A. E. Whitted, Camp Buckeye Booster Committee. Statistician to be the Conference secretary. M. A. Stuckey, Christian Education. C. A. Bame, A. E. Whitted, General Conference Program Committee.

Due to a change in the conference schedule the rest of the business session was postponed until after the Bible lecture by R. D. Barnard. His message on "The Ministry of Christ", was a masterful presentation, and one long to be remembered. After this message we sang a song and took up further business. The Credential Committee reported 2 more ministerial and one more lay delegate, making a total of 26 ministers and 62 lay delegates. The location of next year's conference was discussed, and Brother Belote invited the conference to Ashland. This invitation was duly accepted. A motion prevailed that conference be held

the third full week in June. The election of conference officers was taken up, with the following results: Moderator, C. A. Stewart. Vice-moderator, R. R. Teeter. Secretary-Treasurer, F. W. Shiery.

The Resolution Committee made its report. Their statements on War, Temperance, the Sunday school, and Moving pictures, provoked a long discussion. These were referred back to the Committee for further consideration. The District Mission report for the apportionment of the churches was accepted.

Following are the apportionments per quarter:

Ankenytown .....	\$ 7.50
Ashland .....	35.00
Bryan .....	20.00
Camden .....	3.00
Canton .....	15.00
Columbus .....	7.50
Danville .....	2.00
Dayton .....	75.00
Ellet .....	6.00
Fair Haven .....	12.50
Fairview .....	2.00
Fremont .....	7.50
Glenford .....	4.00
Gratis .....	7.50
Gretna .....	5.00
Homerville .....	5.00
Louisville .....	10.00
Mansfield .....	2.00
Middlebranch .....	6.00
Mount Zion .....	2.00
New Lebanon .....	22.00
North Georgetown .....	2.50
Pleasant Hill .....	5.00
Rittman .....	7.50
Salem .....	10.00
Smithville .....	15.00
Sterling .....	5.00
West Alexandria .....	9.00
Williamstown .....	12.50

Following are the appropriations for the year:

Columbus .....	\$150.00
Columbus (for D. V. B. S.) .....	25.00
Ellet .....	300.00
Fremont .....	400.00
Rittman .....	200.00

(To be continued)

Floyd W. Shiery, Secretary.

## Signs of the Times

(Continued from page 2)

in whose hands we can safely trust the power of life and death, that is JESUS CHRIST OUR LORD. He is the only "despot" under whom men can enjoy the blessings of liberty. For he is the author of all the liberty the world has ever known. "If the Son shall make you free, ye shall be free indeed."

## WE Have Visitors

You do not stay long in the Park until you meet someone you know. Recently Doctor and Mrs. Rentschler of Clay City, Indiana, spent a couple of days in the Park. We enjoyed their brief visit. Later the Anspachs are expected.

## THE INDIANA DISTRICT CONFERENCE

Met in the Corinth Brethren Church, Twelve Mile, Indiana, June 19-21, 1934

(Continued from last week)

The problem of the mortgage and the property upkeep of Shipshewana was presented by G. L. Maus. M. A. Stuckey spoke



further on the project and received pledges and a generous offering in its interest.

Tellers reported on nominees for office of moderator. Balloting followed.

A congregational number, "He Lifted Me", was sung, after which M. A. Stuckey spoke on the interests of Ashland Seminary, urging support of that institution and setting forth its purpose and intents. W. I. Duker spoke next, stressing the interests of the college.

Tellers reported L. E. Lindower elected moderator.

The conference gave a rising vote of thanks to Prof. Stuckey for his kind cooperation on behalf of Conference interests.

Balloting for nominees for vice-moderator being ended, the session was dismissed with benediction by F. C. Vanator.

#### Thursday Afternoon—Missions

The afternoon session opened with singing of the hymn, "Lead On, O King Eternal", followed by the song, "Give of Your Best to the Master".

The devotions of the hour were conducted by H. F. Stuckman who led in responsive reading and prayer.

Harley Zumbaugh sang "He Included Me" in honor of Pearl Creager, for whom prayer had been before asked and who especially loved this song.

R. Paul Miller spoke on mission work at home and presented tentative proposals to serve as a basis for coordinate administration of mission work between the Indiana State Mission Board and the National Mission Board.

The matter of District Missions was brought to the attention of Conference by W. I. Duker who gave a strong plea for their support.

#### Sunday School Session

A special number in song was the contribution of a ladies' trio from Center Chapel. A congregational number, "Hallelujah, What a Savior", was sung. "Learning to Teach at the Feet of Jesus", was the subject on which the speaker of the hour, M. A. Stuckey, dwelt, bringing out many elements of the teaching procedure of Jesus.

The tellers' committee reported on nominees for vice-moderator and these were voted upon.

The Committee on Committees reported as follows:

Religious Education—L. E. Lindower, Frank Gehman, G. L. Maus.

Board of Evangelists—R. F. Porte, L. V. King, D. A. C. Teeter.

Boys' Work Council—Delbert Flora, Paul Davis, Demain Warner.

Secretary-Treasurer—Frank Gehman.

College Trustee—W. I. Duker.

District Mission Board—C. G. Wolfe.

Ministerial Examining Board—G. W. Rench, F. C. Vanator, W. F. Johnson.

Statistician—Frank Gehman.

The report was accepted.

The recommendations of Conference Trustees for Shipshewana boards were read and accepted.

Dormitory Committee—Mrs. U. J. Shively, Mrs. H. F. Stuckman, Mrs. Ephraim Culp.

Shipshewana Program Committee—A. T. Wirick, S. M. Whetstone, H. F. Stuckman, R. F. Porte, G. L. Maus.

Conference bills were presented and allowed.

The Auditing Committee reported its work completed.

Tellers reported G. L. Maus elected Vice-Moderator of Conference.

Then came discussion of the tentative proposals for coordination of the National and District Mission Boards' work. Motion made that this proposal be tabled until next conference and that copies be put into the hands of the churches and the pastors and that this matter be made an item of business at the 1935 conference. Motion passed.

A. Glenn Carpenter presented the budget of the District Mission Board which budget was accepted.

The Secretary's minutes were read and accepted.

Motion to adjourn was adopted, and after the singing of the Doxology, the benediction was pronounced by L. E. Lindower and the Forty-seventh annual conference of the Indiana District was at an end.

FRANK GEHMAN, Secretary.

#### STATISTICIAN'S REPORT

Of the churches of the Indiana District reporting for the year ending, March 31, 1934.

The 25 churches reporting reported that number of church houses in use with no union houses, halls or school houses being used. 15 of these churches have parsonages. They own some other property such as extra lots, small houses, etc.

There was added by letter and relation during this year 84 people. By baptism there was added another 235 making a total of 319 additions. Slightly offsetting this was a loss of 109 members, leaving a gain, however, for the year of 210. 2,424 male members are reported and 3,204 female members, making a total membership of 5,628.

While none of these churches during this

year held a Bible conference, there were 21 revivals. 16 of them hold regular weekly prayer meetings with an average attendance of slightly less than 29.

Church house, lot and fixtures have a total valuation of \$395,700, parsonages of \$45,000, other property of \$1,200 with a total valuation of \$441,900.

There was paid to pastors \$18,331.77. For evangelistic services, \$1,138.79. \$1,516.20 went into improvements and \$7,790.93 went for current expenses. \$2,264.48 was taken by Foreign Mission interests, while another \$1,647.43 went to Home Mission interests. The Fund for Superannuated Ministers received \$256.40, and the Brethren Home \$223.37. To Ashland College was given \$80.45 to the Publishing House \$120.67, and to District Missions \$338.45. The White Gifts totaled \$92.47. Other expenses and disbursements amounted to \$1,105.32. The grand total reached the figure of \$34,956.73. There was reported left in treasuries at the end of the fiscal year, \$568.08.

79 deacons, 73 deaconesses and 41 ministers and elders are found in these congregations ministering to the spiritual needs of the various groups.

FRANK GEHMAN, Statistician.

## ANNOUNCEMENTS

### NATIONAL CONFERENCE CREDENTIALS

National Conference Credentials have been sent to the churches and pastors. Any one not receiving theirs should notify the secretary at once and others will be forwarded. JOS. L. GINGRICH, Secretary, 186 Spring Street, Johnstown, Penna.

# 32 Weeks for \$1.00

OUR MID-SUMMER CAMPAIGN FOR NEW SUBSCRIBERS TO

## The Brethren Evangelist

Every Pastor or Sunday School Superintendent of every church is urged to cooperate in Evangelist Promotion Day by talking five minutes on the importance of the church paper in the home and by distributing envelopes in which to take Dollar subscriptions to **The Evangelist**. This is a call to cooperation and the day is a

**Day of Opportunity**

THE LAST SUNDAY IN JULY  
Or Earliest Convenient Date Thereafter



# THE BRETHREN EVANGELIST

## *My Shepherd*

*By Mrs. Emma Watt Easton*

*My shepherd on the hills of time,  
The Lord my God is He,  
I shall not lack, for He shall lead  
Through pastures green, where I shall feed,  
Upon the fragrant lea.*

*Oh cool and still the waters calm,  
By which I sweetly tread  
Refreshed. To righteous path and deed  
His guiding Presence doth precede,  
For His Name's sake I'm led.*

*Not e'en the shadowed vale of death,  
Through which I'll surely go  
Can fright me, for my Shepherd saith  
"Where'er thy spirit wandereth  
My presence thou shalt know."*

*Thy rod and staff, Oh Shepherd true,  
Comfort and strength afford;  
Before me is a table spread,  
Though foes surround, and on my head  
Anointing oil outpoured.*

*My cup is flowing o'er;  
Through all my days I'll be  
Followed by kindness, mercy, grace,  
'Till in Thy house I see Thy face  
And dwell for aye with Thee.*

*—Methodist Protestant Recorder.*





# CHRISTIAN FELLOWSHIP

## A Spiritual Reason for General Conference

By Alva J. McClain, Moderator

As the time for the annual General Conference draws near, it is customary for the retiring moderator to speak a word by way of exhortation to encourage attendance and support on the part of the churches. The question is sometimes raised, Why should we go to the expense and trouble of holding a General Conference every year? In answer to this question, various good reasons could be given. But I wish to present only one—a great spiritual motive. If we had no other reason for meeting this year in Winona Lake, it would richly repay us to come together for the sake of CHRISTIAN FELLOWSHIP.

### THE Meaning of Fellowship

"Fellowship" is one of the great New Testament words; it describes an experience which is absolutely unique, found nowhere outside of the blessed community of Christian Faith. Fellowship is a participation, a sharing together of something which is held in common. The Apostle John, in his first epistle, has much to say about fellowship. The word occurs four times in his first brief chapter. And it is a striking fact that Paul uses the same Greek word when he writes of the most sacred rite of the Church. "The bread which we break, is it not the communion of the Body of Christ" (1 Cor. 10:16). To have fellowship is to have communion; it is to share together what we have in Christ, who is our great common possession, and in whom we possess all things.

We who are Brethren rightly lay great stress upon the observance of the "Communion Service". But unless we actually have spiritual communion one with another and with our common Lord, all our rites and forms become worse than vain. For they are symbols of spiritual realities, and the symbol without the reality is nothing.

Fellowship is not a theory, not merely a doctrine to be believed, but something to be experienced and enjoyed.

### THE Joy of Fellowship

As I review in memory the years during which I have been attending the General Conferences, many things are recalled for which I am thankful. But the deepest personal satisfactions have been found, I am sure, in fellowship with Christian friends. Even though, unfortunately, we may not find time to sit down together and converse at length, yet the handclasp, the friendly smile of greeting, and the sharing of bits of experience, are the things which warm the heart and lighten the burdens along the way.

It is no strange thing that the song leader often loses patience trying to get us inside for the opening session. We are meeting one another after a year of separation—having fellowship—and other things must wait for the moment. I sometimes think that when we all reach the Eternal City there will be no meetings or addresses scheduled for the first few years, but God will give us a chance to do what we never

could do on earth—just enjoy fellowship with one another without feeling that we are taking time that should be devoted to something else. And when I see a group of brethren standing on a street corner at midnight in Winona Lake, sometimes slightly disturbing the peace with talk and laughter, I do not criticize. I think it is a good sign. And more than likely I decide that the time is still early and join the group. There is a blessed comradeship in Christ of which the world knows nothing.

### THE Scope of Fellowship

In what I have been writing above I do not mean to suggest that fellowship ceases when we turn to more serious matters. In Christianity the experience and joy of fellowship permeates everything that is done. There is fellowship in prayer, in the study of the Word, and in all the work of the Church. It is in these things, not merely in our moments of relaxation, that fellowship reaches its greatest heights if we are truly Christian.

It is one peculiarity of Christianity that its activities and experiences are things to be shared together. In many religions the worshipper may go to his temple alone and make his offering and render his worship. But from its beginning Christianity has laid great stress on the "assembly". Roman officials were very much disturbed and perplexed about this matter, not being able to understand why the Christians had to be always meeting together.

You cannot be an "uncompromising individualist" in Christianity. Even in its beginning, salvation is something that involves the ministration of others. You must accept the message from someone else. And after becoming a Christian, you cannot then separate yourself from other Christians. You cannot get off by yourself and grow in the knowledge of Christ. In his matchless Second Ephesian Prayer, the Apostle prays that we "may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ" (Eph. 3:18-19). It is not too much to say that the richest things in Christ can only be known and experienced in fellowship "with all saints". The minister who goes his own independent way, ignoring the conference meetings of the church, is suffering an irreparable loss personally, to say nothing about the loss which will be passed on and shared by his people. One of the distinctive marks of the early church on Pentecost was that the believers continued steadfastly in the apostles' "fellowship".

### THE Condition of Fellowship

The Apostle John lays down the one indispensable condition of Christian fellowship. "If we walk in the Light as he is in the Light, we have fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7).

It is not, you will notice, a matter of sinless perfection. "God is Light"; but we are not gods. Our responsibility is to "walk in

the Light". Such a walk does not guarantee that we shall never make a mistake, but it does guarantee that when the mistake is made we shall see it, as God sees it. And if we see our sins in the blazing lights of a Holy God, then we shall confess them as he requires, and be cleansed.

Therefore, as a preparation for our conference this year, let us "walk in the Light". Let us not be guilty of the Corinthian error:—"but they measuring themselves by themselves, and comparing themselves among themselves, are not wise" (2 Cor. 10:12). To measure our lives by the standard of men, no matter how good, is to walk at last in the darkness. I dare not as a Christian say, "I am as good as he is." Even if true, it would not be good enough. There is but one standard of self-judgment, and that is found in the God who "is Light, and in him is no darkness at all" (1 John 1:5).

If our fellowship is to be unhindered, we need spiritual preparation. The mechanics of the conference are important, but to "walk in the Light" is more important.

### NOT Forsaking The Assembling

In other years there have been important reasons to bring us together. There are important matters this year. But as we shall assemble this year, it will be in the shadow of world events and changes and uncertainties which are unprecedented. Upon the authority of God's eternal Word, we believe that man's little day of power is drawing to its close and that the Day of Christ is near at hand. These things, so distressing to the nations, should have the effect of drawing us as Christians closer together. And it seems to me that this year especially we need the encouraging fellowship of a General Conference. "Not forsaking the assembling of ourselves together, as the manner of some is; and so much the more as ye see the Day approaching" (Heb. 10:25).

The wind is beating raindrops against the window panes, but we are sheltered in perfect comfort. So when the rains and winds of adversity are seeking to chill and kill us we can find peace and grace with Him who hides his own in his pavilions.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## Seeking the Presence of the Holy Spirit

The church is guilty of a very serious neglect. It is neglecting to seek a realizing sense of the presence of the Holy Spirit. It is not a new fault but it was never more pronounced than it is today, and in the face of conditions that challenge its greatest efficiency as never before we need frequently to have the matter brought to our attention.

The world is confused and calling for the light. It is sick with many ills and is yearning for the power that can heal it of its sickness. It is sorely afflicted with greed, which sets brother against brother and nation against nation. The spirit of caste is abroad in every land, drawing sharp lines of distinction between capital and labor, social classes, races and peoples. Reason and materialism are ruling out faith and spirituality and the temples of God are giving place to the temples of commerce in the thoughts of the people. Respect for law and self-restraint are being crushed by crime and anarchy, while rivalries, hatreds, revenge and munition-makers cooperate to make for war. Against such an amassing of the forces of evil, the church needs all the power and vitality, courage and richness of influence that it is possible to summon. In the presence of such need we hear the voice of the Master, "Ye shall receive power after that the Holy Ghost is come upon you." But the conditions were, "Tarry in Jerusalem till ye be endued with power." In other words, we are to pray for, and to seek the presence of, the Holy Spirit in our lives. And when we neglect it, we do so to our own hurt and to the hindrance of the church and the kingdom and the disappointment of the needy world.

We have recently been pondering over the early chapters of Acts and have been impressed with the prominence given the presence and power of the Holy Spirit in the life of the Apostolic church. One cannot contemplate these things without being made to marvel at what God was able to do with those feeble beginners of the Christian church, once they were divinely empowered, and in contrast the indifference and lack of aggressiveness of the present day church stands out occasioning disappointment and chagrin. The difference is not in God. His arm is not shortened. It is simply that we have not laid hold on his mighty energizing presence. The fault is ours, and nothing would be more worth while than that in every church there should be a fresh seeking after God in the presence of his Spirit. And why should not the coming National Conference be the occasion for setting on foot such a new and zealous quest of the Spirit? If that should take place, the results would be happy to contemplate.

### The Holy Spirit Produces Conviction

In the first place, if we should gain a new sense of the presence of the Holy Spirit, we would proclaim our message with new power of conviction. That is what happened to the early church preachers. Pentecost meant conviction—conviction in the heart of the preacher and conviction carried to the heart of the hearer. Every particle of wavering and uncertainty were destroyed from within him. The positive, confident, convincing, courageous preacher of Pentecost stands in marked contrast to the shrinking, cowering disciple at the trial. Peter's lips were tipped with fire that consumed his cowardice and burned conviction into the gathering crowd. The power of the Holy Ghost, coming upon the disciples, wrought first in them and then through them. Their hearers were pierced through "with arrows of conviction and rent with spiritual anguish." They were "pricked in their heart" and cried out, "What shall we do?" And three thousand of them heard and heeded the apostle's instruction, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." Such preaching will produce conviction today as then.

### Gives Needed Courage

But the gospel we are to preach—the whole gospel—is not always

readily received, is not always popular, and it takes courage to proclaim it boldly and fully, and not trim or hedge. The possession of the Holy Spirit will make such courage possible, however difficult the circumstances, even though persecution be involved. One of the bravest sermons ever preached was one that Hugh Latimer preached before Henry VIII. He had offended the king by a very plain-spoken sermon and was commanded to make a recantation on the following Sunday. He began as if in a soliloquy, "Hugh Latimer, dost thou know to whom thou art this day to speak? to the high and mighty monarch, the king's most excellent majesty, that can take away thy life, if thou offend; therefore take heed how thou speak a word that may displease." Then, changing his tone, he continued, "Hugh Latimer, dost thou know from whence thou comest, upon whose message thou art sent, and who it is that is present with thee, and beholdeth all thy ways? even the great and mighty God, who is able to cast thy body and soul into hell forever; therefore, be sure that thy message is delivered faithfully." He then proceeded to reprove the king's conduct even more fearlessly than before. Such courage is only supplied by the Holy Spirit. As that power was sufficient for Latimer and for Peter, it will be sufficient for us, preacher and layman alike.

### Richness of Influence

The seeking of the Holy Spirit's presence will enrich the Christian life and fill it with those noble qualities and virtues that make the Christian profession a witness to the glory and power of the grace of God. Our lives are poor and feeble and unattractive so much of the time because they lack the radiance of the divine presence. On the other hand, they are ennobling and enriching—when they are—because of his indwelling. We must disclaim any personal holiness or power, or any goodness, beneficence or efficiency by our own right. We are only instruments of divine energy and grace and beauty and reflectors of the light that cometh down from above. The apostles possessed the power to work miracles and to heal and to reform only at the direction of the Holy Spirit and never at their own discretion. And so it is with us, our power to influence men into the nobler ways of life depend on our being surrendered to and in the possession of the Spirit of God, and he gives us the power to appreciate and to place value upon those finer, spiritual things. The world does not have that appreciation. With its sin-blinded eyes, it places supreme value on material possessions. To it money is everything and can do everything. Of course, that is really not the case; the world is simply deceived and spiritually insensible. Money is miserably short in usefulness, even in material things—it cannot buy food and drink for a man stranded in the Sahara, nor purchase life for the man whose money belt is packed with gold as the Titanic plunges to her grave. How much less can it supply the spiritual realities!

"What is money, father?" asked a sickly, motherless boy. "Why, gold and silver and copper, my boy." "Yes; I don't mean that; I mean, What's money, after all? What can it do?" "Oh," replied the purse-proud father, "money can do anything." "Anything? Then why did not money give me my mother?" The father was silent, while the boy continued, "It can't make me strong and well, father." A poor monk of Wittenberg gave freely of what he had, a revelation of truth, and it enriched the world and many generations will not be able to pay the debt they owe him. John Wesley gave freely of what he had, a personal experience of divine grace, and the investment is still yielding the richest dividends. Roger Williams gave freely of what he had, an ideal of religious freedom, and the United States has not forgotten the lesson to this day. Alexander Mack gave freely of what he had, a spirit of obedience that matched his faith in the whole word of God, and many thousands of people still cherish that priceless heritage. The real wealth of the world is that which is associated with the things of



the Spirit and they who seek the Spirit shall find him. And by him they shall be able to enrich others.

#### Gives Us Love for the Needy

One of the essential characteristics of the Christian is love for one's neighbors, even as one loves himself, according to Jesus. That is a hard requirement, at best, but it is multiplied many times for difficulty when the neighbor is unlovely and covered with distress and wretchedness. Human nature rebels against such a requirement. Only the Holy Spirit can enable one to do that. One Christian lady remonstrated with another Christian lady for working among the poor and degraded, saying, "I should think if you knew who they are and from what they come, you could not mingle with them like you do." The reply was, "Suppose they are dreadful people, are they not the kind Jesus would seek and teach, if he were on earth now? And am I better than my Master? Would he feel himself too good to be among them to help them?" The objector was silenced. It was love in the heart of the one that made her want to serve the needy, and the Holy Spirit had put it there. John Ruskin wrote, "You have heard it said, and I believe there is more than fancy in the saying, that flowers only flourish rightly in the garden of some one who loves them." Perhaps he was right, but if so, how much more is it true that human flowers grow best and show their brightest colors in the hands of those who love them! In the dark and dingy places of earth are many unkempt and broken souls who need care and protection and spiritual culture. Love alone, love made possible by the endowment of the Spirit, will make such service possible.

#### Makes Possible United Prayer

The quest of the Spirit and the possession of him in the heart, makes it possible for Christians to accomplish things together through prayer. If ye agree as touching anything—that is the blessed symphony that brings the power of God to human need. It was when they were all with one accord in prayer that the place was shaken where they were gathered together. The power of united supplication has not yet been really tested by the church of Christ. Prayer opened prison gates, released fettered hands and feet, healed the sick, made the lame to walk and caused multitudes to turn to Christ for light and life. It is the Holy Spirit that enables us to agree together in love and to accomplish things through prayer, and unity in prayer adds force to petition.

#### Makes Christians Generous and Unselfish

That's a hard thing to accomplish, that is, it is hard from a human point of view. Of course, there is nothing hard for God, the only thing that is hard about getting results is for man to surrender to God. If a man once becomes willing for the Holy Spirit to make him unselfish, it can and will be promptly done. And no great attainment in Christian character can be reached until selfishness and greed have been expelled and generosity and unselfishness have been planted within. Some one has said that "If a man is thoroughly a Christian, the nerve that runs from his brain to his wallet will be just as much Christianized as the one that runs from his brain to his tongue." The Holy Spirit, if given opportunity, will make the grace of giving and helpfulness to abound, if the life is surrendered to him. May we give him larger place in our lives.

## Two Views of War

A man usually sees what he looks for, and seldom anything else. It is hard to throw aside one's prejudices and look with open mind at a thing about which we are more or less familiar. Two men may view the same body of facts or the same material objects, but they will not see them from the same angle nor interpret them in the same manner. This fact is illustrated by the following two views of war, taken from Dean F. D. Kershner's page in *The Christian-Evangelist*. A Rev. James Small, prominent evangelist in the Disciple church writes to Dr. Kershner as follows:

I was wondering if Dr. A. T. Robertson's position on war will not bear out the principle that war has a place among the expected and apparently unavoidable processes through which the race is being conducted toward the goal of God's infinite desire. Christ as reported by Matthew said, "When ye shall hear of wars and rumors of wars be ye not troubled, for such things must be." And you know better than I the "needs be" is very strong. It's the term the

Savior used to set forth the necessity of his death as a sacrifice for human sin. "Christ must needs have suffered and risen again from the dead." ... To employ physical instruments is not to renounce moral measures. When a parent, for instance, cannot improve his little rebel son in the home and begins to operate on his skin through a leather strap is not that force none the less moral because it is mediated in that way? ... But if anyone asks, "What was there to choose morally between the Germans and the Austrians on the one hand and the Allied forces on the other, seeing they were both engaged in the same grim work of slaughter," the

(Continued on page 9)

## EDITORIAL REVIEW

In a personal communication from Brother N. W. Jennings, pastor at Turlock, California, we learn that the congregation refused to allow their pastor to resign at the close of his seventh year of service, but recalled him to another without a dissenting vote.

Some of our churches are beginning to respond to the special Evangelist offer of "32 weeks for \$1" and word from a number of pastors assures us they will do their best to put more papers in their church homes. We are anxious that there shall be a large response. The Evangelist is your paper, and you ought to make use of it.

Again we remind our readers of General Conference and urge that leaders shall encourage the sending of a large delegation. The date is August 27 to September 2. The pastor of the Warsaw church has a word of invitation in this issue. Besides the moderator, Prof. McClain, sets forth one outstanding benefit of attending such a gathering. That alone is worth the trip. Let's go.

The Berlin, Pennsylvania, church claims first place among the churches of the brotherhood, from the standpoint of historic interest, and we suppose no other congregation will dispute their claim. The pastor, Brother N. V. Leatherman, makes mention of some of the historic items that make the congregation unique. The work is going forward with good interest in all departments. Eighteen new members were added to the church by baptism as a result of their recent revival, and two members had previously been received.

We have a report of the Juniata Young People's camp this week, telling us of forty-three registered students and of a very successful and happy time. The work done was of a high character and the leaders are feeling gratified over the results. We dare say the brotherhood has not reached the saturation point in young people's camp expansion. Aside from the districts where camps are already a part of the annual program or being planned, we believe there are portions of districts where the proximity of churches would make separate camps advisable.

Sunday school statistics are wanted by the general secretary of the National Sunday School Association. His name is Rev. N. V. Leatherman, and his address is Berlin, Pennsylvania, and the one he is calling on is the PASTOR or superintendent of your school. Now don't keep him wanting any longer. You owe him the speediest response possible. If there is any one fellow who has a harder job than another, we think it is the gatherer of statistics. Don't make this brother's job any harder than it has been made already. See his notice in "Announcement" department.

Dr. Charles A. Bame, chairman of the joint committee on Fraternal Relations with the Church of the Brethren, supplies us this week with a copy of the report which is to be presented to our National Conference at Winona Lake. We commend it to your careful reading and prayerful study. We say "prayerful", because so significant a report dealing with so vital a problem deserves the earnest prayers of those Christian people who are a part of the problem. And at conference it should receive the most unprejudiced and far-sighted consideration. We believe it points in the direction of the leading of the Holy Spirit. We believe God would have his people united, and if we have come to a day when we can face frankly and open-mindedly a proposal that looks toward reunion of the two main branches of Dunkerism, we thank God for it. It is only fair to say that the Church of the Brethren national conference has already acted favorably on the recommendation. And our committee declares that our sister church's representative and all their leaders contacted, have displayed the utmost of consideration and fairness.



# Wheat or Chaff--

# WHICH?

By Dr. Wm. H. Beachler

A Harvest and  
Threshing Time  
Meditation

Another harvest time has come and gone, and threshing time is here. Who knows this better than the farmer and his faithful wife? Harvesting and threshing are synonyms for the hardest work of the year with farm people. And thus, by the ripened shocks and the hum of the threshing machine we are reminded again that another summer has sped well along on its journey, and that our faithful mother, earth, has again yielded her increase. It is natural to associate with this season of year such dignified and stately texts as Genesis 8:12: "While the earth remaineth, seed time and harvest, and cold and heat, and summer and winter, and day and night shall not cease." Or yet again, the great, assuring declaration in Isaiah 55:10: "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower and bread to the eater, so shall my word be . . ."

After all, what is the purpose of threshing? You say, a silly question. Well, maybe. Certainly the farmer and his wife will not consent that they look upon it as a mere pleasant diversion—a time of getting together with neighbors for a good visit. Hardly that. The primary purpose of threshing is to separate the grain from the straw and chaff, thus making the grain usable or marketable.

## Separation of Wheat from Chaff Values

The straw and the chaff help to make up nature's equipment by which grain is produced. There must be straw and chaff. But they are mere by-products. The straw represents a certain moderate value; the chaff next to none. So that, the value of the crop is not reckoned on the basis of the amount of straw or chaff, but on the amount of grain. The fuel used for the engine; the money with which to pay the thresher; the food for the help—all of this is taken care of by the grain—not the straw or the chaff.

Ever since man has produced grain he has been confronted with the task of somehow separating the grain from the straw and chaff. The slow, tedious development from those primitive methods of threshing to the present-day combine represents a very inviting and interesting study. And even yet, if we were to travel extensively we would doubtless marvel at the vast number of our fellow beings still content with the slow, primitive, unsatisfactory methods of threshing.

It is at once striking how very much is said in the Bible of immediate interest to the farmer, and thoroughly familiar to the farmer. The Bible is almost a farmer's book. There are in the Bible numberless references to grain. Wheat and barley are mentioned; seeding and harvesting are mentioned; gleaning is mentioned; threshing, and threshing floors are mentioned, also animals that tread out the grain; winnowing is mentioned. In a recognized concordance we find fourteen references to chaff.

## Symbolism of Chaff

In most of the "chaff" references, chaff is used as symbolical of worthlessness, instability, inconstancy. In Psalm 1:4 the wicked are compared in their destiny to chaff, in the following familiar words: "But the wicked

are not so; but are like the chaff which the wind driveth away." In Matthew 3:12 we have the fiery, rugged language of John the Baptist addressed to certain of the Pharisees and Sadducees who came out to his preaching, and to whom he likens the Messiah as a relentless discernor between the wheat and the chaff: as a divider of the wheat from the chaff. "Whose fan is in his hand, and he will thoroughly cleanse his threshing-floor; and he will gather his wheat into the garner, but the chaff he will burn up with unquenchable fire."

With the question before us—Wheat or Chaff—Which?—various alluring fields present themselves which can be accorded little more than a mention.

## Chaff in Group Life

For example, our nation. Great as it is, and busy as it is with endless perplexing problems; its myriad interests and activities; its complicated and sometimes antiquated machinery, consisting of wheels within wheels, and overlappings and senseless and costly duplications; its endless high sounding speeches in our great legislative halls where really statesmanlike utterances should be heard—well after all who does not at times ask—Wheat or chaff—which? And who does not at times feel that for the amount of expensive national threshing being done, the chaff is entirely out of proportion to the wheat? Chaff which the wind driveth away.

Or consider the constant output from the press. The tons and tons of daily and Sunday papers; the added tons and tons of magazines, many of which are so rotten that we marvel that they hold together long enough to reach news stands; and the yet other tons and tons of books—what part of all this mess is wheat and what part is chaff?

Or yet again, our varied amusements which represent an annual cost of many millions. Strange, and yet perhaps not strange at all, our national outlay for amusements does not indicate a depression. Flourishing beer gardens and dance halls on every hand; movies and yet more movies; card parties almost as numerous as the stars of the sky; prize fights and wrestling matches; golf extremists, tennis extremists, baseball and football extremists—we look at it only to be staggered, and we ask—wheat or chaff—which? How much expensive threshing, but how little of real wheat!

And the church. Do we dare to bring the church in, in this connection? The church, reduced to so many units called denominations; the church with vast machinery and multiplied interests; its many shades and colors of theology; its differing points of greater or less emphasis; its forms, and institutions—is there any chaff among the wheat? Does the mountain ever bring forth a mouse? Is there enough wheat for the amount of threshing being done? As God sees things, have we at any time mistaken for wheat those things that he counts as chaff? The church of Jesus' day was terribly guilty at that point. He found the leaders of his nation quibbling over chaff, while the wheat moulded and perished unnoticed.

## Chaff in Individual Life

But we pass from this and we turn to the individual, with reference to this matter of wheat and chaff.



In the life of the individual, what are some of the character-traits, and some of the activities, which, in the sight of God, are like the chaff which must burn, or be driven away by the wind?

I group together certain character-traits, which, according to Christian ideals and standards, I must believe, correspond to chaff-traits as worthless as chaff. For example, selfishness in its many forms; inordinate, ungodly ambition; false pride; obstinacy; haughtiness and snobishness; falsehood, misrepresentation, deceit; contentiousness; anger, vindictiveness, spite, malice; envy, jealousy, covetousness—certainly these are character-traits which come from the evil one. They are like chaff. They cannot abide. They are both worthless and damning. And from such traits, strong, enduring character cannot come.

And when I think of those interests and activities on the part of the individual which are like chaff, I think of the pursuit of wealth purely for the sake of wealth; or the pursuit of power purely for the sake of power; or, seeking social distinction and making much of social distinction; doing things in a social way merely to keep up with the set, or outdoing one's self to dazzle other folks and stimulate their envy, because an evil satisfaction is found in such a thing; becoming fanatical over one's family tree; being a slave to the idea of social or race caste; making selfish pleasure the main end and purpose in life,—do I need to add anything more? These interests and activities are as light and worthless as chaff, or shadows, or bubbles. And yet, they have in them the weight of sin which weighs down and ruins the soul. Not wheat, but chaff.

#### Wheat Values in the Individual

Holding to the same line of thinking, what are some of the character-traits and activities of the individual that answer to wheat?

As pertains to character-traits, St. Paul has put together in Galatians 5:22, 23 a group that he calls "the fruit of the spirit." He does not say wheat, but it amounts to the same thing. "But the fruit of the spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance." If these great Christian virtues find large place in our lives, blessed are we. These are qualities that abide and endure. If we pass through the fire they will not be burned. Hence the Apostle adds—"Against such there is no law."

Now what are we to say corresponds to wheat in our individual interests and activities? To do, in Christ's blessed name, all the good we can, to all the people we can, in all the ways we can, and just as long as we can, might be an answer to our question. But if we may be a bit more specific: to make Christ, the advancement of his kingdom, and the winning of souls the predominating interest in our lives; to render loyal, consistent, sympathetic support to the church; to make a place in our daily lives for a serious study of God's Word and for prayer; to seek to help others bear their burdens; to strive hard to radiate sunshine and good cheer as we journey along; to invest, as we have opportunity, of ourselves in children and young people; to try ever by God's help to make and keep our example and influence true, and helpful, and wholesome; to deny ourselves daily and take up our cross—these, I must believe are the interests and activities that answer to wheat, and have weight, and abide, and yield sustaining comfort and satisfaction, and mean that we have laid up treasures in heaven.

The day is not so far removed for any of us when harvest time will be passed and the summer ended, and the wheat and the chaff will be separated. When that time comes only the wheat will abide. Whether it be from the

standpoint of what we are, or what our life interests and activities have been—only the wheat will abide. The straw and the chaff will be burned in that terrible time of testing. When we accepted Jesus Christ, we made a choice of wheat, not chaff. And the logic of that choice was and is that we would live for the wheat and strive for the wheat, and that we reject the chaff. "He will gather his wheat into the garner." How imperative that we follow him closely every day, so that we may find our place as wheat in the garner! "But the chaff he will burn up with unquenchable fire." God deliver us from such a destiny!

How desperately serious life is! Who dares to live differently, or choose carelessly! Who dares waste time on trifles! Jesus said, "I must work the works of him . . ." "I have finished the work which thou gavest me to do." Christ's life, the finest and purest of wheat! His gracious ministry, all wheat!  
Gratis, Ohio.

## The Life Principle

I frequently pass a tree which in the course of years has grown to such an extent that it has completely broken the concrete pavement at its base. This is not an unusual sight, for we see many times how growing trees push aside walls, fences, and other obstacles to their growth. There is a great truth in it. It calls our attention very vividly to the inherent power of life. The life principle is perhaps the strongest we know.

Another illustration along the same lines is frequently set forth when we see trees growing seemingly out of a rock. The seed has fallen on the rock, a little dust and dirt has gathered about it, the life of the seed has reached out and appropriated the necessary elements in its very meager environment, growing and gathering unto itself more sustenance year by year until it has reached a fairly good size.

All life seems filled with obstacles. Progress is primarily made by the overcoming of obstacles and the breaking down of barriers. Sometimes these barriers are like concrete, they are adamant and on the surface they seem impossible to overcome. Should we not learn the truth from the above illustration—that where the life principle is vital, strong, and persistent even the worst handicaps can be pushed aside?

Whatever of virtue there may be in the phrase, "a self-made man," is to be found in this truth. A youth has been filled with a keen, vital interest in a definite career. All the surrounding handicaps were unable to check the progress made because of the keen desire of the youth. We honor them for their achievements.

Helen Keller surely seemed completely hemmed in by handicaps of blindness and deafness. But Helen Keller had a pulsing, active, eager life principle. She took advantage of every opportunity and gradually overcame her handicaps and crashed through her imprisonment until today she stands forth as one of the strongest and noblest in our Christian society.

The world and the Church today seem shackled, imprisoned, held down by all sorts of things and conditions of life preventing them from rising to the fullness of stature. Let us not be dismayed! Handicaps are made to overcome; imprisonments are made to test our desire for freedom and our strength to obtain it. If we have sufficient life within us, the abundant life which alone comes from God, we shall go forward, we shall break through, we shall not be kept down.

This truth may well be applied by each one of us to our own life; it has many ramifications.—Granville Taylor.



# Reminiscences of THE HOLY LAND

First of a Series  
of Articles by L. O.  
McCartneysmith, Ph.D.

Several months ago the Editor requested that I write a series of articles for the Evangelist covering points of interest observed in the Holy Land, but evangelistic duties have until now prevented my doing so.

My first impulse is to write about places and things of minor importance throughout the Holy Land; then as a climax deal with that city which is called "The Capitol of All Religions"—Jerusalem; but there are so many sacred associations so dear to all of us grouped in and around that Holy City, that one can hardly refrain from taking the shortest route to it after landing, and writing hour after hour about the glories it has contained, once we have visited the places where scenes have been enacted which made more than world history.

It is significant that no other city in the entire world irrespective of location, population or size has been subjected to more disputation, bloodshed, and dire tragedy, than Jerusalem; neither has any other city undergone so many radical changes through successive destruction and rehabilitation. And right now, Jerusalem is just going under the anesthesia for her greatest and most radical operation—preparation for her coming King! Little does she realize the magnitude of the change to be made.

Subjection to siege of the enemy seventeen different times, twice her walls laid flat, and twice every building razed to earth, presents to us a Jerusalem vastly different from the Holy City about which we have read and formed mental pictures. On account of the drastic transformation brought about by practically continuous warfare with its attendant destruction and rebuilding, one now finds it almost impossible to harmonize modern Jerusalem with either the Sacred Word, or even profane history.

But all of these changes are nothing more than mute evidence of Israel's grievous sins. God through his prophets rebuked the people for their sins and informed them in his Word that this destruction would be inevitable, yet they desisted not from their evils. The culmination of their transgression was the rejection of God's only begotten Son, whom he had promised to them in these words: "I will give to Jerusalem one that bringeth good tidings". (Isaiah 41:27). In rebuking Israel for her sins God told her that he would make of Jerusalem heaps, (Jeremiah 9:11) wipe her clean as a dish, and turn her upside down, (2 Kings 21:13) but he did not leave her without hope, for he also said that the time would come when he would rebuild Jerusalem with rejoicing and recreate her inhabitants with joy. (Isaiah 65:18).

All that remains today of the former glory of the city, which can be considered genuine is that portion of the Temple wall known as the "Wailing Place of the Jews", which shall later be described in detail. Practically the entire city is built upon ruins of former buildings. Recent excavations for new buildings indicate that these "ruins" are from forty to fifty feet deep. Taking into consideration also the rubbish that would naturally accumulate in and around any city over a period of three thousand years, one can readily appreciate the difficulty to be encountered in finding much in Jerusalem described in the Old Testament.

But surely many things made sacred by our Savior's presence remain? According to tradition, yes, but there

are relatively few remaining of which one may speak with assurance as to their authenticity. It is a lamentable fact that these places made dear in our memories have been so commercialized and such misleading claims made about them, that most Christians visiting Jerusalem, and especially Bible students, have many unpleasant surprises awaiting them. Just a few instances are sufficient to justify this statement: Small crosses will be offered you within the very precincts of the Church of the Holy Sepulchre with suave assurance that they are made from wood taken from the cross of Christ! The exact spot where the cross was found, preserved miraculously for more than three hundred years in an old well! The exact spot where the Mother of Jesus stood watching her Son die! The stone on which the angel sat after the resurrection of Christ! The exact spot where Mary stood as the angel informed her that he had risen! These are only a few of the many flagrant claims made regarding the "Holy Places", but in all there are more than thirty such places within the confines of the Church of the Holy Sepulchre alone; some of which are in all probability genuine; others so impossible as to make followers of the Lowly Nazarene blush with shame. (These will later be described in detail under the heading: "Holy Places." These outrageous fabrications are largely due to the fact that the Mohammedans upon gaining control of Jerusalem about the tenth century burned and destroyed most of the holy places which up to that time authentically marked the sites of the Passion. During the eleventh and twelfth centuries these heathen people decided to charge Christians to see the Holy Places, and many places were fraudulently called "holy" in order to increase the revenue to be taken from Christian visitors. The Churches built by the Crusaders in honor of our Lord, his Mother, and others, were changed into Mosques, and their interiors and exteriors so remarkably transformed that they were different entirely. It is well to state here that before making these changes, these Christian buildings were burned, or "cleansed" with fire, inasmuch as they were unclean to the Moslem.

Even the walls of Jerusalem are not the same as when our Lord was there. The walls Jesus knew were thrown down by the assaults of the Roman armies in A. D. 70 under Titus. These were later rebuilt, and were again demolished by the Crusaders. The present walls (about 2½ miles in circumference) are supposed to date to the 16th century, and have been built with stones taken from the ruins of older walls. These walls are from 25 to 60 feet high, varying with the contour of the earth upon which the city is built. A wide walk with convenient steps from the inside permit one to reach the top and walk around the entire city, with possibly an exception of the part without the walls known as "Modern Jerusalem". A heavy breastwork, or defense wall, rises from the top to protect those who might occupy the wall. Convenient embrasures or openings for warfare are spaced at regular intervals, making Jerusalem look at a distance somewhat like our walled penal institutions or forts. Four gates are now open to travel, with the exception of the gate of Herod, which is open a part of the time only. These are: the Damascus Gate on the north; Zion Gate on the south; St. Stephen's Gate on the east; and the Joppa Gate on the west. As



many as twenty different gates have been mentioned in the Old Testament. While discussing gates, it is well that mention be made of the gate known as the "Golden Gate". This gate is supposed to be the one opening at the entrance of the Jewish Temple area now occupied by the Mohammedan Mosque of Omar. It has been sealed for many centuries. By whom, nobody knows, but it was sealed just the same. This is the gate through which our Lord rode upon the memorable day as he came to Jerusalem to be offered for the sins of men. You will recall that the people spread their garments and palm branches in the way over which he entered Jerusalem with the populace crying: "**Hosanna to the Son of David; blessed is he that cometh in the name of the Lord; hosanna in the highest**" (Matthew 21:9)! One peculiarity regarding this portion of the wall is that it is not fortified, because it is the Gate of Peace! This is one of the few places we may call genuine in relation to our Lord. Now regarding the reason for its being sealed or walled up. This is in fulfillment of God's statement found in Ezekiel 44:2-3. "**Then said the Lord unto me; this gate shall be shut, it shall not be opened, and no man shall enter in by it; because the Lord, the God of Israel, hath entered in by it, therefore it shall be shut. It is for the Prince; (of peace) the Prince, he shall sit in it to eat bread before the Lord; he shall enter by the way of the porch of that gate, and shall go out by way of the same**" (Ez. 44:2-3).

Surely nothing could be plainer than the above statement. Our dear Lord, after riding from Mount Olives entered the city, communed with his disciples by breaking bread representing his broken body, after which they sang a hymn and departed to the Garden of Gethsemane passing through this same gate! Therefore in fulfillment of the Word, God caused the Golden Gate to be sealed, by whom no one knows. The outline of the gate remains, as

mute testimony to the fact that God in his own good time fulfills every word he has spoken, and in the precise manner he has stated. The more we look about the Holy Land the deeper our conviction becomes that the Holy Bible is the infallible and only true Word of God revealing his Supreme Desires to poor ignorant and sinful men.

"To the only wise God our Savior, be glory and majesty, dominion and power, both now and ever. Amen."

Waterloo, Iowa.

## SIGNIFICANT NEWS AND VIEWS

### THE ENDLESS CHAIN

The folly of war receives new attention in considering how men build the most destructive engines and then proceed to invent things which will make these engines ineffective. This remark is prompted by the news from London that three nations are experimenting with invisible smoke for which it is claimed that it can stall an airplane engine in the sky. It is said that during recent trials a whole squadron was forced to land through engine trouble. It is described as solid particles which cannot be seen, but as capable of putting carburetors of engines out of commission. The stuff may be fired into the air by artillery or distributed from an airplane. It is a great thing for munition makers. How much more sensible it would be if nations would prohibit the making of engines desired for human destruction.—The Presbyterian Advance.

### WORLD'S C. E. CONVENTION AT BUDAPEST IN 1935

Dr. Daniel A. Poling, president of the World's Christian Endeavor Union, announces that the Ninth World's Convention will convene in Budapest, Hungary, in August, 1935. In making this announcement Dr. Poling says: "In this ancient center we will hold aloft again the banner of Jesus Christ. In a world of change and crisis we will witness again to the power of Christ as the only sufficient salvation for the human heart and for the institution of men. The world needs a new witness of Christian youth, a revival of affirmation, 'I will be Christian.'" Budapest is a city with a million people and an interesting history. It is said to have one of the most remarkable Christian Endeavor Unions in the world.

### HAMILTON FISH, JR., SCORES "UNDERCOVER SOCIALISTS"

In a broadcast on Friday, July 13, Hamilton Fish, Jr., Congressional representative from New York, was reported to declare that the President had "ruthlessly brushed aside" such notable Democratic leaders as Carter Glass, John W. Davis, Alfred E. Smith, Owen Young, Newton D. Baker, and even members of the Cabinet, for the advice of a "cabal of undercover Socialists, men who until recently have been known as Socialists, or near-Socialists, but never as Democrats." He went on:

"No thinking man or woman is opposed to the use of brains in any sphere of life or activity. The small coterie of radicals and socialistically-minded college professors at Washington have no monopoly on brains and do not even represent the sound economic views of a large majority of college professors throughout the country. This small group of radical professors, not elected by the people, have had no practical experience in business or in political life, and yet seek to subvert our free institutions for some foreign forms of socialism, bureaucracy and governmental ownership at Washington."—The Presbyterian.

### MOB LAW

Once again the conscience of America has been shocked by an outbreak of mob law and the lynchings of two negroes down in the southern states. The executions were accompanied with all the horrible ghastliness that is generally associated with these things. That every right thinking citizen of the United States deprecates these crimes goes without saying. Nevertheless one cannot help a shiver of apprehension at times as to where these things will end. Among the colored people themselves there must be a tremendous tide of resentment ever growing regarding their treatment, and such outbreaks of mob fury can only fan the flame of bitter hatred that may one day envelop the south again in desperate strife. It is

### A WINONA WELCOME FROM WARSAW

The time for National Conference will soon be here. We welcome the Brethren to one of the most beautiful and enjoyable spots in Indiana. Those who have been here will confirm this statement, and those who have never come should put it to the test. If you have never attended National Conference at Winona Lake you cannot realize what you are missing.

Winona's summer program has been progressing now for some time, with more people present than for several years. People all over this country and some in others appreciate Winona and endeavor to be here every summer. We hope that Brethren can take the same advantage of Winona's opportunities, at least for our own Conference, if not for others, including the Bible Conference, August 12-26.

If you travel by auto, Winona is connected by a half-mile concrete road with the Lincoln Highway. If you come by the Greyhound Bus lines you will travel the same road. If you arrive by train the Pennsylvania will drop you at Winona, and the Big Four will bring you to Warsaw, just two miles away.

Even though we live within walking distance of Winona it draws us daily with programs, entertainment, and all sorts of recreation. It is the ideal vacation spot. Those who need to get away from home for a vacation of relaxation should make Winona their destination, and of course, include National Conference in your plans. The Warsaw pastor and Brethren welcome you to Winona.

LESLIE E. LINDOWER.



also a fundamental principle of all English-speaking countries that everyone is entitled to a fair trial. This setting aside of the law by mobs that are judge, jury and executioner all in one can only bring evil in its train. It is murder that these men commit, and no appeal to unwritten laws can gloss over this ugly fact. To take the life of a human being is no light thing in the sight of God, however it may appear in the eyes of men. He will require the rendering of an account of blood shed by lynching mobs. "Thou shalt not kill" is no outworn command of the Decalogue. Like all other commands it carries within it the seeds of retribution for all who violate it. On one generation, perhaps this, all the negro blood that has been shed by lynching mobs will come. No fact is more sure than this unless there be a turning of the people's hearts to the Lord in confession and repentance.—The Evangelical Christian.

## TWO VIEWS OF WAR

(Continued from page 4)

answer is the answer of motive. Theirs was an aggressive war, ours a defensive. The difference may seem a surface difference, but it is seen that the motives were separated from each other by all the distance that divides Heaven and Hell. The Germans were fighting for the establishment of a despot military system. That would have meant the obliteration of individuality, the destruction of free institutions, the prohibition of free speech, the prohibition of a free press, the overthrow of all the world has struggled for for centuries. "Might makes right" was their main slogan. The Allies fought for the freedom and happiness of the world. Admitting that they employed the sword as well as the enemy yet the difference between the sword in their hands and in that of Germany was the difference between the surgeon's knife and the assassin's dagger.

Commenting upon the above, we will say:

First: The argument that war is predestined and unavoidable appears to us to be entirely inadmissible. To make any evil a matter of predestination is to make God the author of it, which is inconsistent with our conception of the Deity.

Second, we regard all the facts of human history as against the theory that war is of educational value in "conducting the human race toward the goal of God's infinite desire." War rather thwarts that desire and retards its consummation.

Third, the passage in Matthew appears to us to refer to the period prior to the destruction of Jerusalem when it certainly was literally true. "It does not appear that we are justified in asserting that the same conditions must prevail throughout the course of human history.

Fourth, the parallel between corporal punishment and the institution of war is inaccurate and misleading. No parent aims to kill his child, while every soldier is taught to do his best to kill his enemy. Child ethics and adult ethics are, moreover, different. When a child reaches the age of responsibility, corporal punishment is very rarely effective. War has to do solely with people who are morally responsible.

Fifth, the bulk of the German and Austrian people thought that they were fighting a defensive war in 1914. They were just as conscientious in this belief as were the Allied powers with regard to the same question. Practically no nation ever fights an offensive war. It is always defensive to the people who engage in it. As for the reference to the surgeon's knife, and the battle for free institutions, it may be questioned whether the operation was successful in view of the present situation on the continent of Europe, especially in Italy, Germany, Austria and Russia.

Our readers may take their choice of views, but this writer believes that war is wrong, both according to reason and the New Testament, and it is unchristian to engage in it.

blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal redemption for us." And verse 17 says, "For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth." Just before Pentecost, the death, burial and resurrection of Christ had been accomplished. The first gospel sermon embodying these facts had just been delivered; and men "pricked in their heart, said unto Peter and the rest of the apostles, Men and brethren, what shall we do?" Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). Before the death, burial and resurrection of Jesus had taken place, he was teaching and preaching to the Jews and had just said "to those Jews which believed on him, "If ye continue in my word (it will be well to notice this Jesus-imposed condition to these believers), then are ye my disciples indeed; and ye shall (yes, 'shall') know the truth, and the truth shall make you free. They answered him, We be Abraham's seed, and were never in bondage to any man: how sayest thou Ye shall be made free?" John 8:31-33. That "truth" Peter on Pentecost had just supplied. Their consciences were stirred. Like Noah of old, "moved with fear, prepared an ark to the saving of his house", (Heb. 11:7) their new-found faith moved them. Being Abraham's seed no longer made them the special favor of God, and they cried out in their blinded and darkened souls, "Men and brethren, what shall we do?" The spokesman of God announced the simple and reasonable terms: "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." And I am not going to find fault with that answer. Who am I that I should? Look who said it, and by what authority. In some way or other IT MUST BE TRUE. Yes upon the highest authority in things spiritual, IT MUST BE TRUE. The Apostles were either carrying out the terms of the commission of their resurrected Christ, or they were playing false to the most sacred charge ever bestowed upon men. It must in some way be true, as it harmonizes with the three forms of the divine commission as recorded in Matt. 28:19, Mark 16:16, and Luke 24:46, 47. The latter passage reads, "And said unto them, Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day: And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem". Does not Peter's discourse and his answer to these seeking Jews prove they were "true to the trust he left us"? It must be true. It must be true. It has been denied, bluntly and boldly. But look who spoke those words! Peter didn't lie. Why not get into the business of HARMONIZING the teachings of the old Book. It is the best God could do for a lot of sinners. In some way, that answer must be true.

Why get into the habit of arraying one Scripture against another, or try to block the plain teaching by setting one statement of God against another? Does the Holy Spirit tear down in one book what he has built up in another? Why not get into the spirit of showing that all Scripture is true, and that every passage has its place as intended by its great Author? Of course the act of baptizing a believer in water does not take away his sins. No one claims it does. No Scripture claims it does. Baptism is man's act; pardon is God's act. But the men acting under the commission of our Lord did not evade the act of baptism, and did NOT DELAY IT. "Then they that gladly received his word were baptized; and the same day there were added unto them about three thousand souls" (Acts 2:41). Immediately after Philip's teaching the eunuch of Ethiopia was baptized, Acts 8. At the close of Peter's teaching Cornelius and his friends, Peter said, "Can any man forbid water, that these should not be baptized." Acts 10. Paul preached to Lydia and her household who were at a river side, "where prayer was wont to be made". He baptized them immediately. The jailer of Philippi was baptized "the same hour of the night." Let the teaching and practice of the apostles stand.

New Paris, Indiana.

## OUR BIBLE STUDY DEPARTMENT

By G. W. Rensch, D. D.

### The Wonders of Pentecost--Part 4

We are considering the fourth wonder of Pentecost—the terms of pardon announced. With a change of dispensations, the church-age brings a change in God's method of pardon. In Heb. 9, the principle is set forth: "But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; Neither by

## RELIGION

What is the story of human life in the past but the story of religion? and if of religion then of prayer. It is the story of human life trying to come to itself through a power outside itself; and to somehow tell itself, its deepest, inmost, secretest self, into the listening ear of some sympathetic God.—Bishop Green.



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# NATIONAL SUNDAY SCHOOL ASS'N.

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## The Cigarette

By E. N. Sanctuary

(Continued from last week)

Irving Gray, M. D., F. A. C. R., "Tobacco Smoking and Gastric Symptoms," *Annals on Internal Medicine*, Vol. 3, pp. 267-277, Sept, 1929.

"The chief poison in tobacco is nicotine. Other products which are formed by the process of combustion are chiefly pyrodine, ammonia and carbon monoxide ... That nicotine is the principal agent of tobacco that causes gastro-intestinal disturbances has been pointed out by Cramer, Licknit, Noah, Rolleston and others ... Nicotine has a peculiar affinity for the autonomic nervous system, first stimulating and then depressing the sympathetic (ganglia) and, according to Cannon, Aub and Binger, is due to an increased output of adrenalin ... Bogner has shown that the inhaler absorbs eight times more nicotine than the mouth smoker ... Dixon states that nicotine is one of the most fatal and lethal poisons known, and the amount present in one cigar, if injected intravenously, would represent two fatal doses to man ... Moist tobacco evolves more nicotine and produces more serious effects than dry tobacco ... Lehman has shown that from one gram of cigarettes from 0.4 to 0.5 gram will be retained, although not all the nicotine in the smoke is necessarily absorbed in the system."

The author then proceeds to show that of the 300 persons under observation in these tests "about one fourth had heartburn ... cessation of smoking would bring about relief within 24-48 hours, but heartburn would recur if the patient resumed smoking ...! Gastroparesis occurred in 30 patients.... Two of these patients were physicians who had become so sensitive to tobacco-smoking that the use of one or two cigarettes would produce a feeling of distress ... cessation of smoking brought about relief of symptoms, but a complete return to normal did not follow until about two months after smoking had been entirely discontinued ... One patient, H. R., age 28, had symptoms of pylorospasm of varying degree. For five years he had smoked from 30 to 40 cigarettes a day. He was operated on, and after his recovery cessation of smoking brought about a gradual improvement in symptoms, and he has remained perfectly well since."

"Ninety-four adults had organic gastric disease. With about half of these, in spite of medical treatment, there was persistence of symptoms, and it was not until tobacco was entirely withdrawn that active symptoms began to disappear and improvement followed ... With the relief of symptoms after tobacco had been withdrawn and comfort restored, the smoking of a few cigarettes was sufficient in some of these patients to bring about a return of symptoms. Apparently these patients had become so sensitized to tobacco that they could not tolerate even the smallest quantity ... Danieleopolu and his co-workers report that

in their studies X-ray examinations showed a tendency to paralysis of the contracting power of the stomach, starting ten to fifteen minutes after the first inhalation of smoke and persisting over an hour ... Many brands of cigarettes were used, including some of the alleged nicotine-free products and there was practically no change in the finding ... Bailey and his co-workers found in their studies on "de-nicotinized" tobacco a varying content of nicotine ... some brands containing as much nicotine as is found in ordinary tobacco. The results of their investigations are important for the reason that some individuals who are advised to discontinue tobacco-smoking substitute these 'denicotinized' products and may equal or exceed their usual consumption of nicotine. Frank also found apparently as much nicotine in alleged nicotine-free products as in normal tobacco."

Gy, of Paris, as a result of extensive experiments with 'de-nicotinized' and 'detoxicated' Tobaccos, presented a paper to the *Societe de Biologie*, in which he proves that 4 c.c. (60 drops) of a maceration of a popular Cigarette would produce death.

H. H. Drake: "A drop of the concentrated solution of nicotine is sufficient to kill a calf or a large dog. A small amount of Tobacco spit from the mouth of a Tobacco-chewer put into the mouth of a snake will kill it within a few minutes."

United States Surgeon General Rixey: "The prevalence of tuberculosis in the Navy is chiefly due to the use of Cigarettes."

Colonel Maus, of the United States Regular Army: "Young men are rejected annually at West Point and Annapolis for undeveloped lungs and irregular heart action caused by the use of Tobacco."

Dr. Kress: "The Tobacco-smoker is slowly, yet surely committing suicide."

Dr. M. Laudon, of France, states that it is the appalling testimony of college officials that 20,000 persons in our land die annually of Tobacco poisoning.

Dr. Burrill B. Crohn, in an address given at Medical Fortnight of the New York Academy of Medicine on October 15, 1929, said, "It would seem that many highly excitable and nervous states are founded upon excessive Cigarette smoking, heart-burn, hyper-acidity, nervous constipation, insomnia and very probably duodenal and gastric ulcer stand in casual relationship to the current abuse of smoking."

Dr. Crohn also said: "That drinking, even as done in the prohibition manner, is a smaller factor in causing neurotic degeneration states of the mind than ever before, but tobacco is becoming a more serious problem."

Said Dr. Enid Bogan, speaking at the closing session of the American Medical Association, held at Portland, Oregon, July 12, 1929, "The immoderate use of tobacco

brings on a series of physical disturbances that are at first functional, then organic, and of which some are not without gravity." He said that more than fifty brands of cigarettes has been tested under his direction.

The following is taken from *The American Journal of Public Health*, June, 1929, p. 658: "The old slogan, 'It Pays to Advertise' seems to need some slight revision. For two or three years past we have been afflicted by Cigarette advertisements which were preposterous on the face of them. One brand or another, as the case may be, wins elections, prize-fights, makes statesmen, educators, musicians, or anything desirable at the moment. The sad part is that these claims, ridiculous as they are, seem to sell the goods ... Just as brewers and distillers went to extremes which led to their downfall, so it seems that some Cigarette manufacturers are exceeding the bounds of reason and common sense. Whatever differences of opinion there may be as to the use of Tobacco by adults, it is universally conceded that its use by adolescents is harmful. The excessive use of Cigarettes, combined with the lessening of appetite and the avoidance of foods which furnish heat and energy, has played its part in the increase of tuberculosis noted among young women during the last few years, attention to which has been noted by certain boards of health and statisticians."

### Eliminating Tobacco Poisons

The poisons absorbed in the smoker's body must be eliminated somehow. Part of the poison passes out through the lungs and can be detected in the breath. The greater part is excreted from the blood by the kidneys, which at first become congested and then degenerated and diseased, producing the condition known as Bright's Disease.

Parkinson, of London, a noted heart specialist, found that the average pulse rate was nine beats higher during smoking than before. Rehfish, who made a study of hundreds of cases, found weakening of the heart muscles in 70% of all cases. Vas found the red cells reduced from 5,800,000 to 2,400,000, —very pronounced anemia, proving conclusively that the heart is in no condition to fight even ordinary diseases.

### Smokers Die Before Their Time

The New England Life Insurance Company has published data from 180,000 policy holders, covering a period of sixty years. Where the company had expected 100 deaths in any given year, they found there were still alive 7 moderate users of Tobacco, 16 temperate users, 29 rare users and 41 total abstainers.

Dr. D. H. Kress says: "Tobacco is a deadly poison. It kills its user slowly. Some who are hard to kill may live to old age in spite of its use, but none reach old age because of its use."

### Are You Willing

1. To pay out a total of \$5,000 in fifty years?
2. To carry around a spasmodically beating heart?
3. To invite a condition of hardened arteries?
4. To impair the oxygen carrying power blood?
5. To exhale a foul and stinking breath?
6. To practice the filthy habit of promiscuous spitting?
7. To run the risk of having a cancer of the mouth?
8. To display stained teeth and a saffron skin?

(Continued on page 15)



Studying the  
**SUNDAY SCHOOL LESSON**  
at the Family Altar  
By William S. Crick

**AMOS PLEADS FOR JUSTICE**

(Lesson for August 12, 1934)

Lesson Text: Amos 5:1, 10-15, 21-24. Golden  
Text: Rom. 13:10

**MONDAY**

**Amos Pleads for Justice.** Amos 5:10-15. Amos prophesied at the zenith of the reign of Jereboam II, when he was no doubt regarded as a "crank", "reformer", and "crepe hanger". But, within fifty years his predictions of judgment were fulfilled. The Prophet's clarion call for reform included the spheres of political, social, economic, moral and spiritual life. He beheld rampant in the land a fatal breakdown of morals and spirituality, a subtle religious hypocrisy, a high-handed oppression of the poor, and a general sullen hatred for all who cried out against injustice. The wealthy built their houses of hewn stone, never to live in them, and planted their vineyards, never to enjoy their fruit.

**TUESDAY**

**Hypocrisy Abhorred.** Amos 5:21-27. To live a lie is more detestable even than to tell one; to perform religious services with duplicity, is even more to be abhorred than the manipulating of weights and measures. A prophet of social justice, Amos cries out against religious shams. He charges that the nation was carrying on the ritual of Jehovah worship, and at the same time participating in the grossest idolatry. Grafters, oppressors, and the violent were using "religion" as a cloak for their unsocial acts. How insulting it is to God, is our own religious formalism when he sees in our hearts "cancer, duplicity, greed, and pride. We must return to our sanctuaries with contrition, penitence and humility, if we would importune God in our day of injustice and hypocrisy.

**WEDNESDAY**

**The Way of the Just.** Prov. 4:14-27. What trenchant advice the sage gives in these verses. Amos has shown how the path of injustice leads downward ultimately to defeat. Here, the sage proclaims: "But the path of the just is as the shining light, that shineth more and more unto the perfect day!" He regards wickedness as a snare, and the practice of sin as an evidence of consummate ignorance. Too, the sage goes to the fountain head of conduct, and counsels: "Keep thy heart with all diligence, for out of it are the issues of life!" Jesus echoed the same great truth when he said: "Out of the abundance of the heart, the mouth speaketh!" (Matt. 12:34). Praise God, the blood of Jesus goes right to the source and cleanses the heart! "Are you washed, In the blood?"

**THURSDAY**

**The Memory of the Just.** Prov. 10:1-7. The memory (remembrance) of the just is blessed! With this observation, let us quote also the Psalmist's declaration: "The righteous shall be in everlasting remembrance!" (Ps. 112:6). The unjust, the un-socially minded may have little concern about what his fellowmen think of him. But one must

be "hard" indeed not to ponder if and how he will be remembered after he has departed. How beautiful the thought that we may live in the lives of those whom we have loved, and served, and ministered to. The other side of the picture is also in this Scripture passage: "But the name of the wicked shall rot!" (v. 7). Epitaphs written in human hearts live on, but marble shafts and pretentious mausoleums cannot perpetuate an ignoble name.

**FRIDAY**

**The Demands of Justice.** Rom. 3:21-31. The stern demands of Justice, are that infractions of the law must be punished. And we cannot believe that the God of the Universe would err in his administration of law. Where, then, is there escape for those, even for those who for their sins are justly? Praise God for this answer: "Being justified (accounted righteous) freely by his grace, through the redemption (buying back) that is in Christ Jesus, whom God hath sent forth to be a propitiation (covering) through faith in his blood..." God does not acquit the guilty without exacting penalty, which would be an abrogation of law. No; he accepts the sacrifice of his Son as the satisfaction of our guilt—if we believe and repent! "Other Refuge have I none—hangs my helpless soul on Thee!" "In my hand no price I bring—simply to Thy Cross I cling!"

**SATURDAY**

**The Just Judge.** Jer. 23:1-8. In the present welter of injustice, we rejoice because

of the foregleams, which the word of God gives, as to the soon coming of the day when "The Lord will raise unto David a Righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth!" Surely the "pastors" of Israel have scattered the Jewish "sheep", and today even the Gentile world is being scourged and betrayed by the atheistic Jewish domination, in fulfillment of this prophecy of "darkness before the dawn". The Millennial Judge and King shall also be of the stock of David, but he will annihilate apostasy, and utterly put down his foes, and shall "execute judgment and justice in the earth!" "Even so, come! Lord Jesus!"

**SUNDAY**

**The Value of Justice.** Prov. 21:1-7. There is a permanency and satisfaction to the fruits of justice which give it real value. The sage counsels: "The getting of treasures by a lying tongue is a vanity, tossed to and fro of them that seek death!" Then too, justice in daily living is more acceptable to God than ritualism and sacrifice: "To do justice and judgment is more acceptable to the Lord than sacrifice!" And again, the sage declares that injustice here and now leads finally to destruction: "The robbery of the wicked shall destroy them, because they refuse to do judgment (justice)!" Yes, justice does pay, both here and now, and hereafter. How manifold today are the evidences that injustice does not pay! "A good name is rather to be chosen than great riches!" (Prov. 22:1).

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<p>By BRETHREN BRINGING CHRISTIAN CHURCH UNCONSECRATED EXTENSION EVANGELISM</p>		

## What A Young People's Program Should Provide

By Bert H. Davis

- 1. Worship.**  
Young people leading in worship and sharing in worship.  
The motive of the program, loyalty to Christ and his church.
- 2. Instruction.**  
Education through young people's class sessions, led by an adult (Sunday school).  
Training in expression and service, under the leadership of youth, with adult guidance (Christian Endeavor).  
Personal conference between pastor (or adult adviser) and individual young persons.  
Special forms of education, such as missions, teacher-training, recreational leadership, church history, origin and use of the Bible, world peace, evangelism, Christian citizenship (study-classes).
- 3. Service.**  
To carry into action the results of instruction in the spirit of worship.  
Training as leaders and committee members in using organized methods for serving the church and the community.  
Projects of youth, such as evangelism, mission work, community welfare, aiding church attendance, social service, recreational leadership.
- 4. Fellowship.**  
A program of interesting and character-building recreation in the church.  
Sharing recreational hours with less fortunate groups.  
Presenting world peace in its most personal form, fellowship with all other young Christians around the world (world-wide Christian Endeavor, denominational groups).  
Interdenominational fellowship among young people (city and county and State unions of Christian Endeavor, church councils, Y. M. C. A. and Y. W. C. A.).  
Community and inter-racial activities.
- 5. Organization.**  
Experience afforded young people as officers, committee chairmen, leaders of meetings, and in planning programs.  
Using organization as a means for united work with other Christians.  
Sharing among many young people's



groups a program of ideals and objectives.

Revealing possibilities of church unity through interdenominational work.

Training young people for the various special forms of Christian service, such as teaching, speaking, writing, handcraft, finances, music.

#### 6. Progress.

Varieties of work and types of experience developed in service.

"Promotion" for the young leaders who succeed in their forms of service.

Graded Sunday school and graded Christian Endeavor, dealing with different ages.

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## MISSIONS

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# Do Our Missionary Hymns NEED REVISION?

By Rev. Samuel M. Zwemer, D.D.,  
Professor of Missions in Princeton Seminary

There are diversities of gifts but the same spirit. Some missionaries have been pioneer explorers, others bold apostles or flaming evangelists; some have exercised gifts of healing, others of administration; some have been distinguished scholars and linguists or translators of the Scriptures. Reginald Heber (1783-1826) became immortal through his missionary hymns, written both before and after he went out as the second Anglican Bishop of Calcutta. Among his fifty-seven hymns, five are well-known in the churches today: "Hosanna to the Living God"; "Brightest and Best of the Sons of the Morning"; "Holy, Holy, Holy"; "The Son of God goes Forth to War"; and "From Greenland's Icy Mountains." Dr. Eugene Stock characterized the last of those mentioned as the greatest of all missionary hymns. It has been very widely used and has been translated into the leading languages of Europe and of many on the mission fields. Is the hymn, as some say, "too old-fashioned and conventional for present-day use"? One meets with strong prejudice against certain of its expressions, but closer study will reveal new elements of power and beauty.

Reginald Heber was born at Malpas, Chester, England, and at an early age began to write poetry. At Oxford he produced a prize poem entitled "Palestine." Later he traveled in Northern Europe and became rector of Hodnet in 1807. In 1815 he delivered the Bampton lectures, was made canon of St. Asaph in 1817 and soon after was appointed Bishop to Calcutta, as successor to the first Bishop, Dr. Middleton. Bishop Heber is described as a brilliant scholar, a true poet, a devoted parish clergyman, a fascinating personality, loved and admired by all who knew him. The Earl of Shasbury spoke in highest terms of his character, saying: "No man ever equalled Bishop Heber. His talents were of the most exquisite character. If he were not a Socrates, able to knock down by force of reasoning the most stubborn opposers, he was like Orpheus, who led even stones and trees by the enchantment of his music." Bishop Heber was a warm supporter of the missionary societies of the Church of England and of the Bible Society. He made earnest efforts to unite the Church Missionary Society and the Society for the Propagation of the Gospel, saying, "Why should there be two societies for the same precise object?" He actually formulated a plan of union.

Bishop Middleton had declined to license

the missionaries in Bengal or to ordain natives, although he learned to value their services, but Bishop Heber's policy was quite different. He avoided friction with the civil authorities, made friends with the Baptist and Congregationalist missionaries, and put the work of evangelization at the front. He sought to build up educational institutions and to increase the number of mission stations. But his excessive labors in a trying climate were brought to a sudden termination by death from apoplexy at Trichinopoly on April 3, 1826, at the early age of forty.

Four years before his consecration as Bishop he wrote his great missionary hymn under circumstances that are most interesting.

Dean Howson, in the *Art Journal* for June, 1873, relates that Mr. Heber, then rector of Hodnet, was visiting Dean Shirley, dean of St. Asaph and vicar of Wrexham, his father-in-law, just before Whit-Sunday, 1819. A royal letter had been issued, calling for missionary offerings in aid of the Society for the Propagation of the Gospel, on that particular day. Mr. Heber had gone to hear the dean preach and to take his share of the Sunday evening lectures just established in that church. On the Saturday previous, he was asked to prepare some verses to be sung at the close of the morning service. Sitting at the window of the old vicarage, in a short time he produced this hymn—except the lines, "Waft, waft, ye winds, His story," which he wrote later. Only one change was made in the copy—"heathen" being put instead of "savage" nations. This was the first of modern missionary hymns that speaks imperatively to the conscience and at the same time with persuasion and tenderness. It came as a trumpet-call to duty.

Not until 1823, when the hymn came to American notice, did it receive the appropriate tune by Dr. Lowell Mason, now so familiar. The story of its composition reads like romance.

A lady residing in Savannah, Georgia, had in some way become possessed of a copy of the words, sent to this country from England. She was arrested by the beauty of the poetry and its possibilities as a hymn. But the meter of 7s, 6s. D., was almost new in this period; there was no tune which would fit the measure. She had been told of a young clerk in a bank, Lowell Mason by name, just a few doors away down the street. It was said that he had the gift for making beautiful songs. She sent her son

to this genius in music, and in a half-hour's time he returned with this composition. Like the hymn it voices, it was done at a stroke, but it will last through the years.

An interesting passage in Heber's "Journal of a Voyage to India" refers to the "spicy breezes" that can be detected under certain circumstances, thirty or forty miles from Ceylon.

Whatever may be true of odors wafted by breezes from Ceylon seaward, there is no doubt that the odor of the sweet ointment of this missionary hymn poured out for Christ has been wafted as a witness to all the world for over a century. It has been an inspiration to missionary gatherings held in many tongues.

In the revival of 1858 several converted sailors were on board the "North Carolina," a frigate of the U. S. Navy. When they compared nationalities it was found that ten countries were represented. One man said that he came from Greenland, whereupon they spontaneously and heartily sang the international stanzas of this old hymn.

When Dr. Alexander Duff returned from Calcutta on his first furlough and thrilled large audiences with his appeals for India, he closed a powerful address given before the Church Missionary Society with these words:

"Oh, that the blessed era were greatly hastened! Oh that the vision of that mitred minstrel who erewhile sung so sweetly of 'Greenland's icy mountains' and 'India's coral strand' were speedily realized! that glorious vision wherein, rapt into future times, he beheld the stream of Gospel blessings rise, and gush, and roll onward till it embraced every land and circled every shore—

Till like a sea of glory,

It spread from pole to pole.

"Even so, Lord Jesus! come quickly: ever so, Amen."

And then we are told that Duff sat down amid a tempest of applause.

Does the hymn still appeal today? Or does it need revision? No one disputes that its language is chaste, its structure logical (once we grant the premises) and that it conforms in its imagery and rhythm to the laws of good hymnody.

The fact is that this hymn offers a concise summary of the modern missionary enterprise as conceived by the men who laid its foundations. The first stanza proclaims the universality of the task; the second its necessity; the third its urgency; the fourth its certainty of accomplishment. One could scarcely crowd an argument for the basis the aim, the motive and the goal of mission into smaller compass than we have in these four verses of eight lines each.

An article appeared in the *Christian Century* deprecating "the slump in foreign missions," and the writer gave reasons for decrease in gifts and candidates. His diagnosis was masterly. He said the churches today have lost the sense of Christ's supremacy and the unique character of his message. He is looked upon by many as only one among many saviours. Men have lost the sense of urgency; no longer do men worry to save lost souls or to evangelize the world in one generation. They have lost the sense of Christ's sufficiency; there is no longer the calm assurance that he alone can meet a of humanity's needs and aspirations.

If this be true of some of our churches and some of our pulpits, then Bishop Heber hymn comes as a challenge. Chains of error still bind men and women and little children

(Continued on page 15)





NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a Great Correspondent



A PLAN FOR FRATERNAL RELATIONS

During the past year, the Inter-Church Relations Committees of the Church of the Brethren and the Brethren Church have been working. The greatest harmony and unanimity prevailed throughout their deliberations and it is evidenced in the appended report which will be submitted to our next Conference. It is offered so that our people will have time to look it over thoroughly and study it seriously before they are called on to act on it. It is submitted without argument or explanation. Every member of each committee signed it and all but one attended the conference that framed it. The Church of the Brethren Conference adopted without dissenting vote.

CHARLES A. BAME,  
Chairman Joint Committee.

Report of Committee on Fraternal Relations

To the Annual Conferences of the Brethren Church and of the Church of the Brethren or Nineteen Hundred Thirty-four:

Your committee on comity and fraternal relations is endeavoring to promote at every opportunity the spirit of good will, common understanding, and sympathy between our two bodies. We are studying the problem of our relationships carefully and, we hope, constructively. Our work as a committee has brought us into a pleasant and blessed fellowship. We have discovered situations and problems which are significant in the life of our two bodies and we desire to submit the following report:

**Our Findings.** The Committee has made a factual survey of our two bodies and submits a few items from that study: (see table on this page)

Our survey shows that there are about 124 communities throughout the United States which are located churches representing both bodies. If, in the 102 of these communities in which we were able to discover the number of members in each group, the smaller group were to combine with the larger in a program of comity, it would mean at the Church of the Brethren would transfer 6,073 members and the Brethren Church 9,856 members. Thus the Church of the Brethren would lose 6,073 members and gain 9,856. The Brethren Church would lose 9,856 members and gain 6,073. The Church of the Brethren would have the advantage

in this transfer to the extent of 2,783 members.

Your committee also finds that in a number of communities scattered throughout the brotherhood local churches are combining—sometimes into a federated church and again into congregations with definite alignment with one or the other of our national bodies. This results in varying methods of procedure and will mean ultimate loss to both groups.

II. Recommendations With Reference to Comity in Local Communities.

Inasmuch as the movement of consolidation is definitely advancing in some local congregations the committee feels that in fairness to both bodies some guidance should be offered to these communities by the Annual Conference of each group and we, therefore, recommend the adoption of the following principles of comity:

1. That our conferences authorize and encourage the merging of congregations in communities where there are groups representing both denominations and where either one group or the other, or both, cannot grow and prosper separately. It is the view of the committee that such mergers should be effected by mutual agreement and be approved by some authority representing each conference in order to avoid unnecessary disadvantages to either group.

2. That the conferences authorize and encourage the organization of cooperative churches in communities where there is a sufficient number of members belonging to both groups to maintain a working church but where neither group alone is able to support an organization.

3. That the conferences authorize and encourage fellowship in the Love Feast and Communion service, and the exchange of letters of transfer in order to better conserve our isolated members to the Brethren faith.

4. That the conferences encourage cooperative evangelism between our two groups where this is possible in order that through our combined effort and strength we may be instrumental in winning some to Christ.

5. That our conferences authorize a study of our publication needs and interests with a view of possible coordination and economy.

6. That the conferences authorize a joint survey of our non-resident membership and the development of a program through our committee on Fraternal Relations for the

nurture and conservation of these scattered groups of Brethren people.

7. That each conference provide the necessary machinery, for carrying forward the above program, in harmony with its own plan of appointments and organization.

III. The Problem of a Re-united Brotherhood.

Your committee finds that there are many of our beloved brethren and sisters in both groups praying earnestly for a re-uniting of our brotherhood. This problem was discussed by the committee at length. It is our conviction that the conditions which led to our separation in the early eighties have in a large measure disappeared; that the purposes and practices of our two bodies are fundamentally the same; that our message of peace, love, temperance, simplicity, and a whole gospel, is the common message of our common heritage; that our common loyalty to the Scriptures as the inspired Word of God and our love for Jesus Christ, the only begotten Son of God, our only Redeemer, Lord and Master, in reality bind our people into an inseparable union of faith; and since it is the will of our Lord that his disciples "be one as he and the Father are one" (John 17:21), and seeing that "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above, and through all, and in you all" (Eph. 4:4-6), our people should pledge themselves to Christ-likeness in all things, to sound doctrine, and to the unity of Christian believers.

We, therefore, urge that our conferences go on record as favoring the re-uniting of our two bodies into one beloved brotherhood, if and when the barriers and difficulties to such union which may now exist have been adjusted to the mutual satisfaction of both bodies. If this be the will of our people, we recommend that the conferences of 1934 appoint a permanent committee, representing the various interests of each group, to consider the possible basis of such a union. We suggest that this be a committee of twenty—ten appointed by each conference.

SIGNED:

CHARLES A. BAME, Chairman,  
PAUL H. BAUMAN, Secretary,  
M. J. BROUGHER,  
H. L. HARTSOUGH,  
JOHN F. LOCKE,  
GEORGE W. RENCH,  
H. H. ROWSEY,  
CLAUD STUDEBAKER  
M. R. ZIGLER.

CAMP JUNIATA A SUCCESS

It was generally conceded by students and faculty alike that Camp Juniata, the Pennsylvania district young people's camp was a decided success again this year. This is the second year the Pennsylvania District Sunday School Board in conjunction with the National Sunday School Association of the Brethren church attempted a camp for the young people of the district. While the registration was not as large as we thought we had a right to anticipate owing to the laborious efforts put forth to give information and to interest the young folks, yet we are well pleased with the response and the results. There were forty-three registered. The work accomplished in the classes we believe to be very commendable. We required no study of text, but asked that complete notes be presented to the teacher at the end of the course as a basis for judging the students' interest and ability to grasp the sub-

	1906	1916	1926	1934
Church of Brethren—membership	76,547	105,102	128,392	154,169
Brethren Church—membership	17,042	24,060	26,026	27,836
Church of Brethren—congregations	815	997	1,030	1,030
Brethren Church—congregations	202	201	174	164
Total combined membership	93,589	129,162	154,418	182,005
Total combined congregations	1,017	1,198	1,204	1,195
Church of Brethren—ministers—1933				2726
Brethren Church—ministers—1933				195
Church of Brethren—value of church property—1933			\$9,018,385.00	
Brethren Church—value of church property—1933			2,302,736.00	
Church of Brethren—value of college assets—1933			5,927,000.00	
Brethren Church—value of college assets—1933			1,188,883.00	



ject as presented. This method proves more effective than at first it would appear. The student must give attention or their notebooks will be incomplete. Besides in most instances the young people who came to our camp this year came because of their interest to learn as well as to play and enjoy the sports and general outing. The final benefits and results of the work of this camp, and any other for that matter, must be told in the local churches. Of course much responsibility rests with the local church in using these young folks and what they have gained through their camp experience.

The largest group attended from the Meyersdale church, twelve in all. The next largest group attended from the Altoona church, which sent eight young people, four young men and four young ladies. A series of circumstances, such as work, lack of finances, teachers compelled to take additional training in their own field, and others, prevented quite a few from attending the camp this year that otherwise would have been with us.

Needless to say our excellent faculty did fine work. Prof. M. A. Stuckey gave, "Studies in the New Testament"; Rev. W. E. Ronk, "Studies of the Pupil"; Rev. W. C. Benshoff, "Studies in Missions"; and Rev. C. H. Ashman, "Studies in Evangelism." Rev. W. C. Benshoff, Mrs. M. A. Stuckey and Rev. Floyd Sibert composed the athletic committee. Prof. Stuckey was dean of the school as well as dean of men, and Mrs. Stuckey was dean of women. This set up accomplished all that could be desired in the purpose for which it was formed.

Our campers felt that the high quality of meals prepared for them was just as essential to their welfare as most any other part of their camp life. They expressed their appreciation in numerous and various ways to the following ladies who gave their services in the preparation of the meals: Mrs. Frank Beachley, Mrs. Lloyd Bird, Mrs. Orpha McGee and Miss Ella Miller. In addition to helping prepare the meals, Mrs. McGee and Miss Miller were the camp nurses who functioned according to our needs, which this year, due to the illness of one of the members of our faculty, made considerable demands upon their time and energy.

The young people themselves were given opportunity to express their talent in various ways, in the devotional services at vesper, around the camp fire; and recreational periods. By this means we discovered that we had many young people of exceptional ability who responded to a real spirit of devotion and worship. We commend them all to their churches for service to their Lord and his church.

N. V. LEATHERMAN,  
President Penna S. S. Board.

### BERLIN CHURCH NEWS

**HISTORIC CONGREGATION:**—Tourists driving through Berlin will see upon entrance of the borough, as at all other entrances of villages or incorporated cities of Pennsylvania, a sign giving the name of the borough and after what it was named. The sign here reads, "Berlin, named after Berlin, Germany." There is no question here as to the original stock of the inhabitants having been German. The very township in which Berlin is located is called Brothers Valley township, transposed from the original Brethren's Valley township. This section was settled very early by Brethren people who moved up here from down east.

Then too, all folks in our church who have read anything of the history of our church know that it was here at the Berlin congregation where Brother H. R. Holsinger held his membership and was pastor at the time of the visitation of the so-called Berlin Committee, appointed by Annual Meeting of 1881. It was the acceptance of this committee's report in 1882 that separated him from the church. We hold here the original minutes of this congregation, written by William Menges who was then acting secretary of the congregation and who only passed to his reward at the time of our last General Conference. These minutes are a declaration of the congregation's stand with Rev. Holsinger and their representation at the Ashland convention held in 1882 by J. H. Knepper and H. R. Holsinger. Another minute, dated September 27th, 1883, is in part as follows:—"Therefore resolved that we regard the Body represented in Convention at Dayton, Ohio, in June, 1883 as the true Brethren Church and hereby declare ourselves as a Cooperative branch of the same and that we will faithfully stand by and help each other to promote the church of Christ to the best of our ability." There can be little doubt but this congregation can lay claim to first place in the history of the Brethren denomination. From that day to this there can be traced here a real interest in the truths and doctrines embodied in our conception of the Brethren people.

**DISTRICT CONFERENCE:**—The Pennsylvania District Conference was held here last October. While a conference of this nature always requires a great deal of labor, forethought and concern on the part of the entertaining church, our people here continue to speak of the value of the conference in terms of inspiration, information and profit to the church. We consider that its value is equal and comparative to a week's Bible lecture series. The value is such as demonstrated to our people that our Official Board has decided to recommend to the congregation that since we cannot entertain the conference this year, we program a series of Bible lectures this fall to take the place of what we received through the conference last fall.

**MUSIC:**—The music in our church this last year has been of a very high type. The Music Committee has worked in complete harmony with the choir, the organist and the director of music, one of our own young ladies, Miss Thelma Saylor, who this fall becomes the director of music in the borough schools. A splendid Christmas Cantata was presented by our choir with the assistance of several singers from the choirs of the other churches of Berlin. This was deemed to be of such high order that there grew out of the occasion an interest to combine the choirs of Berlin in the production of an Easter cantata. This made a choir of seventy-five voices, which was directed in its completion by Don. M. Kimmel, reputed to be the best musician and director in Somerset county. Many spoke of this production as being the very best of its kind they had ever heard anywhere. Berlin is noted for its intense interest in good music. With few exceptions our choir has some special number for each service. We rejoice that a new interest is manifest on the part of the choir to use the young people of the church who have good voices and by virtue of their training in the schools are able to read music well.

**AUXILIARIES:**—Our Sunday school is doing very good work under the able lead-

ership of Prof. A. B. Cober, the superintendent. Prof. Cober has a unique ability of getting other folks to work and as a result he is producing superintendents and leaders all along the line. This school, has more who attend every Sunday in the year than any place it has ever been our privilege to attend.

The W. M. S. attempt to meet all their goals and their meetings are reported to be well attended and full of interest. They were given complete charge of the Mother's Day program and gave a very nice service in the morning.

The Sisterhood is keenly alert to their opportunities and are working and serving diligently in the program that is set them by the National Sisterhood organization. They will have charge of the service this coming Sunday night, July 29th, and will give a missionary play entitled, "Tired of Missions."

We have three branches of the C. E. Jr., Young People, and Adult. The Juniors have Mrs. Frank Beachley as their superintendent. One of the outstanding things of the Y. P. S. C. E. interest was their study class at the regular C. E. hour using Stock book, "Better Meetings," as their text. Another interest was their Gospel team work during our recent revival.

Since the pastor here is chairman of the National Brotherhood Committee he has assumed that what suggestions he has to offer for others should in a measure be put into practice in his own church. As a result we have four Young Men's and Boys' Brotherhoods organized. These are the same as the Sunday school classes for their various ages. The interest has proven to be fair. We discover it easier to get this work going with the younger boys than it is with the older ones. One positive statement can be made. That is, much more has been accomplished by virtue of this interest in the Brotherhood than has been accomplished in many years otherwise. We believe the same would be true in any church where the Brotherhood Movement would be tried faithfully.

**REVIVAL:**—In a revival meeting, beginning May 27 and concluding June 10, seventeen were led to make the confession of sin and their Lord Jesus Christ as Redeemer and Savior. These seventeen with one other a member of another church, were baptized on June 13. They were all confirmed the same night after baptism and received into the church. The Lord has richly blessed in this special effort and unto him we give all the praise and glory. We can also add that so far this year two others have been added to the church before this revival.

**IN MEMORIAM:**—Our Church Annual for 1933 reported the following deaths: Mrs. D. J. Hillegas, Wm. H. Menges, Robert Meyers, Mildred McCabe, Mrs. E. C. Saylor and Mrs. O. O. Swope. So far this year we have laid to rest, two, Mrs. Cinderella Brick and Mr. Simon Crissinger. Our church has suffered an unusual amount of death in the past few years. Yet the Lord has blessed many of our people here with long years and in the main pleasant days. Surely we have no complaint. Nevertheless we always sorrow when a loved one is laid to rest, though they be waiting the appearing of our Lord Jesus Christ from heaven at sound of whose voice we all hope to be gathered with him.

N. V. LEATHERMAN, Pastor

If you have made a mistake, climb over. Mistakes must not bar the way.



## Do Our Missionary Hymns Need Revision?

(Continued from page 12)

in Afriet and India. Lady Simon's recent book on "Slavery" and Katherine Mayo's "Volume Two" on child-marriage in India make one ashamed of humanity. Along many an ancient river and in many a palmy plain there are still seen the horrors of heathenism and there are those who call us to deliver them from age-long error and darkness.

It was not the intention of Bishop Heber to assert that the inhabitants of Ceylon were sinners vile above other men, but to point out, by one example of conditions in his day, the need for a Savior from sin in all its terrible forms in all the world and the tragedy of spiritual blindness in the worship of the creature rather than the Creator—whether on the Gold-coast of Chicago or of West Africa—

Bows down to wood and stone.

There is no more sympathetic and truthful description of Hinduism extant than "The Rites of the Twice-born" by Mrs. J. St. Clair Stevenson (1920). It gives the detailed life-story of a Brahman from birth and babyhood to death and the funeral pyre. In the chapter on temple worship she writes:

"Perhaps one of the most illuminating ways to study idolatry sympathetically and scientifically is to watch what is done with a broken idol. The superficial observer or the globe-trotter often says: 'The Indians only think of their idols as photographs of the divine, and they mean to them exactly what the Sistine Madonna does to us.' If such an one really desires to learn whether an idol be only a photograph, let him watch what is done if a *linga* be broken. We have seen that it cannot be repaired or mended, but must be removed, and no man, Brahman, mason, or low-caste, dare enter into the inner shrine and lay hands on a broken *linga*. . . ."

"When finally a sacred bull, by means of a gold or silver wire, has drawn the broken idol out of the temple, it can be touched; so then the Brahmans take it, pack it up most carefully with sweets or sugar, and some high-caste gentleman, carrying it in his hand, drives or goes by rail to the sea. There he goes out in a boat and drops the parcel containing the *linga* into deep water."

Mrs. Stevenson alludes to the resulting Sakti-worship. "So widely spread is this sect that no book on modern Brahmanism would be complete which did not refer to it. For the sake of truth it may even be the terrible and austere duty of some one to investigate it . . . but the present writer confesses herself unable to sully either her pages or her memory with further details."

"Can we whose souls are lighted with wisdom from on high" continue to discuss the spiritual values of higher Hinduism and deny to the masses of India the lamp of life? If we no longer feel the urgency of our message it is because we have lost the overwhelming sense of its necessity. He who knows what salvation is for himself must share the good news.

Salvation! O Salvation!

The joyful sound proclaim

Till earth's remotest nation

Has learned Messiah's name.

There is no substitute for the missionary passion. To revive the spirit of evangelism,

to restore the note of immediacy, to convince the world that we have a message sufficient for all men, everywhere and always, we must go back to the Gospel as proclaimed by the apostles: "Christ died for our sins according to the Scriptures and rose again."

Waft, waft, ye winds, His story,

And you, ye waters, roll,

Till like a sea of glory

It spreads from pole to pole.

This missionary hymn does not need revision. It needs reiteration and revival. Africa and India and we ourselves still need the old Gospel.—Missionary Review of the World.

## The Cigarette

(Continued from page 10)

9. To cut down motor skill and athletic ability?
10. To lower productive efficiency very distinctly?
11. To shorten life expectancy by seven years?
12. To accept a duller brain and a less active mind?
13. To deaden both moral and spiritual sensitivities?
14. To become a pitiful slave to a ceaseless craving from which not one in five CAN escape and not one in ten will ever even make the attempt?

\* \* \*

On the weight of reliable evidence which cannot be controverted we have established a definite case against the Cigarette. If you, my reader, agree that this booklet has made clear some of the dangers of smoking, we ask that you use your influence and your own personal effort to pass on the information we have afforded you, that the coming generation of America, especially our girls and young women, may have some warning of the evil effects of this pernicious habit.

Reliable statistics show that cigarette-smoking has more than doubled in the last ten years. What will the harvest be if the testimony of these scientific men is ignored? Surely the next great reform movement will be to properly educate our citizenship to the evils of the cigarette. Will you help to spread this information?

(End)

Propelled by a motor that runs on compressed gas carried in cylinders, a lifeboat of a new design safeguards the lives of passengers at the moment when persons in an ordinary life-boat are in greatest peril. This is the instant after launching, when the lifeboat is in danger of being thrown by a wave against the side of the larger vessel and crushed or capsized. Opening a valve releases the gas and starts the motor, which turns the propellers.

## OHIO DISTRICT CONFERENCE

Louisville, Ohio, June 19-22, 1934

(Continued from last week)

The request of the Sterling Church to organize as a separate body was granted by Conference, on the provision that they agree to the qualifications laid down by the Mission board. The business session closed with the singing of a song, and Prof. A. L. DeLozier presented a splendid message on, "Not I, but Christ in Missions". Mr. Johan-

son of Cleveland dismissed the service with prayer.

The Thursday afternoon service was opened with songs and the devotions were conducted by J. Garber Drushal. The finance Committee reported the approval of certain bills and that their auditing of the Treasurer's books showed them to be correct. Their report was accepted. The Young people's hour was inaugurated with a speech from E. B. Niswonger, entitled, "Not I, but Christ in the Christian Endeavor". Following this Helen Garber spoke on, "Not I, but Christ in the Sisterhood of Mary and Martha". After the singing of a hymn a message on "Not I, but Christ in the Boys' Brotherhood", was delivered by F. W. Shiery. The closing message was given by Tom Hammers on, "Not I, but Christ in Camp Buckeye".

The Thursday evening songfest, and appropriate devotions by Carl Garling, opened the session. The Resolutions Committee brought in a revised report of their efforts. Their report was accepted and the Committee was dismissed. The following is the report of the Committee on Resolutions:

## REPORT OF RESOLUTIONS COMMITTEE

The duly appointed Resolutions Committee of the Fifty-first Annual Conference of the Ohio District Brethren Churches, assembled at the First Brethren Church of Louisville, Ohio, June 19 to 21, recommends the adoption by this conference of the following resolutions:

### BE IT HEREBY RESOLVED:

1. That we express our gratitude to our Heavenly Father for his providential care over us and for prospering the Ohio Churches during another year.

2. That this conference reaffirms its historic stand against intemperance and its attendant evils; that we regard the repeal of the eighteenth amendment as a challenge to the entire membership, of the Churches, especially the young people, to assert their Christian ideals and beliefs, and that we reenlist in the fight to support only those candidates at the polls who are outspoken in their Temperance Convictions.

3. That we regard the family as the primary institution of society and that marital vows are to be regarded as sacred before God and man; that divorce is regarded as a distinct evil, militating against human happiness and well-being.

4. That we declare ourselves in favor of the crusade against the Commercialized Motion Picture Industry's vicious and indecent pictures.

5. That we reaffirm and declare our unalterable opposition to war; that we urge our people in the event of war, to refrain from participation in armed conflict; that we consider that our churches should not lend themselves in any way to the propagandizing of war, but that we counsel our people to pray for the government and to be willing to do what they can to bind up the nation's wounds and to promote peace.

6. That this conference create through its Committee on Committees, a Board for Sunday School research for the ensuing Conference year, consisting of three members to center their efforts particularly on ascertaining the most serious weaknesses in our Ohio Brethren Sunday Schools, and also proposals as to how best to correct those weaknesses. This, with the understanding that all of our Ohio Schools shall have the



benefits of the findings and proposals of said Board the expense involved, being kept modest, to be taken care of by this Conference.

7. That we continue our proffer of co-operation with the Church of the Brethren.

8. That we endorse Camp Buckeye, and the new Boys' Brotherhood Organization, as well as all other activities of our church which have the welfare and development of our young people as a definite goal.

9. That the Ohio Brethren Conference endorse the recommendation of the District Board of Evangelists: That a revival be held in every Brethren Church during the ensuing year.

10. That we express our appreciation for the instructive and inspiring messages given by the speakers appearing on the program.

11. That we express our appreciation to this year's program committee for their unique idea in developing the conference program around the theme, "Not I, but Christ".

12. That we express our gratitude and appreciation to the Louisville Church and community for their hospitality, entertainment, special music, and floral contributions.

Respectfully submitted,  
Wm. S. Crick, Chairman.  
Dorothy Whitted.  
Norman H. Uphouse.

Dr. K. M. Monroe presented a stirring message on, "Not I, but Christ in Personal Life". After his sermon a hymn was sung, and the offering taken. The Louisville choir sang "Wonderful Grace of Jesus". Dr. J. C. Beal gave the address of the evening on "Not I, but Christ in the Church Ordinances". After a song R. D. Murrey dismissed the assembly with prayer.

The Friday morning session was opened with a song and Alvin Byers led the devotional service with reading from Rom. 12, and prayer. The Committee on Committees reported the nomination of M. P. Puterbaugh, Dyoll Belote, and Roy Patterson to be the Committee on Sunday School research, and to function as stated in resolution six. These nominees were elected. A motion prevailed to appoint a Boys' Work Committee. Conference elected F. W. Shiery, C. A. Stewart, and R. D. Barnard to this Committee. The Credential Committee made their final report. There were 26 Ministerial present, with 16 not present. There were 62 lay delegates present, making a total of 88 delegates. The Credential Committee made their financial report. A motion prevailed that the Credential Committee's report be accepted, and the Committee be dismissed with the thanks of the Conference. The secretary was instructed to collect fees from the Churches not reporting.

The Committee to study the situation at Middlebranch made their report. This report was accepted by conference, and the proper procedure was taken to act in accordance with the report. The minutes of the business session were read and approved. R. E. Gingrich delivered the message on "Not I, but Christ in Stewardship". Grant McDonald delivered the Bible lecture on, "The Return of Christ." It was a very scholarly and comprehensive message. Conference was closed with the entire body of delegates quoting Gal. 2:20. "I am crucified with Christ: nevertheless I live; yet not I,

but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

Floyd W. Shiery, Secretary.

## ANNOUNCEMENTS

### SUNDAY SCHOOL STATISTICS

Pastors, the Sunday school statistical blanks were mailed to you, except in those instances where there were no pastors serving the church. We mailed them to you because you are the one in your church that we can be sure of both the name, address and position in the church. You are the one who should have major concern to see that the report is made and sent in. However, many schools have failed to send in their report to date. Now perhaps you pastors handed the blanks to your secretary or some other member of your school whom you sought to make responsible and they failed to meet that responsibility to the extent necessary to obtain proper results. So will you please take this notice to heart and make inquiry as to whether or not your school will be reported? If by any chance you or your school has not received the blanks, I wish you would write me immediately for them. There is only one month remaining and owing to the fact that we are leaving for a short vacation before conference we must have all reports in our hands before August 18. Your report after that date will be too late. To say I am sorry may be a good apology but it makes a poor report. Thanks for your continued consideration.

N. V. LEATHERMAN, General Secretary.

## THE TIE THAT BINDS

**PHELPS-HELSEY**—At twelve o'clock noon, Saturday, June 30, Charlton Phelps and Millie Ellen Helsey were joined in matrimony. The ceremony was performed by the undersigned in the presence of the bride's two brothers and a girl friend, at the pastor's home. The bride is a member of the Brethren church at Warsaw and is the daughter of Mr. and Mrs. Harry Helsey, also Warsaw Brethren. The groom was an employee of the United Telephone Companies in Indianapolis, hence their home will be established in that city. May the Lord Jesus Christ be the Head of this home.  
L. E. LINDOWER.

**BENSHOFF-EPPLEY**—On Thursday morning, June 28, 1934, occurred the marriage of Miss Martha L. Eppley to Mr. Paul J. Benschoff. Both young people are active members of the Third Brethren church of Johnstown, Pa. They have back of them several generations of sturdy Brethren stock.

The families of the bride and groom were members of the old Rosedale Brethren church when the writer was pastor there twenty years ago.

The bride and groom are held in high esteem in the communities from which they come and have a host of friends who wish them a happy and prosperous wedded life.

Ceremony in the Third Brethren church, in the presence of near relatives and a few invited friends, by the writer.  
W. S. BAKER.

**HIMES-FRY**—On June 16, 1934, at the First Baptist church in Rochester, Pennsylvania, were united in marriage H. Elvin Himes, and Florence E. Fry.

Mr. Himes received his B. A. at Ashland a few years ago and later his M. A. at Penn State. After teaching in High School a few years he is now employed in connection with the State Emergency Relief (Pennsylvania).

Mrs. Himes is a graduate of Geneva College, Beaver Falls, Pa., and has done work on her Masters degree at Northwestern. During 6 years prior to her marriage she taught in the Rochester schools.

May the blessings of our Heavenly Father attend them as they set forth upon their new life. Ceremony by the undersigned.  
A. L. DELOZIER.

## IN THE SHADOW

**SKELTON**—Mrs. Mary Bell Skelton was born August 24, 1868, and died at her home near Bakersville, Md., Feb. 13, 1933. In early life she united with the Christian Baptist church. Services in the Bakersville Lutheran church by the writer.  
W. S. BAKER.

**ROHRER**—Harvey E. Rohrer was born March 24, 1869 and died at his home in Tilghamton, Md., on Feb. 19, 1934. Funeral services at the Manor Church of the Brethren, by the writer.  
W. S. BAKER.

**BOYER**—Charles Emory Boyer was born Feb. 19, 1856, and died at the Washington County Hospital, March 3, 1934. Funeral services at the Bakersville Lutheran church, by the writer, assisted by the pastor, Rev. Ramsburg.  
W. S. BAKER.

**HUTZEL**—Mrs. Susan M. Hutzel was born Dec. 17, 1850, and died at the home of her daughter in Downsville, Md., April 17, 1934. Sister Hutzel had for a number of years been a member of the St. James Brethren church. Funeral services in the Downsville Christian church, by the writer, assisted by the pastor, Rev. C. E. Frick.  
W. S. BAKER.

**SNYDER**—David R. Snyder died July 7, 1934 at the age of 83 years. He was a member of the Brethren church at Martinsburg, Pa., where his funeral was conducted by his pastor on July 9.

A year or two before he died he told me that the Lord had been good to him in permitting him to live with his wife to a ripe old age and had blessed them with health and in a financial way and he wanted his money to be given back into the service of the Lord. Men can drink God's water, breathe his air and eat his food. They can even grumble if it doesn't rain and complain if it does, and murmur when it gets hot, but gratitude to God in any substantial manner, is a rare quality, and I was glad to encourage him as he placed several hundred dollars into Foreign Mission channels.  
R. I. HUMBERD.

**TICKLE**—Brother Wm. E. Tickle passed to his eternal rest on June 11, 1934. His health had been in a very precarious condition for more than three years. But he was a brave, hopeful, uncomplaining man of God. Belonging to the New Lebanon church, he was faithful in every way, and happy in the service of the Lord. In the course of a long membership in the church, he missed just one communion service—a fine record which might serve as food for thought for folks who remain away from the Lord's tables for very flimsy reasons. Brother Tickle was past sixty years of age when he answered the call. He died triumphant and peacefully. A splendid wife and daughter, a son-in-law and two little granddaughters survive him. His church, which highly respected him, sustains a real loss in his going from us. May God faithfully sustain and comfort S'ster Tickle and her family. A large audience assembled in the church to sympathize and manifest their deep respect for the departed. Service in charge of the pastor.  
WM. H. BEACHLER.

**WINFIELD**—Daniel Frederick Winfield, a deacon in the New Lebanon congregation, departed this life on the morning of July 4, 1934 at a little more than 57 years of age. A large concourse assembled in the New Lebanon church for the funeral service which was in charge of the pastor, assisted by Brother George Kinzie. Brother Winfield was a splendid, spiritual, loyal man who had to go, as we feel, entirely too young. His family needed him; the church needed him; and the community needed him. His passing means the loss of two deacons of the church in less than two weeks. He is survived by a faithful wife, and eight children—six sons and two daughters. The prayers and the deepest sympathy of a large circle of friends go up for and out to this bereft wife and family. May God give richly to them of his grace and comfort.  
WM. H. BEACHLER.

**ROHRER**—Nelda Jeanne Rohrer, daughter of William and Verda Rohrer and a great-granddaughter of the Rev. Joshua Long, was born Sept. 5, 1924, and died at the Washington County Hospital, May 23, 1934. Nelda was a faithful and regular attendant at the St. James Sunday school. During a meeting last winter she dedicated her life to the service of her Lord. And now, in her innocence and purity, she has gone to be with him, and to await the coming of those she loved here. Funeral services from the St. James Brethren church by the pastor, assisted by the Rev. C. E. Frick of the Downsville Christian church.  
W. S. BAKER.

**JORDAN**—Harry G. Jordan was born April 4, 1874, and died at his home near St. James, Md., on June 6, 1934. Mr. Jordan held membership in the St. James Brethren church and the Odd Fellows' lodge at Williamsport, Md. Funeral services from the home by the pastor.  
W. S. BAKER.

**WORKMAN**—Ida McMillan Workman was born near Danville, July 13, 1877, and departed this life July 16, 1934, at the age of 57 years and 3 days.

She was the youngest daughter of Ephraim and Elizabeth McGilgan. On September 7, 1898 she was united in marriage to Charles B. Workman. Six children were born to this union, four of whom survive. They are: Stanley, Bernard, Florence, and Herman, all at home. She is also survived by her husband, and by five sisters, all of whom live in the community.

Mrs. Workman united with the Brethren Church in 1895, and has always been an active and faithful member. She was an ideal home-maker and endeared herself to the members of the family in governing her home in a way that peace and unity always reigned there. Neighbors and friends from far and near have enjoyed the hospitality of her home, and remember it as a most gracious Christian home. We shall miss her, but she has departed to be with the Lord which is far better, and we know that his way is best. The funeral services were conducted by the undersigned at the Danville Brethren church.  
FLOYD W. SHIERY.

To the Brethren Conference Members:

When at Winona, Stop at the

BEAUTIFUL WESTMINSTER HOTEL

Modern, Brick Cool and Restful  
Special Rates Mrs. Nell Lucas, Mgr.

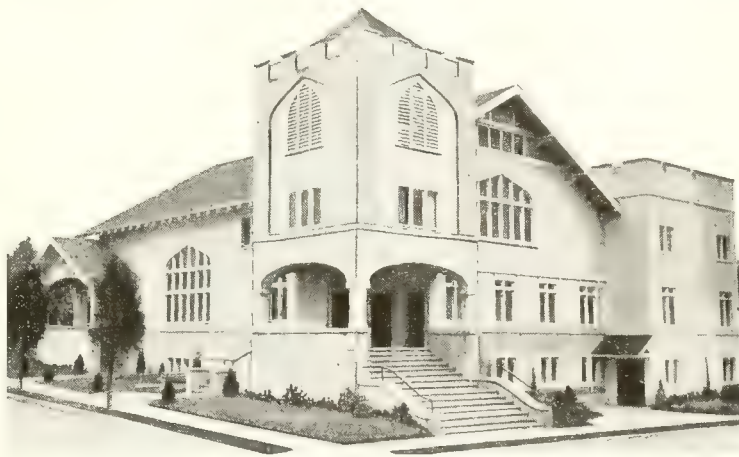


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THE

August 11  
1934

# BRETHREN EVANGELIST



The Brethren Church

at Whittier, California, showing the New Sunday School Addition on the  
Right

Rev. Charles W. Mayes, Pastor

(See report in News Department)

## Heaven's Check

By Philip H. Raiford

*Methinks in the hands of Christ I see  
A check written out—personally, for  
me,*

*Reading: "To the Bank of Heaven,"  
Pay to "Whosoever Will" (and that  
includes me)*

*A home—everlasting, above the sky,  
Where perfect peace doth reign on  
high!*

*This check, methinks, is signed by  
the Father!*

*Endorsed by the Son!*

*Written in the Blood of the crucified  
One!*

*But now living, exalted, at the right  
hand of God!*

*Christ offers this check to everyone—  
"Whosoever will." Deign not to re-  
ject it,*

*But, with greatest gratitude—accept  
it!*



## Signs of the Times

by  
Alva J. McClain

### THE Bears of Yellowstone

Two factors have combined to make the bears here both numerous and often annoying. First, the Park offers absolute protection to the wild life within its boundaries. When you enter, the Ranger will ask you whether you possess any firearms. If you have, he will seal them against any possible use in the Park. If you wish to protect yourself against the bears which enter the camp, you may throw rocks or beat on a tin pan. The latter scheme is the most effective. Perhaps if we had a jazz band the bears would leave for good.

The other factor may be found in the habit that tourists have of feeding any bear they may see along the road. One way you can distinguish between the transient and the permanent campers is that the latter will never under any circumstances feed a bear. They have learned that wild animals are dangerous no matter how innocent they may seem, and also that to feed a bear is to court a visitation after night. Hence when a bear appears on the scene the "tenderfoot" hunts for food to offer, while the "old timer" hunts for a rock. You may think them "cute" as they stand up along the road begging for food, but once you have had the side ripped out of your tent, and the inside wrecked, you change your mind,

### THE Bear Camp-Followers

There are two varieties here, the grizzly and the common black bear who is also as often brown. The grizzly seldom enters a camp, being a rather unsociable fellow. But occasionally one will get into the habit of coming in at night to rob garbage-cans. Because of their surly and dangerous disposition, the Rangers generally shoot without mercy any grizzly that enters a camp. Last year a large female with two very small cubs appeared near our car on two successive mornings about four o'clock. We reported the matter and the next morning, shortly after she had passed our section of the camp, we heard the five shots that closed her camp-robbing career. A few nights ago some of the campers reported a young grizzly, and the Rangers have been trying to trap him. The trap consists of a large cylinder of sheet iron mounted on the chassis of an old Ford. At the back a piece of meat is placed so that it trips the door when touched by the bear, thus catching him without injury. Last night they got a black bear, but the grizzly has been too cautious for the trappers. This morning early we were awakened by the bang of a garbage-can lid and a few minutes later he sauntered nonchalantly through our "front yard".

Our camp is located on a direct line between two garbage cans, and as a result we have a grand opportunity to study nature. The only drawback is that we lose sleep. As a rule about ten o'clock, or a little later, when the lights are turned out and the campers are settled in bed, the garbage-can lids begin to bang. After that, once all the lids are off, the bears make their rounds and feed quietly. But occasionally a new

camper will get the idea that the lids should be replaced, with lamentable results. The other night a new arrival pitched his tent almost against one of the garbage-can platforms which the government has built. Every time a bear would knock the lid off the can this man would get up, shoo the bear away, and replace the lid. But the bears finally wore him out, and after that we had peace. One old timer evolved a very simple scheme for getting his rest. His last act before retiring was to make the rounds and pull the lids off all the cans within hearing distance, thus arranging matters satisfactorily to both the bears and the sleepers.

But, according to those who have been camping here for years, the annoyances from bears in camp are nothing to what they were in past years. And from personal experience I know that the situation is much better than last year. Last year our little shelter tent was entered three times. This year, to my knowledge, no tent has been entered. The depredations have been confined to the garbage-cans.

### PATENT Bear Alarms

Although tents and cars are not being entered by the bears as in former years the veteran campers continue to set their "bear alarms", which are often devious and interesting. For the most part, if you are wise, you do not attempt to make your camp bear-tight. If a real camp scavenger smells something that he wants, nothing like a little canvas will stop him. And if you leave a fragrant ham or piece of bacon in a locked car, bears have been known to climb on top and go down through the roof. So instead of trying to shut out the bears, you try to devise some means of warning when they enter. One man here has a string of cow-bells strung across the front of his kitchen, and in addition he piles up on the table all the loose pails, dish-pans, etc. Others keep dogs.

My system is very simple. We sleep in the automobile, and leave entirely open the little tent where the food is kept. But all around the opening I run a piece of fish-line the end of which is tied to a pile of pails and tinware. One touch of the line will pull down the pile from the table. This year the bears have left me strictly alone. But I have my troubles nevertheless. After setting the alarm, generally either Mrs. McClain or a visiting neighbor forgets and runs into it.

### SO This is Progress

The editor of a little newspaper in Illinois, the Murphysboro Independent, has drawn an interesting contrast between the "brain trust" of ancient Egypt and that of modern America. First he quotes from the book of Genesis an account of how the crop surplus was handled in Egypt:

"Let Pharaoh do this and let him appoint officers over the land. And let them gather all the food of those good years that come and lay up corn under the hand of Pharaoh, and let them keep food in the cities. And that food shall be for store to the land against the seven years of famine which shall be in the land of Egypt, that the land perish not through the famine. . . . And the seven years of dearth began to come according as Joseph had said; and the dearth was in all lands, but in all the land of Egypt there was bread."

Over against this method the editor describes as follows the method used by the

brain trust of America. "And let us get rid of this surplus of wealth so that all may be richer. Let us plow under one row of cotton in three. Let us pay the farmers of the field for the wheat they do not cultivate or plant. Let us pay them for the hogs they do not raise. Let us kill the young pigs and the young calves. Let us plow the growing wheat under, and let the fields lie fallow, for truly we have more food supplies than we need and they have lost their value.

"And so it was done. And the brain trust sent men out into the land and told the farmers how much cotton they could plant. And they killed the young pigs, and they plowed the wheat under in the fields. And they paid the farmers for being idle instead of working, for with a surplus of food idleness becomes a virtue instead of a vice, and thrift and industry became a vice instead of a virtue. And they levied a tax to pay for all this, and collected it from the farmers and others.

"And the wheat crop one year was the smallest it had been with the memory of that generation. And the next year came the drouth and the hot winds and the dust-storms. And there was famine in the land.

"And the people turned to the brain trust and said, 'Where is the good wheat you made us plow under? Where is the good pork you made us throw on the refuse heaps?' And the brain trust said unto the people: 'You are but guinea pigs on whom we experiment in the cause of progress. What matters if you starve provided if we learn something about social experiments? If you have no bread, then eat cake.'

"And the people were wroth and turned on the brain trust and drove them from the city. But there was famine in the land."

Cross-country autoists may soon be able to avoid running unexpectedly into bad weather. Radio manufacturers are studying the possibilities of marketing automobile receiving sets capable of picking up weather broadcasts from the Department of Commerce aeronautical radio stations. The broadcasts are transmitted for pilots, but could also be received by motorists without interference with service to airmen.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## Interesting Facts About Brethren Beginnings

Second of a Series of Editorials Dealing Briefly with Items of Interest in Brethren History

Judging from the reception of the previous brief editorial along this line, it appears that the rank and file of our membership are interested in getting better acquainted with their church's beginnings, and with the spirit that has characterized their history and the doctrines espoused. It would doubtless be interesting and helpful if the historical note were more frequently sounded in our local congregations and conference gatherings. We have a history that supplies many reasons for inspiration and gratitude. Our spiritual forebears were men and women of strong character and conviction and built in the sacrificial, courageous mold of the pioneer. In the main, they were choice, select souls, sifted from the European rabble by persecution, possessing culture, education and thrift, and in some instances wealth and commendable leadership ability. At the same time, they were decidedly human and recorded their share of errors on the pages of history.

### Some Prominent Leaders

Foremost among the leaders of beginning Dunkerism stands Alexander Mack; whom we credit with being the founder of our church, and who was worthy of the honor. He was a gifted preacher and leader, a thorough Bible student and deeply devout. He did more than any one else to give us our church organization and ideals and to set us going as champions of faith and obedience to the whole Gospel of Christ. As M. G. Brumbaugh records in his "History of the Brethren", "Mack was born in 1679 at Schriesheim" between Mannheim and Heidelberg in Germany. "He was a wealthy man, owning mills and vineyards. He was bred of pious parents and in the Reformed faith. He early became dissatisfied with the ecclesiastical domination of the state religions and became a Separatist. With his wife, Anna Margaretha, he endured persecution for his conscience's sake and eventually was obliged to leave home and put himself under the friendly protection of Count Henry of Schwarzenau. This was prior to 1708. At Schwarzenau he became identified with the Pietist, Hochmann (Ernest Christoph Hochmann), and accompanied him on many of his journeys along the Rhine. On these journeys Mack frequently preached to the persecuted people, and longed for the time when they with his own dear ones might have religious rest and a church home. During all this time Mack was a careful student of the Bible and of all theological works. He knew the history of the church from the apostolic age to his own time."

Other prominent leaders of the church in Germany were John Naas, the most influential leader and most outstanding defender of the faith next to Mack; Christian Libe, an eloquent, gifted evangelist, who preached to the persecuted Germans, but never saw America; John Henry Kalckglasser, not an ordained leader, but who assisted Mack in the services and accompanied Mack to America in 1729; Peter Becker, not a great preacher, but a dependable, devoted pastor in Germany and the first ordained elder in America, having come in 1719; Stephen Koch, not an elder but a minister at Creyfelt, Germany, where he "engaged in active evangelistic work, traveled much, preached fearlessly, lived nobly." But says Brumbaugh, "When he came to America, he allowed the spirit to decline," as active Christians sometimes do today, when they move into a new community. There was also Abraham Duboy, who was brought up in the Reformed faith, joined the church at Marienborn, and became an eminent preacher both in Germany and America. There are many more known to have had an important place in the beginning history of the church, but space forbids naming them all. They were noble, devoted, sacrificing men, willing to suffer persecution and to stand against the cold, formality of the state

religions and the immorality, wickedness and godlessness of the world, for Christ's sake. They were beaten with stripes, thrown into prison, made to serve as galley-slaves and suffered the loss of property, and some paid with their life for their loyalty to their Master. It takes a high type of Christian fidelity to follow in their train.

### Strict About Marriage

The leaders of the Brethren movement at its beginning were very careful to insist on what they believed the Scripture to teach in relation to every phase of life. This was true with regard to marriage. They would tolerate no laxness or irregularities, but insisted on literal obedience. "In the congregation at Creyfelt was a young minister by the name of Hackler, who was a warm friend of Peter Becker. Young Hackler was a scholarly man, and full of holy zeal. He became acquainted with a young woman whose father was a merchant, and although he had been baptized into the Creyfelt fold, he still preached to the Mennonites, for which service the Mennonites paid him 800 guilders. This father was glad to have young Hackler for a son-in-law, and in due course of time he officiated at the marriage of Hackler and his daughter. She was not a member of the church. This marriage raised a storm in the Creyfelt congregation. Some said the members objected because Hackler married outside the church; others because he married contrary to I Corinthians 7. Whatever the cause, Elder Libe and four single Brethren rose up and excommunicated Hackler, though John Naas and others wished only to suspend him from communion." While this action resulted disastrously for the Creyfelt congregation in that it was split in twain, yet we have swung to the opposite extreme today and have grown all too careless about marriage. It has lost much of its sacredness even for Brethren. We neither teach the people the Christian attitude toward marriage and divorce, nor refuse to have any part in the consummation of unbiblical marriages, at least, not to any large extent. The world needs the influence of a revival of Dunker practice along this line, and most of all, the church needs it.

### Baptism Results in Persecution

We have already said that the Brethren of that day had to endure persecution many times in order to yield full obedience to the Gospel. Baptism was very unpopular among the state churches, and its observance often brought down upon the heads of the faithful very sore treatment. Again we quote from Brumbaugh an appealing incident: "Creyfelt was a Mecca for all sorts of persecuted per-

*(Continued on page 9)*

## Present Status of Educational Day Offerings

Brother Dean Benshoff, who is handling the finances of the college, handed the editor a note the other day and these are some of the figures it contained. The additional amount received from Educational Day offerings since his last report of July 15 up to August 4, was \$352.74, making a total of all offerings received up to the latter date of \$1,659.08. That is just 33.2 per cent of the \$5,000 needed from Brethren churches to make possible the expansion program that the College must complete if it is to stand any show of getting back into the class of standard schools. This \$352.74 came from thirteen churches, three individuals and two other churches which had already made contributions, sent in additional amounts.



None of the churches reporting in the last two weeks have reached their apportionments, and many are falling far short, according to Brother Benshoff. We do not know the identity of these churches, and if we did, we would have no way of knowing whether they did their best or not. We are hoping they did. If they did their best, they deserve commendation, but if not,—well, they didn't do as good as they ought to have done. Only our best is good enough and only our best is creditable under the circumstances that prevail. We cannot ask our churches to do any more than they can, but we have a right to expect them to go to the point of sacrifice before they say they cannot do what is asked of them.

The urgency of the need and the far-reaching effect of failure cannot well be over-emphasized. The situation is critical, and those who are bearing the responsibility of the college management are not a little disturbed about the possible outcome, if we fail to meet the demands that are being made of us. Failure will be really serious for the entire church, and we ought to know it. Some churches, we believe, have really done their best, but none have been able to go very far over their goal, and with so many falling under, we are simply not going to make good on this effort if there isn't some more extensive sacrificing.

We suggest that where churches have not met their apportionment and are really desirous of doing so if at all possible, that they set a special day of prayer for the College and make strong effort to enlist every member of the church in a vital interest in the success of the college, which interest will mean that they will do their part. That is what is needed and that is all that is needed. That, we believe, is the problem of our churches—to get every member to do their part in these hard times when no one can do much more. In every church are some very loyal souls who are ever to be counted on for every good cause. If only they were more numerous, if their names were "Legion", or "One Hundred Per Centers", or something of the same significance, it would not be difficult at all to put across the program of the church and it would not mean a hardship on any one. But they are not all that way, and some must be urged to do even a little and some must be urged to do more. And if we want to do ourselves credit, we must all do our best.

## Progress in the Field of Church Union

According to the Philadelphia **Evening Bulletin**, the union of the Reformed and Evangelical Churches is the tenth such merger in the past thirty years. The list of these mergers includes: The Presbyterian Church in U. S. A. and the Cumberland Presbyterian Church, in 1906. The Northern Baptist Convention and the Free Baptist Church, in 1911. Three Lutheran groups came together in the Norwegian Lutheran Church of America in 1917. Three other Lutheran bodies formed the United Lutheran Church in 1918. The Presbyterian Church in the U. S. A. and the Welsh Calvinistic Methodist Church, in 1920. The reunion of the Evangelical Association and the United Evangelicals, in 1922. The Congregational and Evangelical Protestant Church, in 1924. The Congregational and the Christian Churches, in 1931. And the American Lutheran Church, formed of three separate Lutheran Synods, also in 1931. Union proposals are under consideration among the three leading branches of the Methodist Church, and the two great divisions of the Presbyterian Church.

And it might be added that the Fraternal Relations Committees of the two main branches of the Dunker fraternity are proposing a study of the problems that enter into a reunion of the two groups, and the Church of the Brethren people at their recent conference at Ames, Iowa, went on record as favoring the proposal. The Brethren group will have opportunity to express themselves on the matter at their coming conference at Winona Lake, Indiana.

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## EDITORIAL REVIEW

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Brother L. E. Lindower announces a Homecoming service for the Warsaw, Indiana, Brethren church for the Sunday immediately preceding National Conference, that is, August 26. Former members and pastors are invited to be present.

He who accepts the Bible as the Word of God, must also accept Jesus as the Christ of God. No man can sincerely believe in the Scriptures without believing also in Christ for they everywhere testify of him. As Jesus said to the Jews, If ye had believed in Moses, ye would have believed in me, for he wrote of me.

Brother D. R. Murray reports a successful Daily Vacation Bible School at Columbus, Ohio, where he is pastor of the Cooperative Brethren church. We have the privilege of publishing along with his write-up, a picture of the pupils and teachers. The enrollment was 80 and the attendance averaged 73.

Brother Frank Gehman tells us of his laying down the work at Osceola, Indiana, sometime ago and of his taking up full time work at Ardmore, where the blessing of God upon his efforts is being realized. It was a decidedly forward step for Ardmore to go on full time service and we dare say it will prove to be a very wise move.

Brother N. V. Leatherman, chairman of the Brotherhood Committee, has something to say this week in the announcement department regarding what is being offered the boys at National Conference. This is a new venture, and it is an important one, and pastors should encourage the boys to go, for numbers will have a lot to do with success.

Much interest is being developed in the subject of baptism of late, and this is a good thing, in our judgment. We may not all explain the purpose of baptism alike, as is evident by the article in this issue which take exception to a previous interpretation of the subject, but we are sure all those who are taking part in the discussion are purposed to do it in a very fine spirit. It won't hurt to disagree and to present our views forcefully, if we do it kindly.

The minutes of the Southern California Conference are published in this issue. It is said to have been the best conference yet held in that district. It was held in the First church of Long Beach, where Dr. L. S. Bauman is pastor. Brother R. D. Barnard of Dayton was present as a special speaker. The Conference secretary, Brother Alan S. Pearce, and the Assistant secretary, Brother Arthur Cashman, cooperates in supplying the minutes. Dr. and Mrs. Bauman left Long Beach on August 2 on their way east to National Conference, we are informed.

Dr. K. M. Monroe, chairman of the conference committee on Church Administration and Government, presents his report through the columns of this paper this week, so that church leaders may be studying it and be ready with a judgment. Those who may have a criticism or a suggestion to offer, are invited to write the chairman of the committee about it. This is an opportunity for those who have believed that we ought to have further centralization of church government and control to say so, and for those who think we have gone far enough in that direction to say so also.

President E. E. Jacobs gives us another installment of college news and states that seven new members have been added to the college faculty, and others are yet to be added by the time school opens in September. Never did Ashland offer larger opportunities to students. It is one of the best small colleges in the state of Ohio, and the small colleges in these days are much to be preferred to the large universities, especially is that true of the Christian college like Ashland. And the building presents a beautiful appearance, now that paint has been applied where it was so much needed. We believe no student who comes to Ashland College with a desire to spend his time where it will count for the most, will be disappointed.

Brother Charles W. Mayes, pastor at Whittier, California, reports the "best" year of the six he has served that splendid church, and tells about the new Sunday school addition, which enlarges their equipment to a capacity of 600 pupils, and built by volunteer labor, except certain contract jobs. We are glad for the privilege of showing our readers a picture of the enlarged building. It is a beautiful structure and speaks of growth that has been achieved and growth yet to take place. The building is free of debt. There were added to the roll during the past year 72 new members, and the Sunday school increased from 50 to 100 in attendance. They have an assistant pastor in the person of Brother Walfred J. Johnson, who is helping to carry forward an expansion program. We congratulate pastor and people on this fine achievement.



# Has the Gospel LOST ITS POWER?

By R. F. Porte, Th.D.

It cannot be answered  
by a "Yes" or "No".  
What are the evidences  
of the power of the gospel  
in human life?

The question here raised is not as easily answered as might be supposed. We are not asking primarily, whether Christians believe that the Gospel has lost its power, but rather we are concerned about the present evidences of the power of the Gospel in human life. Is the Gospel accomplishing for our age what it has accomplished for other ages? In this connection we view the general breakdown of a social order and perhaps, as some think, the entering into a new epoch of the world's history. The church and Christian people are being criticized that they remain quiet and helpless in the midst of these changes of destiny now taking place in the world. Does the Church dare to stand as John the Baptist and to challenge the world to "Repent"? Are Christian people filled with the sense of being sent by God to tell the world, "The Kingdom of Heaven is at hand"? Rome with its imperialism and paganism offered not much greater challenge to Christianity than this age of autocracy and open rebellion against God. Do we Christians have the personal assurance that the Gospel of the Lord Jesus is the power of God unto salvation?

## Lack of Passion for Proclamation of the Gospel

The problem of this article lies in the fact that altogether too few Christians are so overwhelmed with the sense of the importance of the Gospel of God for our day and age that they cry out, "Woe is me if I preach not the Gospel". (See I Cor. 9:16). Somehow we Christians are not discovering the Living God in the midst of the Word. Our Theism does not have for us a present meaning. God is very near to us when we take his Word. God stands by our side as he did with the three Hebrews in the fiery furnace when we witness for him. We need set no standard because God is the standard clearly revealed in his Son. The Gospel is the expression of the mind of God to us. The Eternal God is just as real in his Word now as when he spoke to the saints of other days. Have we hidden ourselves away from God amidst the trees of the garden, our church buildings, our rituals, our creeds, our programs? Everything, Brethren, is purely human, except the sense of an experience with the Living God. With him by our side the fires of no persecution can destroy us.

## Formalism a Subtle Danger

One of the most subtle spiritual dangers is religious formalism. Martin Luther broke with church ecclesiasticism and within two centuries ecclesiasticism was back in the Christian body. Alexander Mack followed God, as did Abraham out of Ur of the Chaldees. Mack became a student of early church history and of the Bible. Three things characterize Mack's religion, devotion to God, prayer, and faithful obedience to God. This movement became so significant in Germany that either the spiritual life must take new form there or the Brethren must leave. The leaders of religion in Germany would not forsake the traditions of the fathers and their ecclesiasticism. Every Brethren organization was rooted out of Germany. God provided a haven in America where the Brethren were vital in the religious life of the new world. Today the world knows the Quakers and what they stand for. The Brethren have failed to gain general acquaintance as a

spiritual factor in the life of the world. What would be more startling to this present world than to see a group of Christians, such as ours, living in a bond of spiritual power, serving God and healing the wounds of modern society?

## Need of Attention to Individual Religion

Modern Christians are too timid about leaving the home base with their religion. "If the salt have lost its savor, wherewith shall it be salted . . . ye are the salt of the earth." The early Christians were driven by a passion to tell the story of the Gospel to others. The church spread and with this wide-spread of the church comes the greater need for attention to the quality of individual religion. It is a matter of great surprise to me that our church leaders are deploring the falling off in Foreign Mission gifts and do not see the neglect of the home base. The leadership of the church has failed to strengthen the spiritual life among the people in the homeland. Before there will be any going forth either in person or support there must be a consuming zeal in the hearts of all Christians. The consuming zeal of the missionary is not matched by a corresponding zeal among the main body of the church. The salt of the earth are Christ's disciples and those without the saving effect are said to be "good for nothing." The power of the church is the Gospel, God-breathed and God-indwelt against which the gates of Hell cannot prevail.

## Lack of Power in the Church

A modern Jewish leader states that there were at least seventy-five persons appearing before the time of Jesus claiming to be the Messiah. The whole world knew the real Messiah when he came, that is, some were lifted to new life through him and others hated him. A woman touched but the hem of his garment and received strength (Matt. 9:21). Jesus gave that power to his own disciples and to the church. "Ye shall receive power" (Acts 1). A prelate of the church looking at the golden offering in the church remarked to St. Bernard, "The church can no longer say, silver and gold have I none." The good Bernard replied, "The church cannot say, Rise up and walk." This is the sad part of it all, we are too satisfied with our lack of spiritual power. There are too few in prayer-meeting, too few altars in the Christian homes.

## Must Rise Above the Material

The people of God are to be the light of the world. The apostles gave evidence of having had a contact with God. World rulers feared these men of God. The apostles were masters of the material things because they were men of the spirit. Judas lost his fellowship with Jesus because he was a man of the flesh. Many have turned back and walked no more with Christ because they would not let loose from the temporal and launch out into the spiritual. Many despise the high-calling in Christ as Esau despised the place of the first-born for the sake of gratification. It is a matter of regret that many Christian people have allowed themselves to be discouraged with the loss of material possessions during these lean years, when with God there is no depression. God has taught his people that our security is not in the present world order but with God. It is the province of the spiritual. The church with



the Gospel message points the way to security and peace.

### Powerless without Christ

The Gospel has lost its power for many of us because we have, like his parents, left him sitting among the doctors in the temple. Our world has gone several days' journey without missing him. We are now confused and are asking, Where is he? The Apostle Paul said, "I press toward the mark for the prize of the high-calling of God in Christ Jesus." The Gospel must be a living reality to us where we may fellowship with Christ and his disciples. This is the greatest evidence of Divine Grace, that in the Gospel we meet the Lord and his apostles. Can it be that many read the Gospel as the Eunuch read Isaiah without meeting Christ? "Of whom speaketh the prophet this, of himself or of some other man"? The Spirit-led Philip introduced the Eunuch to the Lord Jesus. This is the end of the Gospel.

### Powerless without Personal Devotion

The Gospel of the Lord Jesus may be powerless, as far as I am concerned, so that it inspires me to no devotion. The Gospel may not have led me to say with St. Paul, "I live, yet not I, but Christ liveth in me". Christ has sent us to heal the broken hearted and to preach deliverance to the captives and to proclaim the acceptable year of the Lord. The followers of Christ dare not cast out the lepers and turn from the unclean, it is our Master's will that we say to them, "Be thou cleansed". The church is too often like the disciples at the foot of the mountain of transfiguration, disputing about many things but powerless to heal the afflicted. How great and how gentle was the rebuke of the Master, "This kind goeth not out except by fasting and prayer". Fasting and prayer means the

(Continued on page 8)

## How YOUTH Can Find GOD

By Miss Brownie Lee Spitzer,  
of Bethlehem Church, Virginia

Remember now thy creator in the days of thy youth. Eccl. 12:1

We find him in the confidence existing between man and man in the business world. We find him in the strength and loyalty of friendship. We find him in the care and affection of the home. We find him in the purity of womanhood, the nobility of manhood and the loveliness of childhood.

We find him in every deed of self-sacrifice and devotion.  
We find him in every service that is rendered for others.  
We find him in all nature.

Look for him in every goodness of the human heart.

The church for centuries has pointed to these things as tokens and evidences of the presence of the Divine Spirit.

Wherever there is GOOD there is GOD.

Matthew 7:7-8—"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened. For every man that asketh receiveth, and he that seeketh findeth; and to him that knocketh it shall be opened".

Now we have learned a few places we can find him. We should learn how we can find him.

"Present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

After we have yielded our bodies acceptable unto God, we must be willing to obey his commandments, even to

the least of them. Through obedience, he will open to us the golden gate of opportunity. If we enter through, he will unfold to us his plan for our life work, but the only way we can learn his will for our lives is through prayer and meditation.

*"Take time to be holy, the world rushes on;  
Spend much time in secret with Jesus alone;  
By looking to Jesus, like Him we shall be;  
Thy friends in thy conduct his likeness shall see."*

*"Take time to be holy, let him be our Guide,  
And run not before him, whatever betide;  
In joy or in sorrow, still follow our Lord,  
And looking to Jesus, still trust in his word."*

*"Take time to be holy, be calm in our soul;  
Each thought and each motive, beneath his control;  
Thus led by his spirit to fountains of love  
Thou soon shalt be fitted for service above."*

"If any of you lack wisdom, let him ask of God that giveth to all liberally, and upbraideth not; and it shall be given him" (James 1:5).

Not only will he give us wisdom, but he will give us grace to follow in his footsteps.

Following in his footsteps may lead us through paths rough and thorny—

*"God has not promised skies always blue,  
Flower strewn pathways always for you;  
But he has promised strength from above,  
Unfailing sympathy, undying love."*

When we have found God and yielded to him our lives, we should begin to use our talents to glorify his name. Trust in his grace, be ever ready to tell the old, old story.

"Thank God every morning when you get up that you have something to do that day which must be done, whether you like it or not. Being forced to work and forced to do your best, will breed in you temperance and self-control, diligence and strength of will, cheerfulness and content, and a hundred virtues which the idle never know."

Thank him that we have the privilege of putting on the Christian armor.

"Take the helmet of salvation, and the sword of the spirit, which is the word of God; praying always with all prayer and supplication in the spirit" (Eph. 6:17).

We should feel honored that he has chosen us to help build up his kingdom for him.

"Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15:16).

Yield to him, obey his commands, uphold his word, trust his grace, help others to find him. Then we can truly say with the poet—

*"Take my life, and let it be  
Consecrated, Lord, to thee.  
Take my hands, and let them move  
At the impulse of thy love,  
At the impulse of thy love."*

*"Take my feet, and let them be  
Swift and beautiful for thee;  
Take my voice and let me sing  
Always, only, for my king,  
Always, only, for my king,"*

*"Take my silver and my gold,  
Not a mite would I withhold.  
Take my moments and my days,  
Let them flow in ceaseless praise,  
Let them flow in ceaseless praise."*

*"Take my will, and make it thine,  
It shall be no longer mine.  
Take my heart, it is thine own,  
It shall be thy royal throne.  
It shall be thy royal throne."*



# The Importance of CHRISTIAN BAPTISM--Second Article

By Claud Studebaker

In a former article (June 16) I sought to present the important place God has ordained for "Baptism in Water" as taught by the Scripture. In an article in the July 21st number under the heading, "Is Baptism in Water Essential to Salvation", another writer calls in question former articles as being inconsistent with "Salvation by grace through faith". I am assuming my article was questioned and hope to make clearer my presentation.

If my exegesis of the Scripture is erroneous I would only be too glad for instruction and correction, but spiritualizing under the assumption of a higher spiritual conception can never take the place of simple obedience to the plain word of God. Thirty years ago I gave the subject quite an intensive research study. At that time I was a young teacher and college student, really wanting to go into a larger denomination where opportunities seemed greater. My study convinced me that the Brethren teaching on the subject of baptism as it has been taught me was right. I am still convinced it is soundly Scriptural and violates no doctrine of salvation.

## Salvation by Grace

Indeed no one believes more sincerely than I, that salvation is the gift of God's love, manifested in Jesus Christ, and there is not one thing we can do to earn it. But as God is extending his marvelous grace to sinful men, it certainly is within his province to condition the reception of the gift. The invitation of God is, "Come", but man must do the **coming**, or he never takes of the water of life. "Repentance and remission of sins should be preached in his name among all nations" (Lk. 24:47), but those who hear and believe must **repent**. "The devils also believe and tremble" (Jas. 2:19), but they do not repent and confess the Lord Jesus. "For with the heart man believeth unto righteousness; and with the mouth confession is made unto **salvation**" (Rom. 10:10). Confession is something to **do**, not to earn salvation but to receive it as the gift of God. It is no less the marvelous grace of God because he instructs us how to receive salvation.

## Baptism is not Good Works or Fruit

It is an ordinance of God, to set forth in true objective form the doctrine of salvation from sin, and is always associated with conversion, to be observed in becoming a member of the body of Christ. However perverted it may have been, it has been in all ages, by all churches, that initiatory rite which inducts one, so far as outward form may, into the fellowship of the saints. God gave it in his wisdom as a great symbol of cleansing, burial of the old man of sin, rising to walk in newness of life, a new creature in Christ Jesus by the power and in the name of the Father and of the Son, and of the Holy Ghost. Moses took Aaron and his sons to the door of the tabernacle and washed them with water and put upon them the garments of glory and beauty. (Ex. 29:4, Lev. 8:6). They were being made priests unto God, and indeed we are made kings and priests unto God by "the washing of regeneration and the renewing of the Holy Ghost" (Titus 3:5). God ordained baptism as a living reality and not an optional formality.

## Scriptural Citations on Baptism

**John 3:5**—"Except a man be born of the water and of the Spirit, he cannot enter into the kingdom of God." Christ himself is instructing Nicodemus. In the same chapter he points out, "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up," and "God so loved the world . . ." Born of water undoubtedly means Christian baptism. All will agree that we are not saved before we are born, but the new birth is the saving process. The water here had something to do with the birth, not something which was optional after the birth, but **BORN OF WATER**. Of course without the Spirit there would be no life, but God ordained the law of the Spirit of life and who can change it? I am not seeking to limit the Spirit of God, nor do I believe that a formal baptism obligates God to save you. I am a preacher of the Gospel as he hath spoken, not what I think.

**Matthew 28:19**.—"Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost." This certainly is water baptism and defines the formula which has been used through the centuries. The Gospel is preached, those who believe it and are ready to accept it are baptized. The Revised Version states, "Making disciples—baptizing them **into** the name of," instead of **"in** the name of," as the American Version has it. Romans 6:3 carries the same expression, "So many of us as were baptized **into** Jesus Christ, were baptized **into** his death." Galatians 3:26, 27 suggests the same, "For we are all the children of God by faith in Jesus Christ, For as many of you as have been baptized **into** Christ have put on Christ." If they were already **in** Christ they could not have been baptized **into** him. You cannot go **into** a room that you are already **in**. Baptism symbolizes that very thing, cleansing from sin, rising to walk in newness of life. God has placed it at the door of the church. It is part of the process of making disciples. We were outside of Christ before, now we are in him by the mystery of regeneration.

**Mark 16:16**.—"Preach the Gospel . . . He that believeth and is baptized shall be saved; but he that believeth not shall be damned". This is the record as given by Mark of the great commission as recorded in Matthew 28:19. If one means water baptism so does the other. I am sure if Christ had intended to teach, "he that believeth and is saved shall be baptized", he would have so said. Peter, under the tremendous unction of the Holy Ghost on the day of Pentecost so understood and taught it, as he said to those who were convicted of sin—"Repent and be baptized every one of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts 2:38). "Then they that gladly received his word were baptized" (Acts 2:41). There the Gospel was first preached, 3000 people were baptized, and the church began its mission. The old order was loosed and the new order bound in heaven and on earth and will not be changed until the end of the church age, for God is sovereign and he alone can change the order. Some one has said this is the way of salvation for the Jews, but not the normal order for the Gentiles. The Scripture does not intimate such, the footnotes are not the word of God.



## SIGNIFICANT NEWS AND VIEWS

### MODERNIST THINKING

A few years back it was the custom for the modernists to relate all thinking to "the inner consciousness." That was the seat of authority. Even today these modernists scoff at what they call authoritarian doctrine. One is supposed to take his own "inner consciousness" as the final seat of authority.

Germany had much of this teaching in recent decades. It does not seem to have been noted that the triumph of the Nazis is essentially a triumph of this doctrine. The authority of all else was thrown aside and the appeal was directly to the inner consciousness. What these people wanted to hear, what they felt was right was given to them; they reacted to it with enthusiasm and became wild militarists and autocrats.

It was not at all strange in the circumstances that before long there appeared a disposition to hurl aside the Old Testament and even to twist Jesus to suit their own inner consciousness. Then the logical result: The revival of the ancient German paganism, frank and proud, as a religion to take the place of Christianity because it satisfied the desires of the German "inner consciousness."

And who stood across the path of this wild revel in demonstration of the modernist principle? Who called a halt on the Nazi excesses even at the peril of life itself? Not the modernists. Not the liberals, despite all their zeal for social gospel. It was Karl Barth, with his new emphasis upon a message of authority from God, and the Roman Catholic Church also with strong emphasis upon authority.

The modernists must be proud.—Christian Standard.

### CATHOLICS ALSO COMPLAIN

*America*, organ of the Jesuit order in the Roman Catholic Church, in its issue of July 7 refers to Roger Babson's statistical analysis of attendances in 1,000 Congregational churches, by which the conclusion was reached that seventy per cent of the pews in Congregational edifices are vacant every Sunday. Apropos of these figures *America's* editor comments:

"There is nothing in these figures to fill the Catholic observer with elation. If these defections meant conversions to the Catholic Church, we could feel happy about them, but they mean nothing of the sort. As a whole, making allowance for transfers to other denominations, the figures indicate that these defections imply loss of all faith in Christianity, or practical indifference to its teachings, and, in some cases, actual hostility to every form and type of religion. Surely, it is preferable that the bulk of our people profess some allegiance to Christianity, even to a form that is defective and in some of its vital phases, positively at variance with Divine Revelation, than that they have no contacts whatever with religion. Mr. Babson's figures are another series of links added to the long chain of evidence that we are no longer a Christian people, but, in fact a race of indifferentists and practical atheists."

The editorial comments on defective attendance at mass on Sunday by Catholics,—“When a parish with 10,000 reports an average attendance of 6,000, some suspicion of the 4,000 who do not attend seems to be justified.” The writer further remarks that the Catholic gain for the year 1933 of 49,181 converts is no source of pride. Since the complete growth is reported at 53,004, one must conclude that great leakage is in process in the Roman Catholic Church.—The Lutheran.

### THE TITLE A MISNOMER

The name we bestow upon a period during which work is interrupted and toil substituted is a subtle insult to human intelligence. Vacation! The word comes from the same Latin root as that whence we derive vacuum, vanity and vacancy. It means emptiness. When a house is vacated, it becomes gaping, unoccupied, a subject for either repair, reconstruction or degeneration. During recent unfriendly years of depression, employment has been peculiarly generous in its bestowal of vacations. In the halcyon days of abundance propagandists of recreation built a vast network of lures and announced them under the title, “Spend your vacation here.” Spend is correct.

Samantha Allen had the correct term. She called it “a pleasure

(Some man's opinion in the “Volume of the book” may be harmful as well as helpful). It took a miracle to convince Peter (the sheet let down) that the Gentiles had the same privileges of salvation as the Jews. He reports his visit to Cornelius' house, “As I began to speak the Holy Ghost fell on them, as on us at the beginning” (Acts 11:15). The same order as at Pentecost, the Gospel is preached; the Holy Ghost convicts of sin; they accept his testimony of Christ, confess with their mouth, magnify God and are baptized. Peter seemed to teach baptism as an essential part in completing the conversion and making disciples of the Gentiles. He taught the same thing late in his life in 1 Peter 3:18-22, where he makes baptism in water quite a vital element in salvation. Paul had the same order of conversion for himself (Acts 9:17; 22:16) and for those to whom he ministered.?

Philip preached Christ to the eunuch and as they came to a certain water, the eunuch said, “See, here is water, what doth hinder me to be baptized?” Philip said, “If thou believest with all thy heart thou mayest”. He said, “I believe that Jesus Christ is the Son of God”. And “he baptized him” (Acts 8:35-39).

Baptism in water is always associated with conversion, Scripturally and historically. Such significance is inherent in the very nature of the ordinance. I would not say a man could not be saved without baptism, neither would I say it is not essential to salvation. I can say with all positiveness that Christ taught Nicodemus it was an essential part of the new birth. He commissioned me to preach and to baptize, saying “he that believeth and is baptized shall be saved” and I insist on the baptism. If folks are saved without it, I have no regrets, but be it far from me so to teach it. I believe just as strongly as any that “We are justified by faith without the works of the law”, but am just as firmly convinced that God has placed the holy ordinance of baptism at the door of the church as a monumental testimony of indisputable character that man must be cleansed, born anew, by faith in him who died and rose again, by the power of the triune God, and the church does well to give it due significance as a mighty argument for the doctrine of salvation. She removes the ordinance at great peril to those doctrines.

5002 Dearborn Street, Pittsburgh, Pennsylvania.

## Has the Gospel Lost Its Power?

(Continued from page 6)

infusing of the Divine into our life enabling us to do the work of God.

### Brethren Have Made a Contribution

The Brethren people have made a contribution to the religious life of the world. Many religious leaders within business and the church trace their spiritual birth to some Brethren church. The influence of the Brethren Church certainly has not been the result of preaching about the Gospel but preaching THE Gospel as the power of God to be lived and obeyed. It is not enough to view the beauty of God's garden of truth but it is necessary to partake of its fruit. The Brethren have seen Christ walking in the Gospels and they have dared to walk with him there. The Brethren are not arguing with the world as to whether triune immersion as Christian baptism, or feet washing, or eating the Love Feast are essentials to salvation, the Brethren are calling to the people of this age to enter into the fellowship of the Gospel of Christ and walk with Christ and the apostles in faith and humble simplicity. “He that would be great among you, let him be the servant”.

South Bend, Indiana.



exertion," and let it go at that. We have never more thoroughly realized the peacefulness of home, the blessedness of routine and the contentment of a steady job than at the conclusion of a vacation. We concur heartily in the sentiments of the citizen of Syracuse, New York, who returned to his native soil after a hectic tour abroad and a stormy ocean crossing. "Good-bye, Lib," he ejaculated as his ship passed the Statue of Liberty in New York harbor. If you ever want to see me again, turn around." We favor vacations 100 per cent. They make us satisfied with employment.—The Lutheran.

## Interesting Facts About Brethren Beginnings

(Continued from page 3)

sons and the Creyfelt congregation had many remarkable experiences. In 1714 six members of the Reformed congregation at Solingen became concerned on the subject of infant baptism, its lawfulness and its necessity. This resulted in their joining the Creyfelt congregation through holy baptism ... They were immersed in running water in the river Wupper. This raised a storm. The synods of the Berg Province and the Reformed general synod heard of it with deep regret. The secular government called these six Brethren as well as the landlord (of one of the men) ... before the judge, who was a Catholic. On February 26, 1717 they were taken to Dusseldorf and thrown into prison. Here they had to endure great hardship, digging trenches, wheeling dirt, performing all sorts of menial services. This imprisonment lasted four years." They became quite sick in prison and barely escaped with their lives. But faith and devotion enabled them to endure, and some of the Brethren visited them in prison. And judging from reports, it would seem that conditions have returned to about as sorry a state in Germany today, from the standpoint of freedom of worship. How little we really appreciate our privileges in America!

### Type of Dunker Character

One of the sources of pride in consideration of our religious heritage is the high type of Christian character that has quite generally been associated with Dunker people. From an unprejudiced source comes this report: "The Count's administrator at Schwarzenau could well send in an official report in 1720 to the Imperial Treasurer von Emmerish at Wetzlar and say: 'that for a while pious people have been living here, of whom we never heard anything bad. They kept themselves very quiet and retired and no man ever made any complaint of them. Lately forty families of them, about 200 persons, have moved out of the country.'" And that reputation went with the Brethren to a very large degree down through the years, and we know some sections where the people still characterize Dunker groups after that fashion. Would to God, that it were more general, that Brethren members really lived up to their profession of being a separate and a peculiar people, zealous of good works. That is our challenge.

"seeking" was over. Protracted mourning had not been invented in that day, for the record of God says. "And they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers"—(Acts 2:42). They must have enlisted in the Lord's army without any mental reservations. They were taught right.

These converts stand out as unusual because by the preaching of Peter the CENTRAL IDEA OF OUR HOLY RELIGION was centered in the living and glorious person of our Lord. They were not directed to an it—this theory or that belief—but to HIM. They were brought to the main proposition, that he is the Christ, the Son of the living God. What the sun is to the physical universe, the Son of God is to the spiritual realm. They learned what to believe on hearing one message on Pentecost. They were "justified by faith", and faith at the fountain-head. It was not polluted by injecting a lot of human speculations. They bowed their souls in divine submission to the once dead but now resurrected Christ. They took him for their leader. AS HIS TRUTH WAS GRADUALLY UNFOLDED, they implicitly received all he taught and obeyed all he commanded. That's why these stout-hearted Jews were fit subjects for baptism in hearing one gospel discourse. Having joined heart and soul to him, they were ready to say "Where he leads I will follow". Having heard later of the service of the "towel and basin" as enjoined by their new Leader, they were ready to bare their feet without raising a question as to its value in the divine economy of grace. Their leader had settled that for them. The form of communion was not a matter of debate; their Lord and Master had marked out the way and THEY WERE FOLLOWING HIM, and not some human leader who says such services are non-essential.

"If we do not crown him Lord of all, we do not crown him Lord at all". No wonder Paul wrote to a little group of believers, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power" (Col. 2:8-10). Chained (to Christ), as a convict is chained to his guard, and that is the meaning of conviction. No wonder Luke says of these converts, "And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart, praising God and having favor with all the people. And the Lord added to the church daily such as should be saved" (Acts 2:46, 47).

Of course these three thousand converts on Pentecost were saved by grace. "By grace ye are saved through faith". But because it is said that a man is saved by grace does not prove that it is without faith. Neither does it imply that the "blood of Christ" (Rom. 5:9) has not its place. Without grace, the divine favor of God, the Gospel, with its amazing plan of pardon, would never have been brought to man. Every element of the Gospel of Christ, therefore, is a part of God's divine favor. Certainly the three thousand on Pentecost were the recipients of grace, although not mentioned in Luke's account. Faith has its part in the conversion of every sinner. The blood of Christ has its part; repentance has its place. Confession of Christ must not be left out. Baptism, as long as it remains in the commission and in the practice of the apostles, has its place in the mind of God, and poor, sinful men have the pledged word of God that man's sins may be "Blotted out".

New Paris, Indiana.

## OUR BIBLE STUDY DEPARTMENT

By G. W. Rensch, D. D.

### The Wonders of Pentecost--Part 5

#### UNDER THE BAN

The fifth wonder in our line of study is "the wonder of the conversions" which followed Peter's message, and his plain, pointed answer to those whose hearts were stirred sufficiently to ask, "Men and brethren, what shall we do?" The divine answer was just as concise. That answer was in place, then, however men shy at it today. But that was a day of positive preaching. The apostles understood their marching orders, as the Master had commissioned them; and three thousand turned to the Lord on that day. That was a wonderful beginning to the wonderful work of Christianity. That was a great response to that first gospel sermon! And from what we are told about these converts there was a wonderful change which took place in the lives of the heretofore adherents of the Jewish faith. They were evidently "soundly" converted. Their

The books of two of Italy's most famous philosophers —Benedetto Croce and Giovanni Gentile, have fallen under the ban of the Vatican. All of the works of the two are under the ban. Croce's recent volume dealing with the period of 1870, when the pontiffs were dispossessed of Rome, is supposed to have given principal offense. Gentile is credited with being the chief author of Italy's reformed school system and chief exponent of Hegelianism. Croce has to his credit many books of literary criticism, philology and biography. Gentile was a former minister of education and was director of the Italian encyclopedia. The ban is likely to increase their popularity, especially among those unfaithful to the church. —The Presbyterian Advance.



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

# NATIONAL SUNDAY SCHOOL ASS'N.

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## The Bible and Our National Life \*

We are proud of our splendid public school system. A billion dollars is annually expended for this institution, but it must be remembered that the public school owes its origin entirely to the Bible. The idea of a public school sprang from the minds of the American fathers who desired that each individual should be educated sufficiently to read the Bible for himself.

### First American Textbook

The New England Puritans were the founders of American education, but the first and for many years the only textbook was the Bible. Even the New England Primer, which for more than a hundred and fifty years was the textbook of all American schools, was made up almost entirely of Bible selections.

The early American was a man of one book, the Bible. Historians agree that in so far as children were concerned, it was the general child's book of that day. Until after the Revolution, very few children had ever read any book except the Bible, a primer, catechism, hymn book or almanac. One writer of that day speaks of having read the entire Bible twelve times at the age of sixteen, and that it was a common occurrence to memorize entire chapters at a time.

### Congress Authorizes the Publication of the Bible

So large a place did the Bible hold in the lives of the founders of our republic that when the Revolutionary War cut off the supply of Bibles from England, the Continental Congress, in 1777, took action toward obtaining Bibles from Holland. The thought of the Congress that authorized the printing of the first American Bible, was audibly expressed by President Grant nearly a century later: "Hold fast to the Bible as the sheet anchor of our liberties. To the influence of this book we are indebted for all the progress made in true civilization and to this we must look as our guide in the future."

### George Washington's Tribute

There is no better testimony to the fact that the Bible is our national textbook, than the utterances of those Americans upon whom the Republic has bestowed its highest honor.

President Washington, "First in war, first in peace, and first in the hearts of his countrymen," said: "Above all, the pure and benign light of Revelation has had a meliorating influence on mankind, and increased the blessings of society."

President John Quincy Adams, following in the footsteps of his pious parents, had this to say: "The first and almost the only book deserving of universal attention is the Bible. I speak as a man of the world to men of the world, and I say to you, 'Search the Scriptures.' The earlier my children begin

to read the more confident will be my hopes that they will prove useful citizens of their country and respectable members of society."

### Andrew Jackson's Last Words

President Andrew Jackson was not converted until just before he was elected chief executive of the United States, but none of our presidents had a higher recognition and respect for the Bible. He said: "It is the rock on which our Republic rests." At the Hermitage is preserved the room in which he spent his last hours, where, looking up at the picture of his wife, who had been so instrumental in the development of his Christian faith, he whispered the immortal words of his dying message, "I believe in the Word of God."

Zachery Taylor, the twelfth president of the United States, said: "It was for the love of the truths of this great and good Book that our fathers abandoned their native shore for the wilderness. Animated by its lofty principles, they toiled and suffered till the desert blossomed as the rose."

President Benjamin Harrison, for many years an elder in a Presbyterian church, thus acknowledged our indebtedness to the Bible: "If you take out of your statutes, your Constitution, your family life, all that is taken from the sacred Book, what would there be left to bind society together?"

The martyred President McKinley gave this testimony: "The more profoundly we study this wonderful Book, and the more closely we observe its divine precepts, the better citizens we will become and the higher will be our destiny as a nation."

### Presidents Roosevelt and Wilson

President Roosevelt, who has been called the one hundred per cent American, a member of the Dutch Reformed Church, assigned a most important place to the Bible: "Almost every man who has by his life-work added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible."

President Wilson, son of a Presbyterian clergyman, and president of a denominational university, had this to say: "A man has deprived himself of the best there is in the world who has deprived himself of this (a knowledge of the Bible). It is very difficult indeed for a man or for a boy who knows the Scripture, ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. It forms a part of the warp and woof of his life."

### The Appeal of 1904

In a national appeal issued in 1904, and signed by Theodore Roosevelt, Grover Cleveland, Chief Justice Brewer, Justice Fuller, Chauncey M. Depew, Williams Jennings Bryan and many other leaders of note, we find the following: "The social fabric of modern states has no surer foundation than the Bible, especially in a Republic like ours,

which rests upon the moral character and educated judgment of the individual. No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interests of civilized humanity."

### National Ignorance of the Bible

But if the Bible is the foundation of our Republic, the forerunner of our school system, the textbook of our national life, what, may we ask, is being done in this day to establish it as the "warp and woof of life"? In Colonial times the average man dwells outside the Bible. At this hour there are twenty-eight million boys and girls in America who are not reached by our Sunday Bible schools. But even the Bible school with its brief sessions and irregular attendance is poorly prepared to weave the Bible into the fabric of our national life. The colonists knew the Bible both by essence and by memory. Today there are vast numbers of American citizens who could not repeat from memory a single portion of the Book which America's most honored men have magnified. And of course we cannot expect these people to practice the Word in their lives until they first "lay it up in their hearts." Each good American citizen is dependent upon a knowledge of the Bible and practically nothing can be more important than the memorizing of Scripture.

## Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

### AMOS DENOUNCES SELF-INDULGENCE

(Lesson for August 19, 1934)

Lesson Text: Amos 5:1-7, 11-14. Golden Text: Amos 5:4

### MONDAY

**Amos Denounces Self-Indulgence.** Amos 6:1-6. In these days of universal unrest, there is one place where being "at ease" has always proved, and continues to prove to be fatal—"being at ease in Zion"—i. e., indifference among those who are supposed to be "watchmen on the walls of Zion." Possibly, a pronounced lethargy on the part of reputed moral and spiritual leaders during the decade immediately following the World War and the enactment of the Eighteenth Amendment, is largely responsible for the debacle of intemperance, indulgence, and instability we witness on every hand. Add to this indifference a shameless indulgence in pleasure, gambling, exploitation, sabotage and vituperation, and we have—the Present! Even Amos foresaw the inevitable doom, yet he did not cease crying out against sin.

### TUESDAY

**The Penalty of Self-Indulgence.** Amos 6:7, 11-14. They who poison justice are like horses running wild on the edge of a cliff. They who turn goodness into wormwood (hemlock) are like a plowman driving his ox team over a bare limestone ledge. "They that would dance must pay the fiddler!" "They have sown the wind, they shall reap the whirlwind!" (Hos. 8:7). "Whatsoever a man soweth, that shall he also reap!" (Gal. 6:7). "The wages of sin is death!" (Rom. 6:23). Unless a distraught people are to continue under a chastisement which daily grows more smarting, let us return unto the

\*Extracts from a Monthly Bulletin published by The Moody Bible Institute of Chicago.



Lord, upon our knees, with true contrition and repentance. Else our blood-bought ideals and institutions are threatened with a revolution and deluge of suffering more terrible than that which befell Israel within half a century of Amos' warnings.

### WEDNESDAY

**Daniel's Daring.** Dan. 1:8-21. The place for repentance to begin is with the individual sinner—with you and with myself. Daniel did not seek to reform Nebuchadnezzar, the king, nor to dominate his court nor to counsel his brain trust. He categorically declared: "I will not defile myself!" The only "temperance" that is truly effective is that self-control which the individual citizen exercises. Let the seven thousand who have not bowed the knee to the Baal of license and self-indulgence come out of their caves and stand upon the mount of God's immutable law. May not God appropriately ask of many of us: "What doest thou here?" It requires wisdom to arrive at sane convictions—and it requires heroism to stand by them. To alibi: "Everybody else does!" requires neither sense nor courage.

### THURSDAY

**The Drunkard's Doom.** Isa. 28:1-8. Can there possibly be any justification of drunkenness? Has not this consuming vice been indicted at every bar of human relations? Intemperance, drunkenness, indulgence, is wrong economically, industrially, pathologically, educationally, juridically, morally, spiritually—every way! One wonders at how a reputedly sensible, Christian, democratic nation could be so completely beguiled and exploited as to take what has proven a backward step in the march toward national righteousness and sobriety. While crusaders for social righteousness may be "lying low", traffic courts, poor relief centres, public health service, insurance companies, juvenile and domestic relations courts, legislators and executors, and a score of other socially conscious agencies are beginning to cry out against drinking.

### FRIDAY

**Obedying the Law.** I Tim. 1:3-11. One would think it hardly likely that a Christian pastor would be counselled to admonish his flock to obey the laws! But, that is the very direction St. Paul gave Timothy. "Knowing this," the apostle wrote, "that the law is not made for the righteous man, but for the lawless and disobedient, for the ungodly and for sinners." Then follows a list of no less than twelve gross sins against which the apostle commands Timothy to warn "Christians" (?). To be a Christian, in St. Paul's mind, is not merely to subscribe to a system of doctrine and Bible interpretation, but to live also an exemplary life. "Now the end of the commandment is charity (love) out of a pure heart, and of a good conscience, and of faith unfeigned!"

### SATURDAY

**Honoring Rulers.** Rom. 13:1-7. The interpretation and application of this Scripture to present day political conditions is becoming more and more difficult. Just how far does the Christian's allegiance to the state extend? Is he required to uphold the government's stand on liquor? Is he to subscribe to any movement toward universal military training? Is he to advocate a mild pacifism? Is he to propagandize the campaign for larger armaments? What attitude is he to take toward the revolutionary socialistic and communistic activities which

are being exposed in connection with strike crises? Surely, to sever the patient's head is all too drastic a treatment to stop a toothache—to unleash revolution would be as insane.

### SUNDAY

**A Call to Repentance.** Isa. 28:1-11. Let us praise God that the call to repentance and to return is ever upon the Savior's lips. Notwithstanding the holocaust into which our country seems to have been drawn, if we will but listen we can hear the accents soft and clear: "Let the wicked forsake his

way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God—for he will abundantly pardon!" O my countrymen! Has our nation plunged too far from the God of our fathers to return? Have we sinned away our day of national grace? Is God's word even now accomplishing that which he ordained? Has the "door" to national salvation been already shut? Is it too late to find the Lord? Are we too far away for him to hear our call? God forbid!

E. M. RIDDLE, President Waterloo, Iowa	CHRISTIAN ENDEAVOR AT WORK	GLADYS M. SPICE, General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio
F. C. VANATOR, Associate Peru, Indiana	C. D. WHITMER, Editor, South Bend, Ind.	
B. RETHREN RINGING Y	C. HRISTIAN HURCH ONSECRATED	E. NDEAVOR XTENSION VANGELISM

## Selected Christian Endeavor Suggestions

### OUR FIRST CONFERENCE SUPPER

As told by the Sponsor  
By Mary Nottorf

When we decided to have an executive committee meeting each month, we discovered there were always some who could not attend. The group of ten was composed of high school students almost entirely, and if it was not a debate, it was something else that claimed them. So I said, "We'll have conference suppers." I cannot recall whether the menu was cold meat and creamed potatoes, or baked beans and corn bread, but I do recall getting ready for that first one all on the spur of the moment and having a festive table.

It was the work of a moment to fashion a house from two cardboard boxes of the kind that victrola records are packed in, with "Christian Endeavor Workshop" printed over the door. The chimney, of red paper and held with pins, was filled with gray yarn to represent smoke. The doors and windows were marked with brown crayon. I placed a half sheet of green tissue paper in the center of the table, and on it placed the "Workshop." The committee was asked to bring written questions and suggestions. These were placed inside the "shop" before we sat down.

For place cards I drew books on visiting cards. The title gave the clue. The treasurer's book was "Oh, Money! Money!" the president's, "Lives of the Presidents," etc. There was much fun finding places. "The Little Minister" was six feet tall, and "The Lookout Man" was a girl.

Christian Endeavor was absolutely the only topic of conversation allowed at the table. After dessert the "Workshop" was opened and the slips distributed. Any one not able to attend must send a substitute. This rule keeps our group to the number of ten. It also impresses us with the importance of our job, and it gives others outside of the committee a chance to help.

### AN AEROPLANE RIDE

By Mildred Hoff

This meeting was a great success. We used the idea to illustrate a meeting on home missions in the United States, and were supposed to have left the church to fly over America and see the situation as it

really was. We had talks on goals for our society, on Jesus as the master pilot of our ship, and many such talks tending to stimulate good resolutions about helping the needy and neglected of our own country.

The leader of the meeting was, of course, the pilot. The chairs were arranged in the shape of a plane; and red, white, and blue ribbons of crepe paper fastened them together. Screens were placed around the chairs, and an aisle extended from the back to the front of our "plane." The propeller was an electric fan, and several were placed at convenient angles to cool the air and make the noise of a plane. The speakers of the evening were the guides, and a small megaphone was used for atmosphere. Silver stars on a blue crepe paper background were placed at the front to look like the sky. A flag flew at one side. The only lights were at the front.

### ROUND TABLE DISCUSSIONS

If you are looking for a new method by which to build up interest in your Christian Endeavor meetings, here is a suggestion that you might consider. It comes from a society in a college church of another denomination from the State of Pennsylvania. Their correspondent wrote in the C. E. World as follows:

We find it very satisfactory and much more interesting than any other method tried. To my knowledge we are the only society in the county using this method.

We call our method the round-table discussion, for instead of sitting in the usual way, all facing the front and the leader. We all sit around a big table, with the leader at one end. In this way there is seldom any one talking behind another's back. When we have large crowds, it is necessary to have the Endeavorers in a double row.

After a short talk by the leader the meeting is thrown open for discussion. Of course this is preceded by songs, prayer, and Scripture. Sometimes we have a special speaker.

We have tried many other methods, but find this plan the most successful. The Endeavorers really enter into the discussion with more energy than in any other kind of meeting. Before, no one would take part in the discussion, while now a restraining influence is sometimes necessary.



The idea of an informal discussion makes the members more responsive.

We do not advertise every meeting. At the beginning of the college year we broadcast our first meeting and program. After that we depend upon the interested members for our large attendance. It works. I say "our first meeting" because our membership depends largely upon college students, and during the summer we practically close down. Then in the fall we have to start all over again.

We average twenty-five present each Sunday. It is better to have twenty-five interested members than forty who are uninterested. At least, that is our experience.

This method may not sound good to you, but it has been very successful with us. We have used this method two years.

Try it.

The program need not differ in arrangement from that of any other meeting. The only difference is the seating-arrangement. Try it.

morning service, pledges were received to cover the remaining indebtedness on the new building to the extent of \$2,700 in 25 minutes. When these pledges are paid in the next year, there will not be a penny of indebtedness on the church property at Whittier. Our church building is now able to accommodate a Sunday school of about 600.

#### Bible School

The Whittier Bible School (evening) closed recently with credit given to about 75 students in eight regular classes. Courses modeled after those in the Bible Institute are given. This has proven a great blessing to our congregation. Classes are scheduled to begin again in September.

#### To Assist in the Work

Rev. Walfred J. Johnson, a regular minister in the Brethren church, who has served a Presbyterian church in Acton, California for four years, was called to Whittier last April to take charge of our choir and to help as assistant to the pastor. Brother Johnson is doing his work splendidly and seems to have found his way into the hearts of the people in our congregation.

#### Auxiliary Work

We have six Christian Endeavor societies, two Sisterhoods and a Woman's Missionary Society, all of which are functioning splendidly. Teams go to hospitals and jails three or four times each month, thus keeping many folks busy. Brother Johnson has started three more Bible Classes in the homes of the people since he came. It is our plan next year to have at least a dozen Bible classes in various homes each week aside from the services at the church. This is one of our methods of getting hold of new people. We expect to emphasize it much more than ever before.

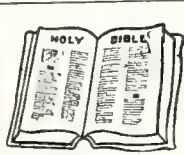
#### Young Men at A. C.

We have three young men from our congregation who are preparing for the ministry, at Ashland. Each young man has a church in connection with his school work for next year. Albert Flory is to have charge of the Mission in north Ashland. John Aquires is to be the pastor at Ankenytown, Ohio, and Bernard Schneider is caring for the churches at Aleppo, Pennsylvania and Cameron, West Virginia. These young men are real preachers, according to the people at Whittier—and elsewhere also. We have great confidence in them and the Gospel which they delight to preach.

It is my expectation to be present with the family at the National Conference in August. We anticipate great joy in the fellowship there.

These are hard days for the Lord's people. Infidelity is raging everywhere, both inside and outside the professing church. It is difficult to stand true to the faith of the Gospel now, but Brethren, IT IS ABUNDANTLY WORTH THE EFFORT. At Whittier, our only strength is from the Lord in the prayers of the people. Times are hard financially, and yet in answer to prayer our congregation has raised about \$12 000 in the last year in cash, besides building pledges. We have no pie socials nor oyster stews, either. Where people pray earnestly and in the Spirit, the Lord will bless. Let us beseech the throne of Grace continually that the Lord will keep the Brethren churches true to the Word of God until our Lord receives us unto himself.

Yours, in Christ,  
CHAS. W. MAYES, Pastor.



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### NEWS OF THE COLLEGE

The second summer term draws to a close. Both terms have been satisfactory. Plans are going forward for next year. Several new teachers have been employed and we are hoping for a good enrollment for much depends upon that. I hope that every member of the church and every reader of this paper will do what they can to assist us in getting young people here who by rights should be here.

Dr. Monroe brings back encouraging reports from the field and best of all he reports confidence and interest in the school.

The complete Faculty will be announced later.

Founders' Hall and the Girls' Dormitory have both been treated to two coats of stone colored paint. They are both very elegant structures and now look exceptionally well. I am also having the tower on the new building painted a like color. Students will notice the improvements. The money was all collected from friends as gifts for the above-noted purpose.

Several alumni and students of former years recently held a picnic in the City park.

I am going back to a home-coming on the farm on which I was born. My people left that neighborhood 51 years ago and I have never been back to such a gathering. What changes have come into the world within the last 51 years! Changes in the church, education, government, machinery, customs (and perhaps morals), international relationships! Yet amidst it all "stands God within the shadow", unchanging, constant. Blessed hope for the Christian.

Word from Professor DeLozier indicates that he is having a profitable summer at Penn State College in the department of French.

It may be of interest to know that Cassel Jacobs was recently admitted to the Ohio Bar and Malcolm Miller, son of Dr. and Mrs. J. A. Miller, recently passed the Ohio State Medical Examination and is now practicing medicine in Ashland.

EDWIN E. JACOBS.

### WHITTIER, CALIFORNIA

We are continually grateful to Almighty God for his marvelous blessings at Whittier.

Our Conference year is just closing and we are anticipating a great spiritual time of fellowship at the District Conference which is held in Long Beach for ten days. Although Long Beach is 23 miles away, our people are very faithful in attendance.

### Sixth Year

This is now the close of my sixth year as pastor at Whittier. In every way it has been the best year yet. Seventy-two have been received into membership in the church which is more than any one previous year. The Sunday school attendance has continued to grow throughout the year with an increase of from 50 to 100 over last year.

### New Building

A new building has been erected in the last six months which is joined to the orig-



Rev. Charles W. Mayes

inal building on the south. It is built of framed stucco, 50 by 26 feet and is designed to harmonize with the architecture of the original building. There are three floors with a total of 3,600 square feet. There are many class rooms, a nursery and a prayer meeting room which seats over a hundred. This is very frequently filled to capacity for the Wednesday evening prayer meetings.

The new building was erected almost entirely by volunteer labor except for the special contract jobs, such as lighting, plumbing, etc. The Board of Trustees, of which Brother Robert L. Brokaw is the chairman, acted as the building committee. Brother B. D. Yarger, a member of that board was selected as the contractor. He donated about 125 days of labor. A total of about 650 days of labor was donated by the men of the congregation. This cut the cost of building to about \$3,500.

### Money All Pledged

On Sunday morning, June 17, after the



### ARDMORE, INDIANA

When it seemed financially necessary for the Osceola work to go on half time service ten months ago, the Lord opened the door to this work here. The half time service during the winter months helped to acquaint us with the work here. Our spring evangelistic services with Brother R. Paul Miller were a distinct aid to the church. Later during the year, the Home Mission Board having a man available to finish out the year at Osceola, Ardmore decided to go on full time service. This is much better for both pastor and church we feel sure, and trust that the Lord will prosper the arrangement.

There have been some very definite fulfillments of the promises of God here. There have been noble examples of faith in everyday life. There have been, too, some failures to use the Grace God is ready to supply his children at every need. But not all failures have been confined to a few even as all the victories have not been confined to a few. We rejoice together in the victories as we grieve together over our possible fallings-short. Oh, that our lives might be more yielded to his will.

By his Grace we are led to face the future with good courage. We know that with him the church will triumph, and God's people joy in his Salvation. We ask his blessing that the good fruits of former pastorates may be conserved and new gains made.

FRANK GEHMAN.

### CHURCH ADMINISTRATION AND GOVERNMENT

#### Tentative Report of General Conference Committee on Church Government and Administration

NOTE: The Committee named below thought it wise to publish their tentative conference report in the Evangelist which will give time for careful consideration prior to conference discussion. The Committee would appreciate suggestions by letter or in personal conversation.

Chairman. KENNETH M. MONROE.

Thankful for the spiritual and numerical growth of our beloved church, and realizing the New Testament recognizes proper church organization, government and discipline, and believing uniform district government, under advisory control of the national, to be right and proper, even essential, we, the members of the "Committee on Church Organization and Administration" appointed by the 1934 General Conference of Brethren Churches, submit the following recommendations:

#### I. RELATIVE TO THE DISTRICT ORGANIZATION.

1. The District Board of Evangelists shall be dissolved and its function taken over by the District Mission Board. (This is thought advisable in harmony with uniformity of District government.)

2. Districts having no District Mission Board shall constitute same at their next District Conference.

3. The Committee on Spiritual State of the Churches shall be dissolved and its work be carried on by the District Mission Board.

4. The District Mission Board shall have spiritual and governmental oversight of the churches, both mission and non-mission, within the district.

5. If possible, at least one member of the District Board shall be a member of the National Mission Board.

#### II. RELATIVE TO THE NATIONAL MISSION BOARD.

1. The Board shall meet during National Conference, and the material and spiritual welfare of each District and National Mission point shall be discussed carefully.

2. The Board shall endeavor to maintain a progressive balance of the Home Mission work of the entire denomination in light of prospects in the various fields of District and National operation.

3. The Board shall not in any way, except in an advisory capacity, to take over or control the present work or function of the District Mission Board.

4. The Board shall have supervision, in advisory capacity, over both old and new churches of each District.

5. If considered advisable, the pastor or representative layman of the congregation under discussion shall be called before the body and given kindly advice relative to the material or spiritual condition of his church.

6. The Board shall be a committee constituted to assist in bringing harmony into every church of the district and efficient pastoral leadership.

7. Any congregation proceeding without first consulting and receiving the approval of the District Mission Board and the National Board Executive Committee must understand that said Board and Committee will be under no obligations to it should it develop financial difficulties.

8. Churches desiring financial aid, advice, or help in the settlement of differences existing between pastor and congregation shall make appeal to the District Mission Board and if necessary through the Board to the National Home Mission Board.

#### III. GENERAL PROVISIONS.

1. Local congregations and districts shall be governed as outlined in the Revised Brethren Handbook. (The revision committee was appointed by last General Conference and doubtless will shortly submit a report.)

2. A minister moving from one district to another, in order to receive recognition, shall be required to present a properly certified credential from the congregation and a ministerial card from the district of which he was a member.

K. M. MONROE,  
L. S. BAUMAN,  
W. C. BENSHOFF,  
J. L. GINGRICH,  
L. V. KING.

Self deception is the worst deception, and it is never successful. To deceive one's self as to his need of God, and his belief in him breaks down in the light of the fact that, man civilized and savage, has never been content without some kind of an idea of God. If he had no revelation, he made gods of human heroes and bowed down to them. "Man is incurably religious."



Teachers and Pupils of the Columbus Daily Vacation Bible School

#### DAILY VACATION BIBLE SCHOOL at Columbus, Ohio

The Co-operative Brethren church of Columbus, Ohio, just closed a very successful Daily Vacation Bible School. The school was in session two weeks, from July 9 to 20. This was our fifth Vacation Bible School here. The enrollment was 80, with an average daily attendance of 73. Of this number 54 had a perfect record in attendance. Ten workers assisted the pastor in the direction of the school. There were five classes, two workers having charge of each class. The closing program of the school was given on Friday evening, July 20, to a large audience, made up mostly of the parents of our boys and girls. The children

greatly enjoyed the school and received real benefit from their coming. Many of the parents expressed their appreciation for what our little church does for the boys and girls in the community. We consider the Vacation Bible School one of the very best means of approach to many homes around the church. Each year the Bible School gives us new contacts with parents and children and brings some into our Sunday school as regular scholars. This year's school has brought new faces into our Sunday school, for which we are all thankful. We are looking forward and praying for another Vacation Bible School next, summer, if the Lord tarries.

D. R. MURRAY.

2892 Indianola Ave., Columbus, Ohio.



## REPORT OF SOUTHERN CALIFORNIA DISTRICT CONFERENCE

The twenty-fourth Annual District Conference of the Brethren Churches in Southern California is now history. But it will be a living history for some time in the memory of the largest number of people ever attending our district conference. No doubt the increased quality of the program had much to do with the increased attendance. That there was little or no partiality apparent with regards to the attendance at the various sessions was abundant evidence that the people had the assurance that all of them were to be packed full of good things that they could not afford to miss.

The conference opened on Friday, July 13th with the usual day of business. After the delegates were seated, committees appointed, and the regular reports made, the conference listened to the Moderator's address by Rev. W. A. Ogden, pastor of the First church of Los Angeles. It was a challenging, soul-stirring message as all will admit upon reading it in the Evangelist where it will soon appear by request of the delegates.

At the afternoon session, the officers were elected and the conference properly organized for the coming year. The result of the election was as follows: Rev. John G. Lienhard, pastor of the North Long Beach church, Moderator; Rev. A. L. Lynn of La Verne, Vice Moderator; Rev. Alan S. Pearce, Associate Pastor with Dr. L. S. Bauman, retained as the efficient Secretary, with Rev. Leo Polman of South Gate as the assistant Secretary; Rev. C. W. Mayes of Whittier, continues as the competent conference Treasurer; Rev. A. D. Cashman of Glendale was elected to the office of district statistician. Resolutions passed at this conference will be found appended to this report.

Considering the fact that during the ten days of the conference there were thirty separate messages given, this article would be altogether too long to make a thorough report. Consequently, we will confine ourselves to a few general remarks.

There seemed to be a wide-spread sentiment that our conference was appreciated and enjoyed by so many because of the presence and ministry of two prominent Brethren from the East who had planned their vacations to Southern California so that their services were available at our conference. Dr. Charles Anspach, dean of administration of Michigan State Normal College at Ypsilanti, and a staunch Brethren, delivered four marvelous messages in his characteristic fashion. As a layman and educator, his ministry was unique, giving the variety, color and balance to the program that was needed. Many thank God for a man like Dr. Anspach who believes, lives and testifies of, "the faith once for all delivered to the saints." He spoke on the following subjects: "The American Home—Pagan or Christian," "The Psychology of the Devil," "Family Disorganization or Family Altar," and "Patterned Thinking." The latter address was given on Friday evening of the second week which is known at the conference as Young People's night.

The other Eastern voice heard in our conference was Rev. R. D. Barnard, pastor of the Dayton, Ohio, Brethren church. Brother Barnard has endeared himself to the Brethren of Southern California who were attracted by his winning personality and thrilled by his forceful messages. He graciously responded to our invitation to write a few of his impressions of this conference.

They appear elsewhere in this issue of the Evangelist. Brother Barnard used "Spiritual Foundations," "The Crimson Stream," "Tunker Touchstones or Trinkets," and "Spiritual Growth" as the themes of his four addresses.

Another Brethren speaker new on the district conference program was Rev. G. T. Ronk of the district of Northern California, but recently called to the pastorate at Lanark, Illinois. Speaking on the subject, "The Father of Spirits," Brother Ronk, in his old effective style, explained the meaning of sorrows among Christians.

The conference was extremely fortunate to have as its missionary speaker this year our own Miss Elizabeth Tyson on furlough from Africa. Having already been before the Brethren of the district in her itinerary through the churches no doubt accounted for the eager audiences who waited for her messages at the conference. She spoke to one morning audience on the subject, "A Day at Yolo" and gave a glorious climax to a special W. M. S. and S. M. M. session on Thursday afternoon when she answered the question, "Does the Missionary Enterprise Justify the Great Cost?"

In addition to the local pastors who gave excellent messages that were greatly appreciated, there were other speakers who were not Brethren but whose messages were most appropriate in a Brethren Conference. Dr. Charles G. Trumbull, Editor of the Sunday School Times, delivered three great messages on "The Victorious Life" which brought spiritual blessing to his large audiences. His fourth message on "The Group Movement" on Wednesday evening packed the church to the limit. It was a powerful warning against a subtle movement, given out of the rich experience of one who "spoke with authority."

Another minister who greatly blessed our conference was none other than the famous Dr. James Worboys of Australia. Out of a long life and a fruitful ministry, this man talked to us of the truths of God and the glories of the Christian life. His message on "Notes in the New Song—Who Can Sing Them?" will long be remembered by the many people who heard him early one morning. Every one should have heard the story of his life given on Saturday evening of the second week.

Other speakers with great messages were Dr. Cortland Myers, former pastor of Tremont Temple, Boston, Massachusetts, who has appeared regularly on our program for a number of years; Dr. W. E. Pietch, Evangelist and Bible teacher of Los Angeles; Dr. Charles E. Hurlburt, the well known missionary to Africa and the founder of an independent mission in Africa; and Dr. G. H. Stieglitz, popular pastor and Bible teacher in Los Angeles.

The music of the conference was under the capable leadership of Rev. Leo Polman of the now almost self-supporting South Gate church. Besides lifting the people out of themselves in spirited song services, he had planned surprise musical numbers that added much of delight to each session.

Truly, we were on the mountain-top of experience in this great conference, inspired and instructed for greater service in the plains of Christian activity to which we have returned. If the Lord tarries, this district will no doubt experience the greatest year ever in spiritual victories that will make the 25th Annual Conference the most joyous of all. And we shall be sure to give

God all the glory and praise, for "without him we can do nothing."

ARTHUR D. CASHMAN,  
Assistant Secretary.

Excerpts from resolutions submitted by the Resolutions Committee of the 24th Annual Bible Conference of Southern California District, which convened at Long Beach, July 13, to 22, 1934.

That we commend the position of the Ashland Theological Seminary in its stand for unfeigned faith in Evangelical Fundamentalism, being ready ourselves to uphold the faculty thereof in its positive Godly testimony before the student body and the world.

That we impress upon the pastors of the conference the importance of both a preaching and a teaching ministry, that their program, embracing the whole of Biblical truth, may most certainly include the teaching and proclaiming of that "Blessed Hope" of the Second Coming and its related events in company with a strong emphasis upon these ordinances peculiar to the Brethren Church.

"That this conference of the Brethren churches for the district of Southern California re-affirm once more the position of the Brethren Church from her origin as being utterly opposed to the use of violence or any physical force that works injury even to an enemy, as a righteous means to an end, whether in our relation to individuals or nations. We affirm that while war as a possible method for the attainment of justice, or the securing and maintenance of human liberty, may at times be justifiable among the unregenerate world-systems of the earth, yet we must affirm that according to the teaching of the Master himself, we, as the children of God, do not belong to these world systems. We are in the world but not of it, and must maintain our pilgrim character. We gladly offer our service, time, money, and life itself, if necessary, to bind up the world's wounds, or to heal its sorrows by any means or methods approved by our Lord and Savior Jesus Christ. Thereunto are we called."

### Resolutions of 1932

That the twenty-fourth conference of the Brethren Churches of Southern California, in view of the desperate conditions which now exist in a strife-loving world make great effort to instill the sentiment of the afore quoted resolution into the minds of the Christians who come under its influence.

That in relation to the authority God has vested in those who hold positions of a sovereign nature, (Rom. 13:1-4; I Pet. 2:13-14; I Tim. 2:1-4) (especially in regard to the present Governor of this state of California, Frank F. Merriam,) it shall be the desire of this conference to go on record as supporting said rulers as they abide by the purposes and plans of God.

### WHEREAS:

The Spirit of worldliness has become dominant to the extent that even in Christian communities and church gatherings there is little to distinguish between Christian and unbeliever. Inasmuch as the so-called Christian forces today are attempting to permeate the world with the doctrine of good works in a vain attempt to accomplish reform; therefore,

### BE IT RESOLVED:

That this twenty-fourth annual conference of the Brethren Churches of Southern California urge, on the part of all Christian Brethren, separation from the world as taught in the Scripture.



That it is not the business of the Brethren Church to clean up the institutions of the Devil that surround us but to shun them, adopting the policy of complete separation. WHEREAS:

It is the sentiment of the Brethren assembled in this conference that America is out of tune with God and in a state of sin and rebellion against God; therefore,

BE IT RESOLVED:

That this body of Brethren present a petition to the National Conference of Brethren Churches to the effect that a resolution be presented to the President of these United States of America requesting him to appoint a day of National confession, fasting, and prayer wherein all people shall be enjoined to pray to God for relief from the distress and affliction which has come upon us.

Respectfully Submitted,

The Resolutions Committee  
DONALD F. CARTER, Chairman,  
F. K. VAN FOSSEN,  
CHARLES W. MAYES.

Dear Brethren Evangelist Readers:

I want to express my appreciation of the Southern California Brethren Bible Conference. I have attended quite a large number of Bible Conferences, and I think I have never attended one so helpful.

There was such abundant evidence of love for the Lord, and for the Word of God. There was such outstanding response in attendance at all sessions, especially at the day-time sessions.

Such unanimous agreement of speakers in their primary presentations is seldom seen. Every speaker whom I was privileged to hear spoke with such convincing authority that our heart was made to rejoice.

For myself, I think I have never spoken to a large audience so appreciative, and so interested in every part of a message. In personal relationship all the people whom I met were very friendly, and seemed to be doing their best to make us have a pleasant and profitable time.

To me the Conference has been one of the very bright spots in my experience as a pastor and a preacher.

Yours in his Name,  
R. D. BARNARD.

Resolution passed by the 24th Annual Bible Conference of Brethren Churches of Southern California, July 21, 1934 concerning plans of the Brethren Publication Board:

RESOLVED, that this Conference of Brethren Churches in the District of Southern California approves the merger of the various publications of the Brethren Church only on condition that the National Conference of the Brethren Church shall give its full support to the newly organized Publication Board and to such changes as said Publication Board shall deem it wise to make, leaving it free to work out its problems untrammelled by outside influences.

Copies of this Resolution shall be sent to each member of the newly-organized Publication Board, and to the Secretary of our National Conference, and to "The Brethren Evangelist" for publication.

Forwarded by Alan S. Pearson, Conference Secretary.

Concerning Ashland College

RESOLVED, that this Conference of the Brethren Churches in the District of Southern California holds that Ashland College is an educational institution that receives sup-

port from the Brethren Churches of the United States for two primary purposes:

FIRST, and foremost, to give to young men and women looking forward to definite service for Christ and the Church, such training as shall fit them best for such service.

SECOND, to offer an opportunity to Brethren young people, as well as young men and women outside the Brethren Church, an education in harmony with the teachings and ideals of the Brethren Church; in other words, we hold that the College is being supported by the Brethren Churches because it is an auxiliary of the work of the Brethren Church.

BE IT RESOLVED FURTHER, that because we believe the foregoing statement of the purpose of the College to be correct, we go on record as favoring the selection of all teachers, so far as is possible, from the membership of the Brethren Churches of the United States; and,

BE IT RESOLVED FURTHER, that we regard the Seminary as the institution of prime importance in connection with our educational institution.

BE IT RESOLVED FURTHER, that we strongly urge the Board of Trustees to guard jealously our institution from the contamination of Modernism or of the subversive foreign influences that are creeping into America from Europe, especially in the way of Communistic, Naziistic and Fascistic propaganda.

BE IT RESOLVED FURTHER, that this Conference heartily approves the determination of the Board of Trustees to keep the use of tobacco in any form, the use of intoxicating liquors, dancing and other amusements of which the Churches disapprove, entirely off the College grounds.

BE IT RESOLVED FURTHER, that a copy of these Resolutions be sent to each member of the Faculty of Ashland College and Seminary and also to each member of the Board of Trustees.

Forwarded by Alan S. Pearce, Conference Secretary.

#### THE APPEAL OF "GETTING SOMETHING FOR NOTHING"

On a popular section of Philadelphia's most cherished thoroughfare, Broad Street, boys equipped with the tools for shining shoes have taken up stations at intervals of four or five yards. Competition among them is keen though friendly, and probably each of them has his own way of soliciting patronage. We were the subject of approach by several of them recently and one of them, after announcing his price and noticing a nod of refusal cried, "I'll shine one of your shoes for nothing." We almost yielded to his unusual offer.

There was considerable human nature in his method, we thought, as we walked on. He knew every self-respecting person wants his feet to look like mates. He reserved to himself the right to charge for the second and completing half of the job. He ran no risk by being generous with the first shoe. "Give your customer something for nothing and then do business with him to your own satisfaction" is not a policy limited to those who start life as bootblacks,

Repeatedly we have seen the sign in store windows, "One-cent Sale." An astonishing list of commodities will be included in the offer: it looks very enticing until you find it only applies when accompanied by buying a second article at the merchant's price,

Equally seductive is the prize or bonus which it attached to some transaction. Sooner or later, in one way or another, must the purchasers pay. And why should they not do so? They get what was involved in the transaction.

The vogue of these practises of "stimulated" selling indicates that the methods employed are productive of results, they arouse interest and as long as every purchaser gets his share of the premium no illegal or unethical advantage has been taken of him. But prizes offered for the most words formed from the letters in a slogan, for the last line of a limerick, or the suggestion of a name for an article are thinly disguised forms of lottery. None of these schemes adds an iota of value to the object sold. A few persons win prizes for which the many who enter the contest, usually through buying, must pay. The lure lies in the commonest of human desires,—to get something for nothing.

What arouses our earnest protest is the appeal to a minister and his church to become a sales channel for some commodity. Not only is the remuneration usually less than the commission an agent would earn and get, but the church's membership must subordinate the claims of its own projects to boosting a secular business. People will give ten dollars' worth of time and persuasion for a fifty-cent reward and exhaust the resources of their fellow church members, not remembering that half the work devoted directly toward making the church's work attractive would make indirect appeals unnecessary.—The Lutheran.

After the darkness of every night a new day is born with hope and gladness, because the rest of the night has given new vision to weary eyes.

One has written, "We like little children are led on in a way, we know not." Have you not felt this in the moments when you sat still and faced things? Plan as we may things do not turn out as we dreamed, and out of many a shattered dream, has arisen an Aladdin palace full of precious treasure. There is a power leading us, if we will, and that power is kindly and full of love.

## OUR LITTLE READERS

### The Picnic Fred Liked Best

By J. L. Glover

"Hello, Fred! Aren't you going to the picnic?" called the boys and girls at Fred's front gate. "We thought you'd be all ready to join us. What makes you so late?"

"I can't go today, boys. I hope you have a grand time," answered Fred from the porch.

A chorus of dismay rose from the crowd. "But why can't you go? Got to work?"

"No; but there's something else I have to do."

"What on earth! But this is holiday time! Come along."

"Can't," said Fred good-humoredly. "Don't wait for me, boys."

The crowd went on their way and in two minutes more had forgotten him, Fred thought, listening to their shouts and laugh-



ter growing fainter in the distance. But he did not waste time regretting his lost day in the woods. He had another plan for the day. As soon as the crowd was out of sight he went in and began his own preparations. First he packed a lunch basket after his own ideas of the subject.

"Plenty of cake, sandwiches, bananas, apples, and oranges; that's the kind of things," he said happily as his mother handed him the various articles. On the very top was laid a box of splendid home-made caramels. That was Lucia's idea, for he had taken her into his confidence about this mysterious picnic of his. Mother knew, of course, but nobody else except Lucia.

When the basket could hold no more, Fred chose from his own special bookshelf his favorite books, "Treasure Island" and "Kidnaped," and wrapped them in a parcel which he stuffed under the string which held the cover on, and, thus provided, he set forth on his mysterious expedition all by himself.

Two blocks from home he paused before the door of a small house and rang the bell. A sweet-faced woman opened the door and greeted him in surprised tones. "Why, Fred, is that you? I thought you had gone to the picnic?"

"Not to that one; but I came to have a picnic with Hugh if he'd like it, Mrs. May," answered Fred, laughing and setting down his basket, which was no light weight to carry.

A pale boy with one bandaged foot resting on a chair gave a weak shout of delight as Mrs. May ushered Fred into the room. "A picnic with me? Really, Fred? But you didn't give up going to the big picnic to stay with me? O, Fred, you oughtn't!"

"I'd like to know why not?" returned Fred. "I thought it would be fun myself; but if you'd rather I went away"—He stopped and laughed as Hugh put out a weak hand to keep him. "Just see what a lunch I've brought! You've got to help me eat it. And Lucia put some fine games in the basket, too. We'll have a fine picnic if your mother will let me pull your chair out on the porch. It's so bright it won't hurt you, will it, Mrs. May?"

"Why, no, I don't think so." Smiling, Hugh's mother helped to make him comfortable on the sunny porch, and the happy day began.

"I'm so glad you came, but I'm sorry you missed the big picnic," Hugh said once.

"Don't worry; I like this kind best," returned Fred.—*The Evangelical Messenger.*

## OPINIONS OF OUR READERS

### WHY BE BAPTIZED?

San Jose, Calif., July 24, 1934.

The Brethren Evangelist.

Dear Editor:

On receiving the Evangelist this week, I note Brother Lindower has quite an article on Baptism, claiming Baptism is not essential to our Salvation. If we are saved before, **Why be baptized?** He says, "Let us keep things clear". If he is correct, make it so to me. John 3:5 puts just as much stress on water as he does on the Spirit, and water comes first.

Born again of water. True we must also have the spiritual birth. We are his by birth of water and of the spirit.

While the Spirit of our Father waits for us, we must first believe and be baptized. We are not his till we are born again, made new by baptism. Before our water birth we only promise him we will be his. My husband asked me to be his wife. "We agreed," our spirits were both love and joy. **But**, I wasn't his wife till Brother H. R. Holsinger said the ceremony, and pronounced us one.

Neither are we his or are we saved, till we believe and receive his word as truth, and fulfill his word. Turn to I Peter 3:20-21. Wherein ... eight souls were saved **by water**. The like figure whereunto even baptism doth also **now** save us." What more do we want to convince us that a water birth is necessary? It truly is the key that locks our faith in water baptism.

We also note Peter does not refer to our spiritual birth; it's water.

Mark 16:16 tells us in so many words—"He that believeth **and** is baptized shall be saved; but he that believeth not shall be damned". He that believeth **not** is condemned already. The only sin unpardonable man has is to reject our Lord Jesus Christ. So he is already damned. We might believe, and not be baptized. Then what? Are we saved? "God forbid". Jesus himself said, He that **believeth and** is baptized.

Romans 6:1-7 says, "Buried with him by baptism into death." Nothing here of spiritual baptism. Col. 2:12 tells us we are "buried with him in baptism, wherein also ye are risen with him **through** the faith of the operation of God." It is water baptism, note the "**risen**". In Acts 2:39, Peter says, "**Repent, and be baptized every one of you in the name of Jesus Christ.**" **Why?** "For the remission of sins." Arise and be baptized and wash away thy sins. Can we be his in our sins? If I believed my sins were gone before I was baptized, I never would have gone down in a river with ice 2 feet deep, then walked a quarter of a mile with icy clothing. That took power from on high for a child 14 years old, but my sins were washed away, praise his holy name.

Go back then to Acts 2:38. When our sins are washed away, then he tells us, "**Ye shall receive the gift of the Holy Ghost.**" **Gift.** We might go on and on, with passage after passage. **But** I want to repeat again, he that believeth not is condemned already. So I can't see how Brother L. can find his salvation without works, such as our Savior laid out for us.

Some day the Spirit will do it all, but not here in this world. When he comes, then we shall be like him.

Lord Jesus come quickly.

Yours in his name,

MRS. S. LUETTA WILSON.

R. 2, Box 71.

## ANNOUNCEMENTS

### BROTHERHOOD—ATTENTION

Attention is called to the Brotherhood program that will be held as one of the simultaneous meetings with the Layman's Organization, The Ministerium, The W. M. S. and the Sisterhood, this fall at Winona Lake General Conference. The program is as follows:—Wednesday morning, "Joseph the Prince," Wm. Steffler; Thursday morning, "The Boy Samuel," Wm. Schaffer; Friday morning, "David and Jonathan," Paul Bauman; Saturday morning, "Jesus and Youth," F. W. Shiery; Saturday evening (6:45-7:15),

Boys' Work Demonstration; and each afternoon and evening a recreational and vesper program in conjunction with the Sisterhood of Mary and Martha.

This is the youngest auxiliary of the Brethren church. It cannot truly be said that it has altogether found itself as yet. There are only a few things that are definite. Yet since there was a definite demand for this movement made and expressed through General Conference your committee has taken steps to do what it can to meet this demand.

Accordingly we are inviting all the young men of the church to, if at all possible, attend our General Conference, and particularly the sessions that have been prepared especially for them. Pastors are urged to encourage their young men to attend this conference since it will likely prove to be one in which more interest will be given to our young men than any other for many years. Then too they should be urged to get in on the ground floor of this organization that should prove to be as much value to our young men as the Sisterhood is to our young ladies.

Attention is also called to the ten members of the National Committee. Each member of this committee is asked to meet for a short session on the platform of the auditorium at the close of the first service Monday evening. Each member of this committee must be conscious that we have a tremendous amount of work to do to accomplish all that conference is expecting of us this year.

N. V. LEATHERMAN,  
Chairman of Committee.

### HOMECOMING AT WARSAW

The First Brethren church of Warsaw, Indiana, announces its Annual Homecoming Day, Sunday, August 26, or the Sunday just preceding National Conference. Sunday school at 9:30; Worship service at 10:30, with former pastors taking part, and one of them bringing the message. There will be a basket dinner with fellowship and informal greetings at the noon hour. In the afternoon and evening we will merge with the Winona Bible Conference program. Former members, former pastors, and other Brethren, especially those who will come early for Conference, are cordially invited to be with us.

L. E. LINDOWER, Pastor.

While at the Conference, stop at the Franconia Hotel, rates reasonable, dining room and kitchen privileges.

Write for information  
Mrs. J. H. Anglin, Manager.

### "THE HEIGHTS"

Winona Lake, Indiana

Greatly reduced rates for The Brethren Conference

M. Radcliffe—Manager.

To the Brethren Conference Members:

When at Winona, Stop at the

BEAUTIFUL WESTMINSTER HOTEL

Modern, Brick

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# BRETHREN EVANGELIST



## Who Knows a Mountain?

By Ethel Romig Fuller.

Who knows a mountain?  
One who has gone  
To worship its beauty  
In the dawn;  
One who has slept  
On its breast at night;  
One who has measured  
His strength to its height;

One who has followed  
Its longest trail,  
And laughed in the face  
Of its fiercest gale;  
One who has scaled its peaks,  
And has trod  
Its cloud-swept summits  
Alone with God.



# WHERE is John Dillinger NOW?

A Study of the Abode of the Wicked Dead

By Herman Hoyt, Senior in Ashland Seminary and Pastor at Terra Alta, W. Va.

The search is done, and the criminal is caught. His criminal career is over. But in making my perusal of the many accounts of the apprehension and death of this noted criminal, I noted that newspaper reporters are not necessarily theologians. One reporter said concerning the death of John Dillinger—"It was the end of John Dillinger." But he is wrong. That was not the end of John Dillinger. John Dillinger has merely departed for another country. But where is John Dillinger now? I shall address myself to that question immediately.

## John Dillinger Has Gone to Hades

Hades is the place of departed spirits. It is not Hell, the place of eternal punishment. Before the resurrection of Jesus Christ, Hades was composed of two compartments both of which were separated by a great gulf. The one, known as Abraham's bosom, was the place where the spirits of just men awaited the resurrection. The other was the place of retention for the spirits of wicked men until the time of their resurrection. For explanation of this great mystery, I can do no better than read the words of Jesus Christ, to whom all mysteries are uncovered, and who above any other person in the universe has full authority to speak (Luke 16:19-23). "There was a certain rich man who was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores. And it came to pass that the beggar died, and he was carried by the angels into Abraham's bosom: the rich man also died, and was buried: and in Hades (R. V.) he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom." In the Old Testament this place of departed spirits was known as Sheol.

Since the Resurrection of Jesus Christ this realm of departed spirits has been changed. Hades no longer contains the compartment known as Abraham's bosom. Hades no longer closes over the souls of the righteous. When Christ arose from the dead, he led all the righteous spirits in Hades up to Paradise above. Here is the Scripture (Eph. 4: 8, 9), "Now, that he ascended, what is it but that he also descended first into the lower parts of the earth?—Wherefore, he saith, When he ascended up on high, he led captivity captive, and gave gifts to men." And he promised, that never again would Hades close upon the soul of a righteous man. (Mt. 16:18) "And I say unto thee, that upon this rock I will build my church; and the gates of Hades (R. V.) shall not prevail against it." And here is the proof that the souls of the righteous never go to Hades any more, but ascend to be with Christ until the time of resurrection. The first Christian martyr to die was Stephen, and the scene at the stoning of Stephen vindicates Christ's promise. (Acts 7:55-56, 59-60) "But he, being full of the Holy Ghost, looked up stead-

fastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the son of God standing on the right hand of God . . . And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. And he kneeled down, and cried with a loud voice. Lord, lay not this sin to their charge. And when he had said this, he fell asleep."

But for the wicked, the place of departed spirits is still in Hades. Here is the proof. Some day, when the great White Throne is set in the heavens for the judgment of the wicked, then Hades shall deliver up the spirits of the wicked dead to be judged. (Rev. 20:13) "And death and Hades delivered up the dead which were in them; and they were judged every man according to their works." It is to this place of Hades that John Dillinger has gone.

## John Dillinger Can Never Escape From HADES

Hades is a place of temporary but incapable detention. It is a prison of the wicked from which none ever escape until the time ordained by God. Its bars are adamantine. Its fetters are irrefragable. No ransom can redeem from this dark prison. No colleague can spirit its occupants away. There is no warden. There are no guards. There are no walls, no windows, and no light. This dark prison-house of the wicked-dead is a house of torment until the time of resurrection and judgment. He who sits in the heavens shall laugh. He it is who has power over this house of detention. He only needs to speak the word and hands are bound, hearts lie cold and still, raging revenge is smothered. Hear the word on this point:—(Luke. 16:25-26) "But Abraham said, Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us that would come from thence." This is the place in which John Dillinger is confined.

Moreover, John Dillinger will be confined in this prison-house of the wicked until the judgment of the wicked. He is reserved under punishment until that day. Christ said of the rich man, that "In Hades he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried and said, Father Abraham, have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame" (23-24). Jude further explains this reservation in Hades until the time of judgment. (6) "And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness into the judgment of the great day." Every wicked man finally comes to the end of his career in this life, and in death goes into the dark prison-abode of the wicked, to be held in unbreakable fet-

ters, under darkness, tormented with flames of fire until the day of judgment. John Dillinger is in this place and will never escape.

## John Dillinger Will Never Cavil at God in Hades

I observed by the account in the paper, that John Dillinger resented the justice of his own punishment, when he first began his criminal career. He attempted the robbery of a grocery store, with the aid of an accomplice. When the two were thwarted and taken before the court of justice, Dillinger received the greater sentence of the two, on which was in every respect the just penalty for his deed. The other man was dealt with more leniently. Because of this procedure of the court, Dillinger grew bitter and revengeful. He claimed that it was a "raw deal". However, it makes no difference what Dillinger may think it was, or what the public may think about it. Justice is justice, and when Dillinger received only the just due for his evil deed, he has no right to accuse the court of injustice, nor persist in an evil career to take revenge upon society.

It may be that he can accuse the courts of men of injustice, but he will never utter a word against the justice of God. Listen to the words of the rich man. (Luke 16:24-30) "And he cried and said, Father Abraham, have mercy upon me, and send Lazarus, that he may dip the tip of his finger in water and cool my tongue; for I am tormented in this flame. But Abraham said, Son, remember that thou in thy lifetime received thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented. And besides all this, between us and you there is a great gulf fixed: so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence. Then he said, I pray thee therefore, Father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment. Abraham saith to him, They have Moses and the prophets; let them hear them. And he said, Nay, Father Abraham: but if one went unto them from the dead, they will repent." In all the words of the

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## The Need of Practicing Our Religion

We have been having far more theory than practice in religion, and that is not good. We do need the theory; there is no denying that, for we cannot practice what we do not know. But theory that is not practiced is of little value. That is the outstanding weakness of Christianity in our day—it has come to be little more than a beautiful theory,—by all too many held in abeyance for future demonstration. The Christian theory has been taught and people have, to use diplomatic language, “accepted it in principle”, but have not troubled themselves much about putting it into practice in its many details and ramifications in life. It has been accepted by many as they do fire insurance, or by some as a kind of endowment policy, which means nothing but outlay for the present, but on which they hope to realize benefits some day. Religion does indeed promise much for the future to the sincere worshiper—there is a hell to shun and a heaven to gain. But the benefits are not primarily for the future; they begin with the present and continue on in ever increasing richness until the final consummation. And the success and glory of the crowning day depend on the genuineness of profession and the reality of life as we go along.

Christianity is far more than a program for future blessedness; it is a growing tree of blessing here and now. It is more than a beautiful theory; it is something that is to be experienced and put into practice from now on. When practice does not accompany faith, religion is a mere theory and is dead and worthless. That is the way James felt about it, for he said: “Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works. Thou believest that there is one God: thou doest well: the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead? ... For as the body without the spirit is dead, so faith without works is dead also” (James 2:18-20, 26). There is a vast need for more of the spirit of James abroad in the church today, and not of James only, but of Paul and of John and of Peter,—more of really righteous living. Our religion is too widely theoretical; we need more of the practical kind.

### Jesus Insists on the Practice of Religion

That is what we are contending for—not for a system of “works”, but for a religion that actually works. There is need of greater reality in our Christian profession. There is need of more sincere and persistent effort at living out the teachings of Jesus. There is need of more genuine devotion and greater loyalty to the Christ to whom we have dedicated our lives. There is a plenty of talking and theorizing and philosophizing, but not enough of the actual doing of that which is well-pleasing in his sight. Jesus says, “Why call ye me Lord, Lord, and do not the things which I say?” (Luke 9:46). And again, “Not every one that saith unto me, Lord, Lord shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven” (Matt. 7:21). It is not a mere profession that Jesus wants displayed in us, but a vital, life-influencing religion. “Ye are the light of the world,” he said. Therefore “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven” (Matt. 5:14, 16). Mere promoters of a theoretical religion, however accurate that theory may be, is not what our Lord wants. For he says to us, as he said to the disciples of his own day, “Except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven” (Matt. 5:20). Mere profession is a mockery and results in disappointment and defeat. He wants us to really strive to live up to the high standard of conduct and of service that he has set before us in his Word. “If ye love me, keep my commandments,” and again, “If ye know these things, happy are ye if ye do them.”

### Practice of Religion Increases Mutual Love

If there is more practicing of our religion, there will be more love in our hearts for all men, and especially for the brethren. Paul pleads “That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love may be able to comprehend with all the saints what is the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God” (Eph. 3:17-19). John also says beseechingly: “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love” (I John 4:7, 8). Love is inevitable for those who maintain a vital relation to God, for “God is love; and he that dwelleth in love dwelleth in God, and God in him” (I John 4:16). Such love is a mark of the new birth, for we read, “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death” (I John 3:14). And then remember that “love worketh no ill to his neighbor” (Rom. 13:10).

### Will Mean Less Worldliness and Carnality

If we more faithfully practice our religion, there will be less worldliness and carnality among our members, and nothing is so weakening to the church as that. In Romans 6:13 we read: “Neither yield ye your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God”. Those words were introduced by this admonition, “Likewise reckon ye yourselves to be dead unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof.” And do not forget that “the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God.” That is eternally true; it would be true if it were not in the Word. Not only so, but the carnally minded man cannot please the world, from the standpoint of what they expect of the Christian. They expect to see a change in those who profess faith in the transforming power of the grace of God, and if it is not evident, there is disappointment and scorn in their hearts for the church. Men and women who are living fleshly lives are obstructing the progress of the church and bringing it into dishonor. “But,” says Paul, “ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you” (Rom. 8:7-9). Our challenge is to practice more zealously the presence of the Spirit.

But worldliness shows itself in many different forms and ways—covetousness, selfish ambition, ungodly pleasure seeking, extravagant love of gaiety and immodest personal display, spiritual indifference and devotion to worldly pursuits. The spirit of the world in the church is everywhere and always antagonistic to the cause of Christ and is the beginning of defeat and death to any church. No counsel is more important for the church to heed than that of the Apostle John: “Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him” (I John 2:15). And again, the words of Paul: “Set your affections on things above; not on things on the earth” (Col. 3:2). And there is good reason for all this; “For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father, but of the world. And the world passeth away, and the lust thereof” (I John 2:16, 17). Worldliness—what a blight it is to the life of the church! Paul says: “If our gospel be hid, it is hid to them that are lost; in whom the god of the world hath blinded the minds of them which believe not” (II Cor. 4:3, 4). And how much there is in the world to entice these carnal



appetites and desires, if we allow them to have any place in our lives! The only escape from its power is the living of the separated life by the power of the Holy Spirit. That gives assurance of victory, "because greater is he that is in you, than he that is in" (Continued on page 8)

## Are We Playing Fair With God?

It's the old problem of church finances again. We are always being troubled by it, and more especially now. Times are too hard, money is too scarce to give serious attention to the matter of stewardship, or tithing. So it is being left in the background and our tithes and offerings are being kept in their hiding, while the Lord is being put off with whatever amount we are disposed to give, or can conveniently spare. Perhaps when times are better we will uncover our convictions about stewardship and begin again to give God his tithes, but for the present, we are too hard pressed.

But is such an attitude fair to God? Is it fair to make him pay our bills? Is it honest to take God's tithe to help make our own portion larger so we will not be compelled to deny ourselves so much? And is it good and wise policy, looking at it from our own selfish standpoint, to take God's share in order to ease up on ourselves?

We need to do scarcely more than ask the question about the fairness of the proposition. It is so obviously unfair that no one will question it. To take God's tithe means to deny the church of the barest pittance that it is demanding in these times to keep going and to continue its ministry to our spiritual needs. Its program has been pared to the bone already, and there is nothing more that can be cut from the budget and keep services intact. Our personal budgets have not been trimmed anything like as drastically as has the church budget, yet we would take still more—some of us—from the support of God's work. And by "we" we refer to those who have a job and an income. It is unfair to the church, to the pastor, the janitor, the musicians, the benevolences and every person and interest connected with the work of the Lord.

Neither is it honest. By a very sacred arrangement on the part of the Lord with his people, he is to be given no less than a tithe of their income, as a recognition of his ownership of all. It is an obligation, a debt, an interest payment, and we cannot be honest and refuse to meet the obligation, any more than if we should refuse to pay the rent money to the landlord for the home in which we live. Let us not seek to hush our conscience by the excuse that the theory of tithe paying is too legalistic to be a demand of the Christian. No one is setting a maximum limit, but the minimum limit under Grace cannot be any less than under the Law. It's a requirement, and we cannot evade it. Honesty demands its payment.

Moreover, this neglect, or willful passing by of the tithe is not good policy, considering it from our own best interests. We cannot ignore so sacred an obligation without our own moral and spiritual nature suffering because of it. Willful disobedience brings a sore punishment upon the one who offends. Besides, by so doing, we cut ourselves off from the promise God made to those who would be faithful. "Bring ye all the tithes into the storehouse, . . . and prove me, . . . if I will not open the windows of heaven" upon you, is a promise not to one age or people, but to all ages and peoples. And many a sincere steward of God's goods has "proven" him and found him true, and found the blessings poured out too abundant to contain and they have given on to others as freely as they have received. God keeps his word with men, and we cannot afford not to keep ours with him. Let us be honest and fair with God, and to our own best interests, materially and spiritually by giving to the Lord our tithe.

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## EDITORIAL REVIEW

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Go to National Conference at Winona Lake, Indiana, August 27 to September 2.

A card received at our office from Dr. C. L. Anspach, who with his family, has made a trip to the Pacific Coast, was in attendance at the Southern California Conference and is now leisurely making

his way back across the continent, visiting points of interest, says "We are enjoying the trip; going to Glacier and Yellowstone next." Then on to National Conference.

During the absence of Brother Dyoll Belote on his vacation, the Ashland pulpit is being filled by various preachers, mostly local men. Last Sunday, Dr. Charles A. Bame brought a challenging and inspiring message on the theme, "Exalting a Nation." Next Sunday, Dr. I. D. Bowman of Leesburg, New Jersey, will be passing through Ashland and will fill the pulpit.

Brother Freeman Ankrum writes that he is closing his work at Flora, Indiana, the last of August, after three and one-half years of service there. He has done a good work during that time, notwithstanding the difficulties that have confronted him. The church has been strengthened by the addition of fifty-one new members and the enlistment of some who were inactive. His plans for next years are not definitely decided upon.

The work of the La Verne church continues to go forward under the leadership of Brother Archie L. Lynn, and the spiritual vigor of the church is indicated by the fact that during the six weeks of the enforced absence of the pastor occasioned by the illness of his wife, the attendance at the services and the interest in the work continued unabated. Seven new members were added to the church during the past quarter, bringing the total of active members up to 302. The growth and development of the Sunday school has necessitated the building of an addition to the bungalow of the church for the accommodation of the little folks. Every department of the church is well organized and active, and the missionary zeal of the congregation registered to the amount of \$1200 for our foreign work.

We have a letter this week from the correspondent of the Turlock Brethren church in California, saying they are carrying on faithfully against the odds of these unusual and trying times. Progress has been realized by the addition of several new members and by the increase in sacrifices on the part of the members in giving. The prayer meetings are well attended and a source of inspiration, and the W. M. S. is a great help to the church, materially and spiritually. As indicated in these columns in a recent issue, the church refused to accept the resignation of their pastor, Brother N. W. Jennings, showing that he still, after nearly seven years of service, has the confidence and cooperation of his people and that his service is apparently not completed at that place. God grant that another year of labor there may continue to be fruitful and may it be so elsewhere also, that our pastors and our churches be steadily more convinced of the wisdom of longer pastorates.

It is a splendid report of progress that comes from the pen of Brother Floyd Sibert, pastor of the Masontown church of Pennsylvania. It has been a long time since their revival held in February, but we are glad to learn of the great blessing of God upon them in the conversion of souls and the adding of fifty to the membership of the church. The pastor was his own evangelist and his wife and local musicians supported with attractive music. The midweek Bible study and prayer meeting is a prominent feature of the work, having an attendance of fifty and more. The pastor, assisted by the "Brethren Gospel Singers" give a weekly broadcast from a nearby station, being on the air on Fridays at 4:45 P. M. Brother Sibert also reports concerning the very successful fiftieth anniversary celebration, when Dr. Martin Shively was the speaker of the day and the attendance taxed the seating capacity of the church. In that connection, we would remark that it was fitting that the one remaining charter member should have been detailed to present a history of the church, which the pastor has forwarded for publication. Sister Belle Honsaker deserves the honor, both because of her long and faithful service and her continuing capability. She was for many years a successful public school teacher and has always had a teaching position in the Sunday school, since she was big enough to teach. She has been a tower of strength every way to the church. As one who, in his first pastorate, benefited by her faithful service and wise counsel, we are glad to see this word in her honor.



# Reminiscences of the Holy Land

## - - - "HOLY" PLACES - - -

By L. O. McCartneysmith, Ph.D.

Second of a Series of

Occasional Articles

Based on the Writer's

Travels in the Holy Land

If you were to go to Jerusalem, what places would you want to see first? Human nature is much the same the world over, and this is the usual visiting order which most people follow: Calvary, Gethsemane, Mount of Olives, Bethlehem; then wherever fancy dictates: but you must first see these. It will be my pleasure to conduct you on a mental tour of the places mentioned, as promised in my previous article relating to Jerusalem.

Luke alone of all the writers, mentions the name "Calvary" as the place of the crucifixion; the others use the Hebrew name "Golgotha", which means the same, that is, "a skull"; Calvary being translated from the Latin "Calvaria", from the Vulgate into our King James.

About three short blocks to your left as you enter Jerusalem from the western or Joppa Gate, you will find what has been considered by the Christian World from at least the third century, to be Calvary. But it is so completely covered with the buildings of the great Church of the Holy Sepulchre that you would never realize it as being "The place of a skull" (Mark 15:22) unless you knew more about its history than is given by either of the Gospel narratives. This massive sanctuary, said to contain the tomb of our Lord, was erected by Helena, the mother of Constantine the Great, about the third century; and for its recovery from the heathen Moslem the Crusades were undertaken. This is considered one of the world's most historical buildings, and one cannot approach it without the most profound sense of deepest veneration.

One of the most striking features attracting your attention when you view this aged sanctuary is its many types of architectural decorations, consisting of the Byzantine, Gothic, Grecian, and Moslem styles of decorative art. This "jumbled" appearance is not according to the original design, but was the result of passing through so many wars, when it was ransacked for its treasures, mutilated and finally burned. Successive repairs were made as it pleased whoever might be in possession, with little or no regard for conformity to original plans.

Erection over a depression forming a natural amphitheatre at the base of a small mound or hill of practically solid rock, this large cupola strongly reminds one of a huge bowl with the bottom removed and turned bottom side up; as the centre is open to the sky, and the rim rests upon the supporting walls, and the rocks of Calvary. Great wings supported by beautiful marble columns, extend over Calvary, covering the place of the Crucifixion. Eighteen steps, hewn from the solid rock, furnish a means of ascending from the rotunda of the Church to the wing covering the place where the crucifixion is said to have occurred.

Here our attention is first attracted to two altars: the Roman Catholic, and the Greek Orthodox. Over the Roman altar there is an exquisite painting of our Lord hanging on the Cross; while the painting above the Greek altar depicts his being taken down from the Cross. These altars are very richly embellished with gold, silver, and precious stones, but it is indeed pitiful to witness the two altars erected in memory of the same Savior, with priests in attendance glaring at each other with apparent hatred.

Here you will be shown the hole in the rock where the Cross of Christ stood; on either side is a hole, just as the Word says our Lord was crucified: between two thieves. The central hole is surrounded with a rim of silver. Just behind the altars mentioned you will see the cracks in the rocks made by the earthquake at Jesus' death and resurrection.

Just to one side is a small opening in the rocks where it is said the four soldiers who crucified Christ hid themselves and wept. This is a Catholic shrine. Within a few feet of the place where the crosses stood you will be shown a section of marble column and informed that it is the very stone upon which Jesus sat as he waited for the cross to be prepared for his execution. Nearby is an inlaid star marking the spot where Mary stood as she watched her son die. A section of another marble column is shown to which it is claimed our Lord was tied when he was scourged by the order of Pilate. The spot where he was nailed to the cross is marked with a small Roman altar. You will also be shown a bit of clay and assured that it is some of the identical clay from which Adam was formed. I laughingly informed the guide that this was the first relic I had seen that I could feel assured of its genuineness; inasmuch as Adam really was formed from the dust of the earth! In a marble apartment to one side is shown the spot where Christ appeared to Mary in the Garden.

It may be that I am another "doubting Thomas", for as I enumerate these claims regarding our Lord's suffering, I cannot keep back the thought: "How does anyone know these things?" It somewhat dampens one's spiritual ardor and wipes from memory the beautiful pictures we have painted of what we believed Calvary would be like.

We shall now descend the eighteen stone steps from Calvary into the Church. Our attention is first called to a large flat marble slab slightly raised from the floor around which are grouped many burning tapers. This is commonly called the "anointing stone" and by some "the Stone of Uncion". On this it is claimed, Nicodemus and Joseph of Arimathea prepared the body of our Lord for its hasty burial. In a small apartment to one side of this is shown the stone on which the angel sat when he informed Mary: "He is not here; he is risen." We shall now visit the tomb said to be that of the Lord, which is almost completely covered with fine marble. There is only one small place where the rock of the tomb may be seen, and that only by permission. The interior of the tomb proper is about six by nine feet with a very low ceiling or vault. Occupying the right side the full length is a large marble slab on which the body was laid. This has been worn smooth by the caressing of many hands and kisses of millions of lips, as people of all nations may be seen standing in line awaiting opportunity to visit this tomb. Only five or six can be accommodated at one time, and much time is consumed here by visitors, many of whom prostrate with emotion, kneel here and apparently want to remain. Gold and silver lamps are kept continually alight here, and incense is burned throughout the



day and night. (There are no electric lights in Jerusalem, unless recently installed.)

As to the authenticity of this spot in relation to the Passion, I shall offer no comment other than this: its erection being removed less than three centuries from the crucifixion, it does seem that reliable information must have been available as to the exact location of the site; if this information was not used by Constantine and his mother Helena before they built this great church, they were guilty of a most grievous sin; and the early fathers of the church were likewise guilty in permitting it and in perpetuating what many people now consider to be a colossal fraud. Even though the places made sacred by the redemption are now grouped together within a radius of 150 feet, and so veneered with marble, and decorated with gold, silver and finely embroidered silks, that they are not what we have mentally thought they would be like, there still remain the holes in the rocks where the crosses stood, and the rocks split by the earthquake. These we know must be authentic, and with thoughts mingled with sorrow, we depart from the Church of the Holy Sepulchre, and travel eastward over the Via Dolorosa to the Garden of Gethsemane where he suffered. This is one place where we have no misgivings concerning its genuineness, for here, we have reasons to know that he "Trod the winepress alone" (Isaiah 63:3). Within one-fourth mile of the old Temple area, just at the foot of the Mount of Olives, surrounded with a low white wall lies Gethsemane! Here he prayed until great drops of blood fell from his face to the ground! Here he was betrayed by one of his own disciples and led away as a common prisoner to judgment. The Roman, Greeks, and Armenians each have their section of the Garden. Hanging on the wall of the Roman section are pictures of the suffering of Christ, twelve in all, forming the well-known "stations of the Cross" so popular with the Roman Church. Many beautiful old olive trees still stand, some of which are reputed to be more than three hundred years old. Just without these walls we were shown the place where in the deepest remorse Judas Iscariot hanged himself; we saw the place where the Prophet Isaiah was sawn asunder, and many other interesting historical spots.

Leaving Gethsemane we shall climb the hill to the East, Mount Olivet, from which the Redeemer of the world looked down upon Jerusalem which was soon to put him to death and said: "O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together . . . but ye would not" (Matthew 23:37). Here he also predicted the destruction of Jerusalem and foretold his Second Coming to earth. This was his place of earthly rest, and a more restful scene cannot be found within the environs of Jerusalem. The most interesting view of the city is from Olivet, as well as the surrounding country. As we sat there reconstructing the New Testament scenes we could view the roads to Bethany, Jericho and Joppa, dotted with camels, donkeys, and occasionally an automobile. (No automobiles or carriages enter Jerusalem farther than two blocks from the Joppa Gate, as the streets are too narrow.)

Just north of Gethsemane is the Church of the Virgin, a curious underground chapel and tomb, built almost entirely within the earth, excepting the front part. It is rich in tradition as is usual with most Catholic edifices near the city. Farther up the slope of Olivet is a very beautiful Greek Orthodox church, marking the traditional spot where Christ wept over Jerusalem. Dotted over the southwest slope are numerous rock-hewn tombs; includ-

ing the tombs of Absalom, and Zachariah, which are very much alike. A great heap of stones surround Absalom's tomb, for every Jew passing throws a stone at it out of hatred on account of Absalom's rebellion against the King. Looking South across the city we can see the tomb of David; within a stone's throw is the traditional house of the Last Supper, but it is hard to believe that it is genuine. It is outside the walls of the city, and the Word states that the disciples were commanded: "Go into the city to such a man, and say unto him: . . . I will keep the passover at thy house" (Matthew 26:18). But in our endeavor to reconcile these places with the Gospels, it is well to keep in mind that Jerusalem has been twice destroyed since the time of our Lord, and many changes were no doubt made in reconstruction.

We shall now go six miles south to Bethlehem, for to attempt to describe the Holy places without mention of Bethlehem, would be leaving out one of the most sacred spots, where God's great Gift came to man. The monastery built by Helena covers the spot where our Lord is said to have been born. It is a combination of monastery and church and is called the Church of the Nativity. This is really two churches in one, or a church having an upper and a lower auditorium. Entering, the upper contains nothing unusual excepting a large inlaid star in the floor marking the spot over which the star of Bethlehem stood. Beneath this we enter the real place of the Nativity by descending a steep flight of stone steps. This is a large cavern directly beneath the church. It is handsomely fitted out with marble floors and has thirty-two golden lamps presented by as many earthly rulers in honor of the Supreme Ruler. Each side of this cavern has five stalls in which it is said King Solomon kept his horses. This somewhat reminds one of a modern barn with hall way and stalls on either side. In the part corresponding to the hallway is inlaid a spot encircled with silver with the inscription in Latin: "Here Christ was Born of the Virgin." To one side is the manger, one and one-half feet in height, made of marble also. The altar of the Wise Men is also shown, on which they are supposed to have offered their gifts. There seems to be little doubt as to the authenticity of this Holy Place, even though it is burdened in the usual Roman manner with traditional accessories. While here we shall visit the tomb of Rachel, and as we look down the valley we can imagine we are seeing the fields where Ruth gleaned for Boaz; but our pleasant memories depart as we imagine we hear the wailing of bereft mothers over the lifeless forms of their beloved infants; for here it was that Herod slew all of the children under two years of age. As we depart for Jerusalem, we can close our eyes and see the rugged Joseph tenderly assisting Mary and the Child Jesus to mount the patient donkey, and then taking his place at their side, silently trudging away in the darkness of the night toward Egypt, the place where God told him he must go to save the Child's life.

Waterloo, Iowa.

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"Three qualities that lead infallibly to success are ambition, confidence and determination."

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Give me thy hand if thou wouldst know the way,  
 Long, steep and lone,  
 That leads from darkness into endless day.  
 Walk not alone;  
 And with thy hand, thy faith, and fear no more,  
 For I have walked the thorny path before.

—Author Unknown.



# A Creed that NEVER NEEDS REVISION

By J. F. Garber

Our Slogan:—"The Bible,  
the Whole Bible and  
nothing but the Bible"

A creed is a statement or summary of religious belief. The Nicene and so-called Apostles' creeds are probably the most ancient of the uninspired church creeds.

Almost all denominations have an uninspired creed, or statement of their belief as to the teaching of the inspired word of God. In other words, they have formulated a document which they call their creed, that states how much of the Bible they believe, and should obey. This makes it very convenient for them: For if they change their belief about the teachings of the Bible, they can change their creed to suit their belief.

When we, the Brethren church, accepted the Bible as our creed, we did so because we believed it to be the inspired word of God, that it is true, and that it contains God's whole plan of salvation for all humanity.

Now if we through study and research find that we are not in accord with our creed as to some of its teachings, instead of changing our creed to suit our belief we just change our belief to suit our creed. We cannot change our creed: it is God's Word, and therefore the truth. Men may change their opinions but truth is Eternal.

God's Word is sufficient as far as he is concerned to effect the salvation of every human being, conditioned only on faith and obedience.

Now as our creed is, "The Bible, the whole Bible and nothing but the Bible," it needs no revision. It is "the perfect law of liberty." Any less would be insufficient; any more would be superfluous.

Then dear brother, as our creed contains God's full and complete plan for the salvation of mankind, let us not fail to preach it in its entirety, so that the people may have it with all of its demands upon us, and all of its promised blessings to us. Let us not forget that each and every one of Christ's commandments and teachings, has its place in God's plan for the building of a real, worthwhile Christian character. But let us notice a few of the fundamental doctrines taught in our creed.

Our Savior taught as a foundation for the Christian life, or as a doorway into the household of faith, Faith, Repentance, and Baptism, after which the emphasis must be placed on righteous living, "going on unto perfection" in the Christian life. You no doubt remember our Savior's last words to his followers: "Go"—"Preach"—"Baptize" believers—And teach them "to observe, (obey) all things" whatsoever I have commanded you, etc.

Some will tell us that faith is all that is necessary. We readily admit the importance of faith; for Paul says that, "Whatsoever is not of faith is sin." And we read in Hebrews 11:6 that "Without faith it is impossible to please him." But let us not put the whole burden of salvation on faith, forgetting that an abstract, insipid faith, is a dead faith, and will save no one. It must be a live, energizing faith connected up with God's whole plan of salvation; a faith that will lead us to act, to do, to obey. We read in Matthew 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of Heaven, but he that doeth the will of my Father which is in heaven."

Now please do not get excited. When we speak of do-

ing righteousness, for that is what our creed teaches. Listen to this: "Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous" (1 John 3:7). And Matthew 7:24, "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." Then we read in James 1:22: "But be ye doers of the word, and not hearers only, deceiving your own selves."

And if you should suspicion that Christ's commandments were just for the Apostolic times, read Rev. 22:13-14—"I am Alpha and Omega, the beginning and the end, the first and the last." "Blessed are they that **do his commandments**, that they may have right to the tree of life, and may enter in through the gates into the City."

Paul says (Eph. 2:8), "For by grace are you saved through faith; and that not of yourselves: it is the gift of God;" and indeed it is the gift of God that we may be saved, by the blood of his Son. All humanity was in a lost condition. We were helpless to save ourselves. But because of God's love and mercy, he granted unto us his grace, (unmerited favor) and sent his Son into the world to pay the penalty for us, and make a reconciliation between us and God, thereby making it possible for us to become heirs of his kingdom through Jesus Christ our Lord, by accepting him, and living in obedience to his Word. We cannot accept him and reject his Word, for "the Word was made flesh, and dwelt among us, full of grace and truth." Then Jesus said "He that rejecteth me, and receiveth not my Words, hath one that judgeth him: The Word that I have spoken, the same shall judge him in the last day" (John 12:48).

Remember: God through his Son has given the conditions of salvation. If we refuse to obey, we are rebellious: and God will not save a rebellious soul.

We as a church do not obey our Lord's commands with a thought of earning salvation; but because, as Paul says, "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). As we are created in Christ Jesus (by accepting him) unto good works, it becomes our duty as his followers, "to so walk even as he walked" (1 John 2:6). A dutiful son obeys his father, not that he may inherit his father's estate, but because of that great filial love which causes him to sacrifice his own will, that his father's will may be done. This is true obedience. But what the people of the world today want, is a religion that will permit them to enroll as a member of the church, and then live and do just like the rest of the world.

Now Brethren, let us not forget that our creed is the eternal inspired word of God, and we have no right to revise it, or reject it; and that it is the standard of judgment here, and it will be the standard of judgment in that great day.

Let us be faithful watchmen on the tower, as it were, ever ready to warn the people of the dangers from the enemy's camp.

Weldon, Iowa.



## SIGNIFICANT NEWS AND VIEWS

### CRIME AND THE STAGE

The Dillinger family has gone on the stage. Last week the gangster's 70-year-old father stood before the footlights and told a gaping and morbid audience how good a boy John had been, and how he, the father, had refused an offer of \$10,000 for his body. Doubtless the same sentimental story will be told in second and third rate theaters throughout the country for the Dillingers, following the disgusting examples of "Peaches" Browning, Mrs. "Legs" Diamond, and others, are going on tour. Will the Legion of Decency have anything to say about this degrading spectacle?

Meanwhile, commenting on the way the sensational press played up the Dillinger shooting, Marlen Pew truly observes in **Editor and Publisher**:

"Perhaps more people than we suspect read into such matter elements of heroism and true adventure. I do know that for months the kids of the nation have been playing 'Dillinger' and you can bet that the kid who impersonated the bandit was 'it', always the exciting role in children's games. And from this reaction the toy stores of the cities have been doing a hot-cake business in cap pistols, cartridge belts, and savage looking knives."—The Living Church.

### A GRAND JURY FOR BIRTH CONTROL

The Harris County (Texas) grand jury has recommended legalized birth control. After surveying crime conditions, the grand jury said in its report to Judge White Boyd that "it becomes apparent that some step is necessary to limit or eliminate the prolific propagation of offspring from parents incapable, mentally, physically or morally, of properly rearing such children. Such offspring sooner or later become charges of the State."

Astonished at the recommendation, the Rev. George A. Wilhelm, pastor of Holy Name Church and dean of the Catholic clergy in Houston, said: "The laws of nature are above grand juries, judges and Hitlers. . . . From a moral, psychological and physical standpoint, the argument of the grand jury is wrong. . . . I have known children of the healthiest parents turn out to be idiots. It is one of those laws of nature you can't do anything with. . . . Let the State teach morality." So the "Literary Digest" reports.

This time the priest is right. He is standing on solid ground. His reasoning is sound. And he might have gone on to point out the incalculable danger of birth-control enforcement in the hands of unscrupulous politicians, of which we have an abundance everywhere. It is too serious a matter to trust to them, even though it were otherwise defensible.

### MAYBE GOD WAS RIGHT, AFTER ALL

It now appears that the terrific drouths of this spring and summer have wiped out all that surplus that was considered a very troublesome problem a few months back.

The farmers were not happy even when they complied with the Government's program calling for destruction of crops and of live stock. They could not "see this business" of destroying food given to us under the providence of God. Some of them sounded a warning that that food might be needed when a year or two of short crops came along. And now they begin to see the justification of their fears. Perhaps God was right in giving to us years of plenty to prepare us for some years of want. There may yet be some wisdom to be wrung from the old saying, "Waste not, want not."

How long is it going to take us to discover that the real problem is the problem of distribution? We do not have too much and we do not manufacture too much. We simply do not get what we have into the hands of all who can use it. Analyzed to its essentials that is a question of sharing, and therefore of selfishness and unselfishness.

God may be going to force us to see the real question, after all. Christian Standard.

At a recent meeting of the British Association for the Advancement of Science. Sir Frederick Hopkins, the discoverer of vitamins and one of the greatest English scientists, was very emphatic in

his denial of the theory that animate matter has been derived from inanimate. He said: "Spontaneous origin, without a directive mind, is not a scientific deduction."—The theory of spontaneous generation was disproved long ago. That leaves only the alternative of a special and direct creation, as declared in the inspired record of Genesis. The Christian knows that the "Director Mind" is God.—Methodist Protestant-Recorder.

The following advertisement of a recent moving picture production should win recruits for the League of Decency and allied forces fighting rotten films: "As a glorious sinner, she went down the Trail of Perdition with a song on her lips; diamonds on her breast; a man in her arms! The Darling of Broadway gives a hot time to a nation. . . . She was no lady, but she knew what she wanted. Hear her sing! you may blush, but you'll like it."—But such an advertisement is not meant for those who still have the grace to blush.

### THE DESERT HIGHWAY FROM EGYPT

The following is taken from The Jewish Missionary Magazine, describing the desert highway recently opened between Damascus and Bagdad:

Reports have been made in various journals recently that the words of Isaiah regarding a highway through the desert from Egypt to Assyria (Isaiah 19:23), had been finally fulfilled by the opening of motor traffic between Damascus and Bagdad. Such reports take no account of the fact that the Nairn Brothers, who came from Australia during the Great War, began soon after that conflict the running of automobiles across the Syrian Desert to Bagdad. Their long experience has shown them how to improve and enlarge this traffic. This growing desert business now requires a far larger bus than any used heretofore. Toward the end of 1933, the Bender Body Company of Cleveland, Ohio, announced that it had received the contract for building for the Nairn Transportation Company of Iraq what is reputed to be the largest motorbus body in the world. The bus will be 69 feet long. Mounted on eighteen wheels, it will be propelled by a 385-horsepower Diesel motor. The bus will accommodate thirty-five passengers, and will be insulated against desert heat. It will provide first and second class compartments. The journey that took Ezra four months from Babylon to Jerusalem (7:9), and requires twenty-four days by the present water route, may now be accomplished from Bagdad to Damascus in twenty-four hours of desert driving.

But is this the fulfillment of the great prophecy of Isaiah? We think not. The highway must be "out of Egypt," and it must cross the land of Palestine. The Nairn motor line does not even touch Palestine. The beginning of the fulfillment of the prophecy had its accomplishment when the Jaffa-Jerusalem Railway was opened on September 26, 1892. Later a railway was built from Haifa to a junction in Hauran with the Damascus-Medina or Moslem Pilgrim Railway. Nothing more was done for many years until the World War, when the British built the present line from the Suez Canal up to a connection with the old Jaffa-Jerusalem Railway at Ludd, and the Jaffa-Haifa link was also completed. The final link by rail is now under construction from Bagdad across the desert to Palestine. British capital is doing this work, and it is expected to be completed in the spring of 1935. It is significant that this completion comes about just as the stage is being so marvelously set for the final scenes that are to wind up the times of the Gentiles and to climax the unfolding of Gentile world power in its utter destruction by the falling Stone, even the coming in glory of earth's rightful Ruler, the Lord Jesus Christ (Daniel 2:34, 35, 44, 45): to set up the kingdom of heavenly rule on earth.—The Presbyterian.

## The Need of Practicing Our Religion

(Continued from page 4)

the world" (I John 4:4). We are not really living our religion until we do that.

### More Aggressive Fighting of Sin

And, if there is more practicing of our religion, there will be more aggressive fighting of the forces of sin. The Christian life is not one of negative goodness only, but one given to positive right-



ousness and opposition to evil influences. We are to cooperate in "pulling down the strongholds" of sin. We are to be in the front ranks of those who seek to build up righteousness in the earth. We do not expect to save the world en masse, but we do expect to do our part toward the overcoming, or destroying, or weakening of the agencies of the devil, whether those agencies are organized or unorganized.

### More Godliness and Holiness

Finally, if we practice our religion more faithfully, we will possess more of vital godliness and true holiness. God has given us means by which we may grow in grace, by which the Spirit of God may be built up within us and our grasp of spiritual truths increased and our relish for spiritual things made keener. The godly life becomes real and vigorous only as we hold frequent and deeply cherished fellowship with God, and such fellowship can only be advanced as we by divine grace are built up in personal purity and holiness. We read: "Follow peace with all men, and holiness, without which no man shall see the Lord" (Heb. 12:14). Note, it says "without which". God is holy and the place where he dwells is holy, and only those who are holy can approach him. Holiness means separation from sin; it means loving God with all the heart, mind, soul and strength, and loving others with genuine affection. As love for God becomes more sincere and sacrificing, holiness becomes more thoroughgoing and unsullied, permeating every phase of life. Peter admonishes us, "As he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy" (I Pet. 1:15, 16). That is good advice; there is too much rubbish on our lips and in our lives. The practice of the holy life will lead to greater holiness, clearer purity, and diviner godliness, and we will thereby achieve the high aim of our religious faith.

Religion is life, let us live it; it leads to service, let us engage in it; it inspires to a noble kind of conduct, let us practice it. We can make our religion vital, enriching and attractive, if we will make larger use of it.

## OUR BIBLE STUDY DEPARTMENT

By G. W. Rensch, D. D.

### Our Present and Final Salvation

Are there two salvations taught in the Scriptures? A somewhat careful study of what the Book has to say on the subject will be worth while; especially in view of the careless use made of many passages by the average evangelist in the heat of his revival. Many of the conclusions reached by men who have "a zeal, but not according to knowledge", have shaped themselves up into a system of theology both misleading and dangerous. I admire the evangelism of such outstanding men as Moody and Torrey, but when they turn theologian their published "views" on many Bible themes are of the "queer things" in the light of approved scholarship. In the great debates held by Brethren people in the last fifty years and put into print the appeal was constantly and consistently to the great scholars, and no one in our day need be afraid of the recognized scholarship of the world on the doctrinal position of the church as set forth by these intellectual giants of our faith. There are many things creeping into our publications these days which did not emanate in Brethren literature; and the arguments of the authors have been exploded by these great debaters again and again. Maybe they don't know about it.

There is a broad distinction in the New Testament between a present and a final salvation. There are many passages, however, in which the sense is broad enough to include both of these. And there is a third meaning of the word SALVATION in both Old and New Testaments, which does not strictly belong to the Gospel idea. It is used in the sense of delivery from temporary evils or calamities. In Acts 27, Paul said at the time of the shipwreck to the centurion and soldiers, "Except these abide in the ship, ye can not be saved"; evidently from drowning. And in I Tim. 4:10, Paul speaks of the living God as "the Savior of all men, especially of

those that believe." Preserver of all men, is the thought. Moffatt renders it thus: "the Savior of all men—of believers in particular." In this providential sense the word saved belongs to the law, and to the age before the law, as well as the Gospel. The Old Testament has many allusions to these temporal deliverances or salvations. When the children of Israel came forth from the Red Sea, and the Egyptians were drowned they sang, "The Lord is my strength and my song, and he is become my salvation."

But the two distinct applications of the word salvation in the New Testament is of far more importance to men, because it has reference to the soul. There is a present and a final salvation held out to men as a hope. "Which hope we have as an anchor of the soul, both sure and steadfast, which entereth into that within the veil" (Heb. 6:19). If the many passages of Scripture setting forth this great truth had been properly grouped and studied, some of the theories foisted upon people would appear as shadows instead of substance. In this brief study please note:

1. The New Testament teaches a **present salvation**. "For by grace ye are saved through faith" (Eph. 2:8). "Not by works of righteousness which we have done, but according to his mercy he saved us" (Tit. 3:5). "Who hath saved us, and called us with an holy calling" (I Tim. 1:9). "And the Lord added to the church daily such as should be saved" (Acts 2:47). "By which also ye are saved, if ye keep in memory what I preached unto you" (I Cor. 15:2). "Ye are saved", says Paul.

2. The New Testament teaches also a future or final salvation. "Who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (I Pet. 1:5). Moffatt says it thus: "And the power of God protects you by faith till you do inherit the salvation which is all ready to be revealed at the last hour". Paul's assurance of pardon, present salvation, rested on his faith: "For whom I have suffered the loss of all things, and do count them but dung, that I may win Christ. And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith" (Phil. 3:8, 9). But his hope of eternal life rested on his faithfulness to Christ: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth (Moffatt puts it, "Now the crown of a good life awaits me") there is laid up for me a crown of righteousness" (2 Tim. 4:6-8). More Scriptures in my next study.

### CONFERENCE APPROACHES

As your Executive Committee we have offered a program. It is the best program we know how to prepare. We have faced the same difficulties that other such Committees have faced. There are more talented ministers and laymen than there are places on the program. All cannot be on the program every year. We are sorry for this.

The Program of the Conference depends now on the individual speakers more than on any committee. Therefore, we call upon each speaker to prepare as "unto the Lord". Let all messages be prepared with much meditation. Let them be nurtured in prayer. Let them be true to the Word and to the Lord. Let them be given by hearts and minds which "cannot but speak the things which we have seen and heard". Let them be given enthusiastically and earnestly for "the King's business requireth haste". May God help us to execute this conference in every way as if this were the last, before the Lord comes, as truly it may be.

We desire to express our appreciation to each member of the Executive Committee, but especially to Brother E. M. Riddle for his abundant labor as Secretary of the Committee.

R. D. BARNARD.

Chairman of the Executive Committee.



<b>W. I. DUKER,</b> President Goshen, Indiana  <b>E. L. MILLER</b> Vice-President Maurertown, Virginia	<b>NATIONAL SUNDAY SCHOOL ASS'N.</b>  <b>MAGAZINE SECTION</b>  <b>M. A. STUCKEY, EDITOR,</b> ASHLAND, OHIO	<b>N. V. LEATHERMAN,</b> General Secretary Berlin, Pennsylvania  <b>K. M. MONROE,</b> Treasurer Ashland, Ohio
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## Religious Activities versus Citizenship Accountability

A Comparison of the Religious Activities and Citizenship Accountability of 921 Ashland County, Ohio, Secondary-School Graduates

By Prof. Ray Ballou, M.A., Supt. Nankin High School, Nankin, Ohio

(Editorial Note: From the pen of Prof. Ray Ballou, a layman and educator in the public school system, comes this interesting and instructive article. The conclusions of the paper are highly judicious and remarkably sane. They will benefit Sunday school officers in citizenship instruction before their local schools. M. A. S.)

Approximately fifty percent of the people of the United States are not church members.\* Doubtless there are some good citizens among the half of the people not affiliated with churches. That there are some poor citizens in the other half cannot be denied. What, then, is the relationship of religious activity and citizenship accountability?

In attempting to secure an answer to this question, the religious activities and citizenship accountabilities of 921 rural secondary-school graduates were considered.\*\*

### Determining Citizenship Accountability

The citizenship accountability of each individual graduate was separately considered.\*\*\* The attributes of citizenship utilized as a basis of judgments are listed as follows: (1) honesty, courage and tolerance; (2) respect toward abidance by, and advocacy of the law; (3) high religious ideals; (4) willingness to cooperate with, serve and love others; (5) good character, broad education, and integrity of purpose; (6) unselfishness, open mindedness, patriotism, and public spiritedness; (7) intelligent interest and participation in local, state, and national affairs; and (8) progressiveness, and graceful and successful acceptance of place in society.

A graduate who exhibited a large portion of the qualities of citizenship just indicated was considered as a good citizen. If he demonstrated a medium number of such characteristics, he was designated as a fair citizen. If he showed but few of those qualities, he was deemed a poor citizen.

### Religious Activities

Religious activities were separated into three divisions. In the first place, people who were church members and regularly

\*G. L. Kieffer, "Nearly a Million New Members in Procession to the Pew," *Literary Digest*, Vol. 116, July 8, 1933, p. 23.

\*\*This group consisted of all living graduates of one county in the State of Ohio for the decade 1920-1930.

\*\*\*In deciding the quality of citizenship each graduate was thought to possess the writer enlisted the aid of teachers, principals, superintendents, friends, associates, and other responsible people who were personally aware of the activities of the graduates.

participated in church activities were termed active church members. In the second place, those who were affiliated with churches but did not actively participate in church affairs were considered as being non-active members. Finally, persons who were not associated with any church were designated as non-members.

### Religious Activities and Citizenship Accountabilities Compared

In order to facilitate the comparison between the religious activities and citizenship accountabilities of the graduates, a table containing data pertinent to each is presented.

Considering church membership, 45 per cent are active church members, 32 per cent do not participate in church activities although they are church members, and 23 per cent are not members of any religious group. Altogether, 712 or 77 per cent are church members.

### Comparison of Church Activities and Citizenship Accountability

Church membership	Citizenship Accountability			
	Good	Fair	Poor	Totals
Active	338	66	13	417
Non-active	156	108	31	295
Non-member	81	74	54	209
Totals	575	248	98	921

Eighty-one per cent of the active church members are designated as good citizens, 16 per cent fair, and only three per cent poor citizens.

Of the non-active church members, 53 per cent are good citizens, 37 per cent fair, and 10 per cent poor citizens.

Forty per cent of the non-members are accredited with being good citizens, 35 per cent are fair, and 25 per cent are poor citizens.

Another consideration of the data is that 59 per cent of the good citizens are active church members, 27 per cent are non-active members, and only 14 per cent are non-members.

When fair citizens are considered it is indicated that 27 per cent are active members, 48 per cent are non-active members, and 30 per cent that are non-members.

Only 13 per cent of the poor citizens are active church members, 32 per cent are non-active members, and 55 per cent are non-members.

A slightly different approach to the data in the table indicates that only 81 or nine per cent of the 921 graduates are both good citizens and non-members of churches, 156 or 18 per cent are non-active members and good citizens, and 338 or 36 per cent are active church members and good citizens. **L**

Seventy-four or eight per cent of all the graduates are not church members and are fair citizens, 108 or 10 per cent are fair citizens and non-active members, and 662 or seven per cent are fair citizens and church members active in the affairs of the church.

In all, 13 or 1.4 per cent of the graduates are active church members and poor citizens, 31 or 3.3 per cent are non-active members and poor citizens, and 54 or six per cent are poor citizens and non-member of churches.

### Conclusions

Concluding from data presented it is possible for a person to be a good citizen and not be affiliated with a church or religious group. A poor citizen may be an active church member but such instances are rare. There is a definite trend away from active church membership among fair citizens. That trend becomes more pronounced as qualities of citizenship diminish.

A person tends to become a better citizen after joining church, although not regularly participating in its affairs. The possibilities of developing the elements of good citizenship are greatly enhanced by being an active church member.

Evidently there are intangible qualities pervading associations with churches and religious groups which fashion and project into bold relief those admirable attributes of good citizenship.

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

#### HOSEA PREACHES GOD'S LOVE

Lesson for August 26, 1934)

Lesson Text: Hos. 11:1-9; 14:4-9. Golden Text: John 3:16

#### MONDAY

**God Yearns for Israel. Hos. 11:1-11.** If Amos was the prophet telling of God's wrath against social injustice, Hosea was the prophet of God's yearning love—the proclaimer of his willingness to forgive his philandering people, Ephraim and Israel. Along with God's love is the corollary of his mercy: "I am God and not man—the Holy One in the midst of Israel!" Jesus represented himself as the Good Shepherd, more concerned about the straying sheep, than about the ninety-and-nine safe in the fold. Jehovah recalls, through his prophet, the miraculous care he had bestowed upon his people, and the amazing deliverances he had brought about. How his heart must yearn for Israel during these long centuries of her eclipse. Nevertheless "The morning cometh!"

#### TUESDAY

**God Promises to Bless Israel. Hos. 14:1-9.** Despite Israel's backsliding, Jehovah was ready to heal their faithlessness if and when they repented and returned unto him. God's blessings and promises to his chosen people were suspended when Israel sidestepped her part of the covenant. God will not deviate from the right to accommodate himself to the defections of his children. "Draw nigh to God and he will draw nigh unto you!" (Jas. 4:8). To forgive his wayward wife was the requirement God exacted of Hosea that he might the better understand the cost



of his divine forgiveness of Israel's unfaithfulness. Forgiveness costs and costs! But the prophetic foregleam: "They that dwell under his shadow shall return, they shall revive as the corn, and grow as the vine!" What will Israel's restoration to favor mean to her, to the Church, to the nations?

### WEDNESDAY

#### God Cares for His People. Ps. 91:1-16.

This beautiful song of trust in Jehovah no doubt was first voiced by the one whose experiences and observations it expresses. And what crises he must have met in life! Pestilence, ambush, intimidation, plague, accident, warfare, calamity—in all these he had found Jehovah not only a fort but a fortress! Note the implication of the metaphors used to describe Jehovah: "Secret place, shadow, refuge and fortress, wing, shield and buckler, watchtower, enchanted ground, sustainer, deliverer!" It is incumbent upon us, if we would claim those promises, that we note to whom they apply: "He that dwelleth in the secret place of the Most High!" This proffered security is not universal, but selective. "We know that all things work together for good to them that love God, even to them that are called according to his purpose!" (Rom. 8:28).

### THURSDAY

#### God Directs His People. Ps. 107:23-32.

What a beautiful refrain runs through this Psalm (verses 8, 15, 21, 31): "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" If we miss God's hand and providential care in our daily life, it is because we have failed to recognize it, and possibly even have forgotten to look for his hand! The fugitive and wanderer, the sated and sufficient, "they that go down to the sea in ships", and the materially destitute, all receive special consideration at the hand of Jehovah. But how few are they who remember to be thankful! "Were not ten healed—where are the nine?" (Lk. 17:17). Can we consistently importune God for material plenty, when our arid and parched souls refuse to drink in his showers of spiritual blessings?

### FRIDAY

#### God Loves His People. Rom. 8:36-39.

What a climax this in our studies in God's attitude toward his people: "God yearns ... God promises to bless ... God cares ... God directs ... and God LOVES his people!" And, declares the Apostle, nothing and no one can separate us from the love of Christ—from the love of God which is in Christ Jesus! The believer may be separated from his health and well-being, from his possessions, from his loved ones, and from the tasks he loves and needs to perform. But he can never be separated from the love of Christ—"For in all these things we are more than conquerors through him who loved us!" The believer need never capitulate "because greater is he that is in you than he that is in the world!" (1 John 4:4).

### SATURDAY

#### God's Greatest Gift. John 3:14-21. The

measure of love is the extent to which it is willing to go—to give! Mary of Bethany so loved that she gave her alabaster cruse of precious spikenard. Peter, Andrew, James, John, Matthew, so loved that they gave up their gainful occupations to follow Christ. Mary Magdalene so loved that she gave up a life of sinful pleasures to follow the Master. Saul of Tarsus so loved that

he was willing to suffer the loss of all things, and to be called a fool for Christ's sake. God so loved that he gave his only Begotten Son! And, what a contrast! "Men so loved the darkness rather than light" that they will not come to him. "But as many as received him, to them gave he power to become the sons of God—even to them that believe on his Name, which were born of God!"

### SUNDAY

**The Fountain of Life. Ps. 36:5-10.** How misleading to think of the life of fellowship with God as circumscribed, as arid, as unsatisfying, as self-centered! "They shall be

abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life—in thy light shall we see light!" How inadequate are the flesh-pots of the world to assuage the hunger of the soul. How impotent the soon-empty cisterns of worldly pleasures, to slake soul thirst! Isaiah and the Revelator join with the Psalmist and Hosea, in proclaiming: "Ho everyone that thirsteth, come ye to the waters!" (Isa. 55:1). "And the Spirit and the Bride say, Come! And he that heareth say, Come! And let him that is athirst come!" (Rev. 22:17).

<b>E. M. RIDDLE,</b> President Waterloo, Iowa	<b>CHRISTIAN ENDEAVOR AT WORK</b>	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer
<b>F. C. VANATOR,</b> Associate Peru, Indiana	<b>C. D. WHITMER, Editor,</b> South Bend, Ind.	2301 13th St., N. E., Canton, Ohio
<b>B</b> RETHREN RINGING Y	<b>C</b> HRISTIAN HURCH ONSECRATED	<b>E</b> NDEAVOR EXTENSION EVANGELISM

## The Heart of Christian Endeavor

By Kenneth Pettijohn, President of the Minneapolis District Christian Endeavor Union

As the heart of man gives life to his whole body, so the threefold purpose of Christian Endeavor gives life to the movement in all corners of the earth. It prompts volunteer workers to give their time in union and society offices. It leads young people to the Christian life and makes them loyal Endeavorers. Church leaders have proclaimed its usefulness because it brings young people into the church, trains them for church service, and deepens their spiritual life.

First, let us think about the task of bringing young people into the church. "How can it be done?" The answer is, "Go after them." The only way to take a youth's attention from the attractions of the day is to show him that there are more worthwhile ones for him in Christian Endeavor.

Invite them to come to the regular and special meetings of the society. Tell of your activities by advertising in local papers; by using bulletin-boards; by placing posters in public places; by sending written invitations; by telephoning, and by personal invitation. The secret of getting members for any Christian Endeavor society is no secret. It is known to all. It is work, constant, untiring effort, to get members for the society and the church.

But after a member is in the society, what then? Keep him, of course. How? By adopting regular plans for society work. Many societies use old and tried plans and at the same time seek to find new methods, and thus meet the changing conditions of modern civilization.

The second part of the threefold purpose of Christian Endeavor is to train young people for church service. Business firms have regular schools to train their employees. So the church must have her training in the young people's society. Then as they grow older they are able to become leaders in the church proper.

There is no training without doing. We do not learn by listening to lectures. We learn from experience. We learn by doing. So if we want to help our society give the right kind of chance to every member, isn't it logical that we should find a job for every

one, and thus help them experience the greatest of joy?

The third part of this purpose is to deepen the spiritual life of every member. This is the most important. We may work hard and bring the young people of the community into the church, and train them for church, but our work is lost unless the heart is trained at the same time. Without a heart consecrated to Christ and the church, all plans and programs fall short, but with consecration they are bound to succeed.

The weekly prayer meeting is the chance to develop this religious experience. It is here that we learn to express our deepest thoughts. Let us point every activity to our prayer meeting, and do all our work with a sincere desire to please our Master. Then, and only then, is our society truly Christian Endeavor, and then only have we found the heart of our beloved organization.

### A BATTLE OF ENTERTAINMENT

By Carl Masson

Originality is a quality not to be forgotten in the presentation of church entertainments. To try to put across some over-worked idea to keep in the rut of triteness, is to sacrifice success.

Such was the sentiment of the Endeavor society of a certain Massachusetts church, in considering plans for a money-making event. One of the members presented a unique idea, which afterwards proved of unusual practical value.

The idea was to present a "Battle of Entertainment," a competition between the boys and girls of the society, each group to try to win the favor of the audience. The boys staged several comical sketches; the girls, a full evening play. There were no boring moments; things were made to move rapidly along throughout the evening.

During the final intermission a vote was taken. A special ballot was provided on the program, a strip of paper perforated so that it could be easily torn off. One part was printed with the word "Boys," the other "Girls." The ballots were of two sizes to



make them easily distinguishable, effecting a quick count that was announced to the waiting audience.

Boston, Massachusetts.

### A PROGRESSIVE LETTER

#### For Sunshine Committees

It is not a bad idea to have a sunshine committee in the Young People's Society as well as in the Junior society. A plan for such a committee is suggested in *Garden Spot Endeavor*, the organ of the Lancas-

ter County, Pennsylvania, union. The plan is to send a progressive letter to members who are sick or shut in or living at a distance.

Each member of the society, or of a group in the society, is permitted to write for five minutes a part of a letter to go to the individual in question. The letter is then given to another member of the group, who writes for five minutes also. Then to a third member, and so on. No one is allowed to read what precedes his part of the letter. The result is interesting and often very helpful.—Selected.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## Three Letters from David Livingstone

Charles Livingstone had come from England to America, where he became a Congregational minister. While he was at school, his brother, David Livingstone, wrote to him several letters which were published for the first time by "The Atlantic Monthly" a few years ago, but they are still comparatively unknown and the following extracts from them will be of interest to many of our readers:

"Banks of the Zouga  
"8th October, 1851.

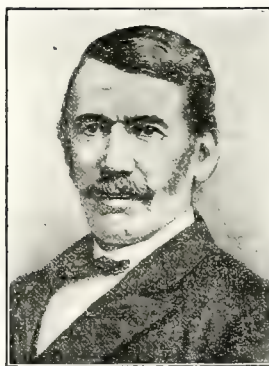
"My Dear Charles,—

... "Bushmen abound near these springs. They were all in good condition. They seem to kill lots of game. What a language theirs is, so much *click* in it, and the clicking sound is formed by pressing the tongue on the roof of the mouth and suddenly withdrawing it. ... They are a merry race, always in good humor and never tell lies wantonly as the other natives do. They exist in vast numbers and are spread over the whole country. When will these poor dwellers in the wilderness bow down before him? ...

"Mr. Oswel and I proceeded to the Sesheke on horseback, and found it about one hundred miles distant. It is the only river I ever saw, though nothing perhaps to those you are accustomed to look upon. Oswel never saw anything like it in India. We could only say, How glorious! How magnificent! The water at the end of a remarkably dry season was from 300 to 500 yards broad. And then, when the waves rose about two feet, the long-lost scenes of the Firths of Clyde and Forth came back so vividly, I might have cried; but the fear that the old man who was conducting us across might ask, 'What on earth are you blubbing at? ain't afraid of these alligators, are you?' made me hold my tears for some other occasion, or send them down inside my nose—the best course that sentimentality can take ...

"Can Europeans live in this new region? Had we found a hilly part, I should have tried the experiment. I had my family with me; the people were delighted with the children. The presence of the wee things seemed to disarm all suspicion. Sebituane's queens were always scolding me for not letting them feed the children. They stuffed them so full of honey and milk, when they could catch them, I was afraid they would make them ill. ...

"The Makololo were delighted with the idea of my coming to live with them; but though I should willingly expose myself, I did not feel it right, in the absence of the hills, to expose the lives of the children in the swamps. I must now send family and



David Livingstone

all away somewhere, for two years at least, in order to ascertain whether one may live, in spite of the fever, in Sebituane's country. I think of sending them to Scotland. ... If the Directors agree to my proposal, I shall wend my solitary way into the region of the Zambesi and spend, if I live, two years hard at work, in a state of widowhood. I shall feel parting with the children much. ...

"My poor wife and family sailed by the Trafalgar on the 23rd of April, and I am now like the worthy sparrows on the housetop of whom we used to sing as 'companionless.' My heart is very sore. I shall never see my children again—they will grow out of my knowledge, and will all forget me. My tears flow, but he knows that my heart grudges him nothing of all that I have."

In the second letter the missionary tells of the departure of Mrs. Livingstone for England:

"Cape Town, 29th May, 1852.

"I am just about to start for the interior of the country. Have been here about two months. Have parted with my better half, and am now in a state of sorrowful widowhood. If my hair will continue to stick to my cranium, it will be more than it ought, for I feel very much cut up in returning to

a state of bachelorship. ... I have taken the opportunity of sending a daguerrotype likeness of your humble servant to your lady, who, I suppose, no longer lives in a state of single blessedness. Great people such as our sovereign Lady the Queen send their portraits to those whom they wish to patronize, and the gracious act is highly valued. You, who consider me a great man, will not object to my aping the doings of the great. But I cannot afford to do it gratis. You must pay me back with two similar pictures, one of His Reverence and another of his lady."

The third letter is an expression of the intense devotion of the man whom Stanley found after he had buried himself in the heart of Africa:

"Kuruman, 10th September, 1852.

... "I mean to have my hands full of work (for fear the Devil should find mischief still for idle hands). This great work must be done whether the others are proceeded in or not. [He was then trying to find a healthy locality on the Zambesi and a way down to the sea.] I need not tell you to be kind to my children if I never return. I give you Agnes if I am cut off. The Directors will take care of Mary and the other children; or, better still, he who has said, Leave thy fatherless children and let thy widows trust in me. My dear brother, I must succeed or die. See how people perish for gold. They are not enthusiasts, of course. It is a wonder that we are not more enthusiastic for the glory of him who left his glory and for our sakes became poor. May he accept our service."

## Groping After God

In the Chin Hills of Burma a religious reformer has appeared who has broken away from heathenism and made approaches to Christ. He condemns drunkenness and animal sacrifice, and advocates the worship of one God, Creator of heaven and earth. His followers, who number many thousands, come from all classes of the Chin race, and there is promise that this movement may ultimately pass into the Christian Church. The Rev. W. Sherratt has found this reformer. Pau-Chin-Hau by name, anxious to receive the Scriptures in his own tongue in order to teach his people the worship of the one true God. He has devised a script by which any Chin may master the art of reading in fifteen days, and which is actually used by Chin tribesmen in correspondence. Four of the followers of Pau-Chin-Hau traveled eight hundred miles to Rangoon, with a transcript of the Sermon on the Mount in this script, in order to ask the Bible Society to print it for them. Mr. Sherratt writes of these men, "Their desire to know more accurately the real essentials of Christianity, and their apparent willingness to accept them, are almost pathetic."

In past years thousands of Miaos Nosus, Lisus, and other tribes in Yunnan have turned to Christ largely as a result of the work of the China Inland missionaries. Now the Kado people, who live on both sides of the watershed between China and Siam, are moving Christward. They were reached by Tai converts of the American Presbyterian Mission in northern Siam. Dr. Park speaks of four hundred Kado families who have burned all their idols and are crying for



Christian teaching. Mr. and Mrs. Willhauck, German missionaries of the China Inland Mission, have for five months been itinerating among Kados, walking in that time more than a thousand miles and enduring all sorts of hardships and privation. They count fully twenty-five hundred families who are turning to the living God from idols, abandoning demon worship, opium,

wine-drinking, and even tobacco. They are suffering much persecution—beating with knotted ropes, over-taxation, and the like. Thus one official made a Christian Kado kneel all night long with bare knees on broken tiles, while he himself smoked opium near by, taunting him in his sufferings. Yet these new Christians continue firm.—Sunday School Times.

plying two well-equipped and very necessary class rooms. The Builders' Class was recently organized. It is a class of young married people. Since organization, they have redecorated their room and supplied it with appropriate furniture. The Dorcas class is a women's class well known by every pastor who has served here as the class that holds the record for attendance, and gets things done. Again, may we say that the work of conducting a vacation school was made easy by the cooperation and efficient service of the teachers.

#### Fiftieth Anniversary Program

On Thursday evening of Anniversary Week, Dr. Monroe was with us and started the program off with one of his splendid Bible lectures. He spoke to a good-sized audience and was much appreciated by the same. We likewise enjoyed his fellowship in our home.

Then on Sunday morning we awakened to find our city sweltering in heat, but in spite of it Sunday school started with a full house which was maintained for the afternoon program and grew to proportions too large to be housed in the evening. Our good Dr. Shively was largely responsible for this splendid attendance. Many faces in the audience were strange to us, but not to Brother and Sister Shively. Brother and Sister Shively served this congregation about fourteen years ago. That they are still loved by the good people of this community was very much in evidence at this meeting. Dr. Shively was speaker for the day and he certainly played his part well, delivering two splendid sermons to an audience that packed the house. Letters bearing a timely and appropriate message, were received from many of the former pastors. Those writing were, Brothers Gnagey, Koontz and Baer. Brother Joe Gingrich surprised us by arranging his services so that he could be with us for dinner as well as in the afternoon and evening services. Both local ministers were present at the afternoon session and gave short talks. Brother Clough from Uniontown gave a very good talk and his radio quartette sang. The session closed with a talk by Rev. "Joe" Gingrich. We were glad to have with us Mr. and Mrs. John Weighley and daughter of Smithville, Ohio, who perhaps drove the farthest of any of the congregation, in order to be with us at the services.

Following Dr. Shively's sermon in the evening a beautiful Cantata was given by the younger members of the choir. An ideal setting was arranged on the church lawn, back of the church and a crowd estimated at five hundred witnessed a life-like portrayal of the story of "Ruth the Gleaner."

As we listened to the history of the church and many good things that were spoken of this church, we were made to feel that surely God hath given the increase. And our prayer is that the next fifty years of her history may record an equal, if not greater, growth and that she may be true then as now to the Gospel of her Lord.

REV. FLOYD SIBERT.

#### TURLOCK BRETHREN CHURCH

Time goes by so swiftly, it is with somewhat of a shock that we discover that months have passed since any report of our work has appeared in the columns of the Evangelist. We assure our readers that it is not because we have nothing of interest to report, for we feel sure that the ability of our church to carry on faithfully with many



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### FLORA, INDIANA

It has been some time since a report was made from here. It was postponed from time to time until the weeks have slipped away. As we are closing our work here with the closing of this month this will be the last report from the field. Three and a half years in this pastorate will have become history. This has been the most difficult field of our ministry with more hindrances and obstacles to the work than should be encountered in a much longer pastorate. Three meetings have been held here, we holding the first, Brother R. Paul Miller holding the second and myself holding the third, a week before Easter. The last resulted in six additions to the church. The total additions since our coming here has been 51. It has been our pleasure to see many who had not been working, and some not even members now working and members of the church. Progress has been made in spite of Satan's opposition. We have not as yet decided definitely upon our location for next year's work.

FREEMAN ANKRUM.

### MASONTOWN, PENNSYLVANIA

#### Period of Silence

The fact that we have not reported our work since March, 1933 is evidence of the fact that this period has been one of increasing activity. Attendance records have been made, appreciated and reported, but other victories have also been won with equal, if not greater, importance.

#### Revival

In February, at the call of the church, we launched our third evangelistic campaign in this community. Mrs. Sibert assisted with the young people and music, while Mrs. Sally Dugan efficiently supported at the piano. A good evangelistic service was enjoyed in spite of the worst weather of the winter. With temperature dropping to fifteen and twenty below zero the fires of evangelism seemed to burn the brighter as the Lord won victories for us. A deep spiritual consciousness prevailed at every service. People attending services noted this fact, remarked about it and returned in spite of the cold. We found these two weeks to be most enjoyable and the work made easier by the loyal support and cooperation of the Brethren. On the coldest nights when it seemed improbable that any one would risk the icy streets to come to church we always found a most faithful and efficient choir in the loft ready for service. Some of the young ladies of the choir walked a half mile over these streets to serve their Lord. For such loyalty and service we cannot adequately express our appreciation. Because

of the intense cold and an epidemic we closed our services at the end of two weeks with fifty souls added to the Lord's work.

#### Growth of Departments

The spiritual life of the church as a whole has been good with the old departments growing and new ones coming into existence. The W. M. S. has a new junior branch, and the same is true of the active Sisterhood as well as the Christian Endeavor.

#### Choir

Faithful, efficient and spiritual the choir has been a real and vital part of the spiritual life of the church. Few services pass without a musical contribution by the choir. Within their numbers was born the idea that gave to the church new hymnals from which the choir offers especial numbers in Gospel music.

#### Weekly Broadcast

For five months a weekly program has been presented over station W N B O, Silverhaven. The program lasts for thirty minutes with an occasional grant of fifteen minutes extra time. The "Brethren Gospel Singers" present a program of Gospel songs selected from requests sent in to the station. A discussion of the Sunday school lesson is given during the program. We do our own announcing and the entire thirty minutes is ours for which we thank our Lord who certainly has made it possible. We go on the air at 4:45 Eastern Standard Time, every Friday afternoon. The station is increasing its power and we hope very soon to be able to reach many more of our Brethren friends. If you hear our program please send a card or letter to "Rev. Sibert, W N B O, Washington, Pennsylvania," for these cards are keeping us on the air.

#### Bible Study and Prayer Service

Our midweek Bible study and prayer services are, we feel, largely responsible for our church attendance. Loyal, and sacrificial response in the midst of trying economical conditions has brought this congregation through in a splendid way. We have a feeling that the Lord is pleased with the effort of the Brethren here. Attendance at the mid week services seldom falls below fifty.

#### D. V. B. S. Dorcas, and Builders

A very profitable two weeks was spent at the close of public school in a Daily Vacation Bible School. One hundred and forty-five enrolled including the ages from four to sixteen years. The school was in charge of Brethren teachers from our own Sunday school. Classes were held in Brethren property. We are grateful for the cooperation of the Dorcas and Builders' classes in sup-



odds to overcome, is a source of interest and inspiration which may help others to carry out the commissions of our Lord.

We all realize that we are living in rather unusual and trying times for making very great strides in church work, and if we meet with an average degree of success we have much to be thankful for. Like almost all churches we have not grown by leaps and bounds during the last year or two, but we have added several new members, not only to our church enrollment, but to co-operative work as well. We have lost a few by letter, one or two by death and some have moved away. However, I believe our gain overbalances the loss, another cause for praise and thanksgiving.

The finances of the church are such that we are able to meet most of our obligations. True, we find that we have to make more sacrifices than in times past but we are truly thankful that our needs are most wonderfully supplied. In proportion to our membership, we have endeavored to do our part in all missionary offerings and to help when it is possible toward other calls.

We are now starting on the last quarter of our seventh year with Rev. N. W. Jennings as our pastor. At our quarterly business meeting which was held on June twenty-ninth, our pastor, after much prayerful thought, decided that perhaps he had tarried long enough in our midst so he tendered his resignation. A motion that the resignation be not accepted was most emphatically approved by those present, which constituted a very representative body of the church. The pastor was given time to decide upon the action he desired to take. Rev. Jennings has worked faithfully in the Turlock, church in every line of pastoral work. Not only has he given his best to his own constituency, but he has also been most generous in his response to calls in other churches in the community. Whatever course he may decide upon for the coming year, we pray God's richest blessings upon him and his wife.

Our mid-summer communion service was held on July twelfth, with about forty-five communicants participating. As this is a very busy season of the year, many of our members were not able to attend, but we were glad to welcome several friends from other denominations.

The usual plan of uniting with other churches in community evening services during the summer months is being followed this year. These services are held in Beulah park, which is a part of the beautiful grounds which surround Beulah Tabernacle. The pastors from the churches participating take their turn in bringing the messages. There is always several hundred people to speak to, which is inspiring, especially to those pastors who have small congregations.

During the month of May a week was given to a series of Bible studies under the leadership of Rev. James Kester of Los Angeles. He is a young man, one who has a most profound, unusual knowledge of the Word, and his manner of presenting his studies is most unique and very interesting. He appealed not only to the young people but to the older ones as well and those who availed themselves of his ministry were built up in the faith.

We are happy to report that all of the auxiliaries of the church are endeavoring to do their part toward carrying on the work. The W. M. S. is a very definite avenue through which the church is helped, both

materially and spiritually. A wonderful spirit of harmony prevails and a willingness to share in all the duties incumbent upon the women of the church, is manifested by all members. The regular monthly meetings are held in the homes. This seems to give a personal contact to our associations which brings us closer together.

Our Wednesday evening prayer meetings are well attended, the average attendance being between twenty-five and thirty.

For the blessings we are privileged to enjoy, we give him all the praise, realizing that, as he has promised, he is able to do exceedingly, abundantly above all that we ask or think. We pray that the spirit of harmony and oneness that has manifested itself in all our work at all times may continue to abide with us through the coming year. May we all realize that each day is made up, not only of great sacrifices and duties, but little things in which smiles and kindnesses and small obligations given habitually are what win and preserve the heart and secure comfort.

"His will and in the silence of our own spirits that we may do his will, and his only."

MRS. CLARA LUNDAHL,  
Church Correspondent.

#### LA VERNE, CALIFORNIA

Faithfulness to Christ and the church was manifest during the six weeks' absence of our pastor, as all services during the quarter were well attended. It was necessary for Brother and Sister Lynn to leave their pastoral duties at La Verne for six weeks because of the illness of Sister Lynn.

New members are continually being added; the active list now being 302. Seven were received this past quarter and one lost by death. Our Foreign Missionary offering of \$1,200 is a wonderful testimony to our interest in missions.

As the Sunday school is growing and becoming better organized, an addition is being made to the bungalow of the church. The Cradle Roll and Beginners' Departments will occupy these rooms. Sunday school attendance is keeping up very well, and efficient and consecrated teachers and officers are helping to exalt Christ in all of the Sunday school work.

Christian Endeavor societies have been re-organized on the age basis, along the lines recommended by the State Endeavor. This plan is developing new leaders among the young people, and some new members are being added.

The Women's Missionary Society is looking forward to the possible organization of a Sisterhood of Mary and Martha for young women 14 to 30 years of age.

A young people's camp is being planned for August 8th to 11th, which will provide a time of fellowship, Bible teaching, and recreation for young folks of the district.

The La Verne church always solicits your prayers that harmony may prevail, and the cause of Christ be advanced.

MRS. VERA MINOR,  
Evangelist Correspondent.

### Where Is John Dillinger Now?

(Continued from page 2)

rich man, he never utters one word against the justice of God. He never even suggests that his torment is not a reward for his deeds. The only word that comes from him about his torment is a cry for mercy. Neith-

er will John Dillinger cavil at God for the punishment under which he is reserved until the day of judgment.

#### John Dillinger Will Never Warn Men Out of Hades

The rich man, who was cast into Hades, when he discovered that there was no mercy for those who are cast into Hades, entreated that one be sent to warn his brethren to escape such a place. (Luke 16:27-28) "Then he said, I pray thee therefore, Father, that thou wouldst send him to my father's house: for I have five brethren; that he may testify unto them, lest they also come into this place of torment." But the reply of Father Abraham takes on a different tenor than that of the rich man. "Abraham saith unto him, They have Moses and the prophets; let them hear them." But the rich man still persists in his opinion and entreaty. "Nay, father Abraham, but if one went unto them from the dead, they will repent." Hear it men and women. The rich man wants his loved ones to know the truth and stay out of this place, which after all is only a faint shadow of what the real lake of fire will be. And if we could communicate with John Dillinger this evening, we would discover that his great longing is that someone might be sent from the dead to warn his loved ones from this place.

But one shall never be sent from the dead, neither will John Dillinger ever come forth from Hades to warn men. Listen to the conclusive words with which Abraham replied to the rich man, in closing this momentous theme. (31) "If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead." This is final. No man shall ever be sent from the dead to warn men. God did even better than that. He has given his own word. He did even better than that. He sent his own Son to the Cross that men might never enter such a place as Hades. Had John Dillinger listened to Jesus Christ and his Warning, his Work, and his Love for him, tonight, he would not be in Hades.

Tragedies such as that of John Dillinger are becoming the rule rather than the exception. The newspapers are full of murders, suicides, patricides, matricides, fratricides, homicides. They are full of adultery, harlotry, fornication, and immorality. They abound with divorce, dishonesty, and devilishness. They stand as a warning to every man and woman. They who commit such things and go down to death, will come to the place of Hades. But nevertheless, the promise has gone forth, "For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish but have everlasting life." Would you escape the horrors of Hades. TAKE HIM AS A SAVIOR RIGHT NOW.

The night has a thousand eyes

The day but one;

Yet the light of a whole day dies  
With the setting sun.

The mind has a thousand eyes,

The Heart but one;

Yet the light of a whole life dies,  
When Christ is done.

We may disown responsibility, but we cannot evade it. The burden of care, decision, or service that comes to us is ours, and no refusal to accept it will free us from the obligation.



# A History of the Beginning and Progress of the Masontown Brethren Church

By Mrs. Belle Sterling Honsaker

## PASTOR'S INTRODUCTORY NOTE

The writer of this article has been very modest in matters dealing with the relationship of herself and family to the history of the church. We should like to add a few brief comments. In her own congregation she is known as "Aunt Belle." She is loved by all, and teaches the largest class in the Sunday school. For fifty years she has been actively engaged in the work of this Sunday school and church, most of that period teaching a class. Mrs. Honsaker is the only living charter member of the Masontown church. In and about her work in the church and Sunday school, she carries with her a dignity and spirit that commands respect and deepens the spiritual life of those who meet her. Aside from the fact that the Masontown Brethren church found its beginning in her home we feel that we should say that in looking over the long list of subscribers to the original building fund we found very modestly tucked in at the end a note saying that when all subscriptions were in, three thousand dollars remained unpaid. This was assumed and paid by her father and mother that the church might go on its way free of debt.

Deeply concerned about the work of her church she has been a staunch supporter of the same from the day of its beginning. Pastors have found her to be a dynamo of spiritual force, never criticizing but rather praising in an effort to lift one from the shadows of discouragement to closer fellowship with her Lord. A fitting text for her life in our midst seems to be: Titus 2:3-5. Certainly her life teaches these things. "The aged women likewise, that they be in behavior as becometh Holiness, not false accusers, not given to much wine, teachers of good things; that they may teach the young women to be sober, to love their husbands, to love their children. To be discreet, chaste, keepers at home, good, obedient to their own husbands, that the Word of God be not blasphemed."

REV. SIBERT.

If we study the history of Christianity during the period from 1695 to 1750 we find the clergy of that day severe in their government, which brought about a terrible reaction, resulting in strong opposition to almost every measure advocated by them. The churches were regarded as worldly institutions; the colleges and their faculties denounced as brooders of infamy.

The Waldenses were a religious people, much like the Brethren of our day, who separated themselves from the religious customs forced upon them, in the early part of the thirteenth century, and were severely persecuted. They taught and required unconditional submission and obedience to the New Testament, which they acknowledged as the inspired word of God. It took the place of the Old Testament.

They opposed the Roman Catholic church and demanded a separation. They required more than simple obedience to the outward ordinances of Gospel regeneration, and strove to attain an inward, conscious, personal renewal through the Holy Spirit.

The history of the Tunkers, the forebears of the present day Brethren, began in Germany. During a period of depression, in the

year 1708, in the cool of a pleasant morning, eight persons—five men and three women, among them Alexander Mack, who had been chosen as their minister—were baptized in the Eider river, Germany. They had previously separated themselves from the common form of worship, and now they were to become the charter members of the Tunker church, the mother of the Church of the Brethren and of the Brethren church. During the next seven years a large congregation was established. Attempts to organize the scattered members, resulted in persecution, and the members fled from place to place. By so doing they could, for a short time at each place, worship according to the dictates of their own conscience. Some were robbed of their property, others were imprisoned and tortured. The fact that their persecutions, poverty, tribulations and imprisonments were met so joyfully attracted men of learning, who asked many questions of the new organization. All questions were readily and willingly answered.

Eleven years after the organization, the first emigrants, from the mother church in Germany arrived in America. Their arrival was in the autumn of 1719. Their number included parts of about twenty families. They landed at Philadelphia, Pennsylvania, which at that time consisted of ten villages surrounding six miles of woodland filled with bogs and swamps.

For three years after their arrival they were too busy to advance far in Christian work. Finally they began visiting each other, praying and reading and studying the Bible together. This brought about Christian fellowship and it is recorded as having been the first home mission work done in America, by any religious body. Their effort was wonderfully blessed.

In 1723, at Bergarstown, which grew into Germantown, a suburb of Philadelphia, they organized themselves into a congregation, baptized twenty-three and held the first communion of the Tunkers in America. In 1729, Alexander Mack, the founder of the Tunker faith, came to America. On our Masontown church roll is the name of a faithful member, the wife of the late Alexander Mack, of Masontown, who was a direct descendant of this man.

In 1783, some Tunkers came from Germantown and located about thirteen miles from Berlin, Somerset county and organized a congregation. Among those pioneers of the Tunker faith were Peter Livengood, John Olinger, Michael Buechley, and Christian Hochstettler. This church grew rapidly, and later the members in and near Conemaugh close to Johnstown, formed into a separate church. By the year 1849, the membership of the Berlin and Conemaugh churches had become so numerous and the territory occupied so extensive that the organization was divided into six churches.

The church in America prospered and expanded. They used the New Testament as their creed of faith and practice, and their highest court was Annual Meeting. In 1869, just 150 years after the arrival of the Tunkers in America, a dissension arose among the Brethren of the Miami Valley, in Ohio. They came before the general council with a petition and asked Annual Meeting to rescind certain grants, that they had made,

and objected to the manner in which the meeting was held. H. R. Holsinger, of whom we will hear more later, met with them and apparently satisfied them for the time being. Harmony was restored until 1880, when they again came to Annual Meeting with a petition. This time they were dissatisfied with the decision.

In 1881, some members were expelled from the church and many others withdrew. Among those who were expelled was Elder Henry Holsinger, who wrote the "History of the Tunkers and Brethren Church" from which I get much of this data. He was expelled for nonconformity to some of the man-made laws of annual meeting and for the denunciation of these laws, through the paper he was editing at the time. June 1, 1882, one last plea was made to annual meeting to prevent the division of the church, after which all hope of union was abandoned and a committee on resolutions was appointed. One resolution was "That we recommend a convention of all those favorable to restoring the church to its primitive purity," at which time it shall be decided what course shall be pursued for the future. The resolutions were unanimously adopted. One resolution was to go back to the principles of Alexander Mack, the Germantown founder: "That our motto shall be, The Bible the Whole Bible and nothing but the Bible." A convention was called, which met June twenty-nine, 1882. Among the members called to represent the churches, were some familiar names which I shall mention: A. D. Gnagey, Meyersdale, Pa.; S. A. Moore, Johnstown, Pa.; J. H. Knepper, Berlin, Pa.; Stephen Hildebrand, and William Byers, Conemaugh, Pa.; R. Z. and J. Z. Replogle, Yellow Creek, Pa.; J. B. Wampler, Glade Run and Brush Valley, Pa.; A. J. Sterling, Ten Mile Creek, Pa. and others. The Ten Mile Creek is now called Highland, and our present pastor's wife, Mrs. Floyd Sibert, preaches there.

At this convention, the first held by the new organization, a declaration of principles were adopted and resolutions made.

At the second general conference of the Brethren church, which was held at Ashland, Ohio, September 21, 22, 1887, H. R. Holsinger, chairman, and J. H. Knepper, vice chairman, the National Sisters' Society of Christian Endeavor was organized, the object of which was to defray the expenses of an evangelist. A board of officers was appointed with Mary Sterling president; Bessie Perry, Secretary; and Sarah Keim, Treasurer, and Mary E. Garber, Corresponding Secretary. They framed a constitution and by-laws. One of the original copies is in my possession. The third item of the constitution was: To promote Christian education, spiritual growth, general mission and church work. It recognized the New Testament as its only rule of faith and religious discipline, and trine immersion as Christian baptism. For these purposes, it should acquire and convey property and exercise the powers of a body incorporate.

Now we come to our home organization. Brother Andrew Sterling, having taken part in the Ashland convention in which the Progressive Brethren Church was organized, caused a division in our home church, Fairview, on the hill near Masontown. John and Elizabeth DeBolt Sterling and six of their children: Amy S. Provins, Andrew J., Charity A., and John B., Mary M., and R. Belle, withdrew their membership from the Fairview church.

In November, 1883, the good Methodist



people of Masontown, among them J. M. Howard, gave us the privilege of holding revival services in the old M. E. church which used to stand across the street from the present Brethren church. Elder A. D. Gnagey held this meeting which closed December 3. Twenty-two people were baptized in the Monongahela river and one was reclaimed. At the close of this meeting, a partial church organization was formed and A. J. Sterling was elected pastor. Arrangements were made to begin the erection of a new church building to be known as the Brethren Church of Masontown.

The ground for the new building was surveyed June twentieth, 1884, and on August 29 of the same year the corner stone was laid, and the building completed August 8, 1885.

John Sterling was appointed solicitor of a fund for the new church building. To this fund 1173 persons contributed, the amounts ranging from 25 cents to \$600.

The new church house was dedicated at ten-thirty A. M., Sunday, September 3, 1885. Elders P. J. Brown and H. R. Holsinger conducted the services. The audience was large and very attentive. The Holy Spirit was among us and God has added his blessing to the finished product; for it has been a continuous growth since then to the present time.

After the dedication, the organization, that was partially made previously in the M. E. church, was completed.

On Friday and Saturday previous to the dedication, the Brethren State Sunday school convention was held in the new church. Among those who gave addresses at the convention are some familiar names. P. J. Brown gave the devotional. Byron Tombaugh the address of welcome; A. D. Gnagey, our Sunday school and its history; Ora Altman, Ode of Welcome and Nora Walters, recitation. Other talks by W. M. Beechley, Molly Gans, J. H. Knepper, S. W. Spanogle, W. A. Adams, Jacob Murray, Henry Wise, John Gans, A. A. Cober, and A. Sibert. Committee on Program: A. D. Gnagey, A. J. Sterling, and Mary M. Sterling.

During the pastorate of A. J. Sterling, soon after the new church was completed, S. H. Bashor held a revival meeting, which resulted in thirty new members, among them Prof. Byron Tombaugh, principal of Masontown Schools. In December of the same year, the pastor baptized others among whom was George DeBolt. He was soon ordained to the ministry and in the years 1886 and 1887 he held meetings on Middle Run and was successful in organizing a church with seventy members, and built a church house. Some years after, this church discontinued services and the members united with the Masontown church. The Riffles are from that congregation. As soon as the church was dedicated a union Sunday school was organized which was held in the afternoon. Many of the spiritually minded people of the sister churches assisted. John Willard of the C. P. church was the first Superintendent, and Reuben Rhodes of the M. E. church played the cornet in the orchestra that accompanied the large choir.

The first Brethren Bible school, more familiarly known as Sunday school, was held in the new church April 4, 1886. There were forty present. This school has seen a gradual growth, both in numbers and spiritual power for good. In the school today, we see many descendants of those early pioneers, among them our spiritual, efficient

officers and faithful workers. In July, 1900, we adopted a plan of offering a reward for faithfulness for six months' perfect attendance, a Bible was to be given, and for the second six months a merit written in the Bible. John 5:39—"Search the Scriptures, for in them ye think ye have eternal life and they are they which testify of thee". In later years a star was substituted for the merit and a Testament for the Bible. The first six months, two Bibles were given, one to Charles McGill who was secretary of the school for many years, and the other to a faithful member of the present Bible class, Almeda Sterling Malory. (Both Bibles were on display at the Anniversary celebration.) During the six months from January to July, 1934 the school gave thirteen Testaments and fifty-five stars. Sixty-eight having been perfect in attendance. Since the year nineteen hundred, five hundred Bibles and Testaments and 1021 merits have been given, showing that during a period of thirty-four years, 1566 have been perfect in attendance. During this period one list was omitted and one only partially complete.

The seed of the desire of God's word planted the day of the organization by the forty present, has grown and developed seven fold. We hope and pray that the desire is sincere and will develop in the future seventy times seven fold. With the guidance of the Holy Spirit it will.

In April, 1933 the attendance reached almost seventy times seven, there being four hundred and seventy-nine at the Bible school hour. In 1933 and 1934 the Bible school met every point in the standard of excellence desired by the National Sunday School Association, grading one hundred percent each year. In 1934 a Vacation Bible School was held for two weeks with an enrollment of one hundred and forty-five. For the past three years the pastor's wife, Mrs. Floyd Sibert, has held a week day religious school on Thursday evening at the parsonage. During the last year the enrollment reached seventy-three young people above sixteen years of age.

In 1911, a teachers' training class was organized, resulting in three pupils graduating. The teacher was George S. Baer and the graduates were Miss Etta Ross, Mrs. G. W. Honsaker and George S. Baer. Since that beginning, each year a class has been taught, those who have been teachers are, Martin Shively, Mrs. Martin Shively, Mrs. Harry Berkshire, Mrs. Herman Koontz, and Floyd Sibert. During the twenty years since the class was organized about fifty have received diplomas given by the National Sunday School Association for their study of the Word of God with the object of teaching it. God has blessed our school with a faithful and willing group of teachers. In 1925, the average attendance was 211 and the highest 285. In 1933, eight years later the average was 286 and the highest 479. The year following the organization of the Sisters' Society of Christian Endeavor, August 8, 1888, the Masontown branch was organized. It was the second society formed, branch number two. On April 11, 1889, the trustees of the National S. S. C. E. of the Brethren church appointed Mary M. Sterling to preach the Gospel and the Masontown church unanimously confirmed the appointment on May 5, 1889. On August 10, 1889, she was regularly ordained by the home church. She served as state evangelist for a period of a number of years. The name of the S. S. C. E. was changed to The Women's Missionary Society, of which we have

a spiritual society, very effective in its missionary efforts. Each year it has contributed a sum to both home and foreign missions and one year, aided by the church, supported Mrs. Hattie Cope Sheldon on the African field. The Women's Missionary Society is the mother of three other very active missionary societies in the Masontown church.

The Senior Society of Mary and Martha has for several years past been a banner society. In 1933, a Junior Sisterhood was organized and in 1934 a Signal Light Missionary society was organized among the children. All four missionary societies are very zealous in their work.

The Christian Endeavor has ever been an active organization, very well attended, and has been the means of training the young people in Christian work. A Junior Christian Endeavor has recently been organized to train children for Christ and the church.

During the pastorate of Herman Koontz, his wife, Myrah, conducted a junior church during the preaching hour, which has been the means of forming the habit of church attendance among the young people. They were intensely interested in the church.

The Wednesday evening prayer service has been held continuously each week in the year since it was organized. Sometimes there were not many present but there was always a faithful few who believed in the assembling of themselves together for prayer and that God would be in their midst to hear and answer. During recent years the attendance has been high and the interest keen.

During revival services, effective cottage prayer meetings have been held.

The ministers who have been ordained by this church are: Mary M. Sterling, George W. DeBolt, William Gans, and William Gray.

Those who have served as pastors are: A. J. Sterling, G. W. DeBolt, J. B. Wampler, William Gans, J. W. Fitzgerald, Mary M. Sterling, P. M. Swineheart, M. C. Myers, Geo. S. Baer, Earl W. Dietrich, Martin Shively, Joseph Gingrich, Herman Koontz and Floyd Sibert.

Among the evangelists who have added to the spiritual growth of the church are A. D. Gnagey, S. H. Bashor, A. J. Sterling, G. W. DeBolt, Mary M. Sterling, J. B. Wampler, William Gans, H. L. Gochenour, M. C. Meyers, Martin Shively, B. T. Burnsworth, Chas. H. Ashman, Louis S. Bauman, W. S. Bell, I. O. Bowman, William Benshoff, R. Paul Miller, C. C. Grisso, Alva J. McClain, Chas. A. Bame, and Floyd Sibert.

Thus we come to the fiftieth milestone in the history of the Masontown Brethren church. Much remains that we have not had time to say, but we are content to know that all is recorded in the book of God. Within these walls little children have been blessed, the last rites have been said, homes have been established and scores have been saved by the preaching of the Gospel. For these blessings we praise God. In closing, may we say, "Paul has planted, Apollos watered but God giveth the increase."

#### "THE HEIGHTS"

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# BRETHREN EVANGELIST

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TO COLLEGE?**

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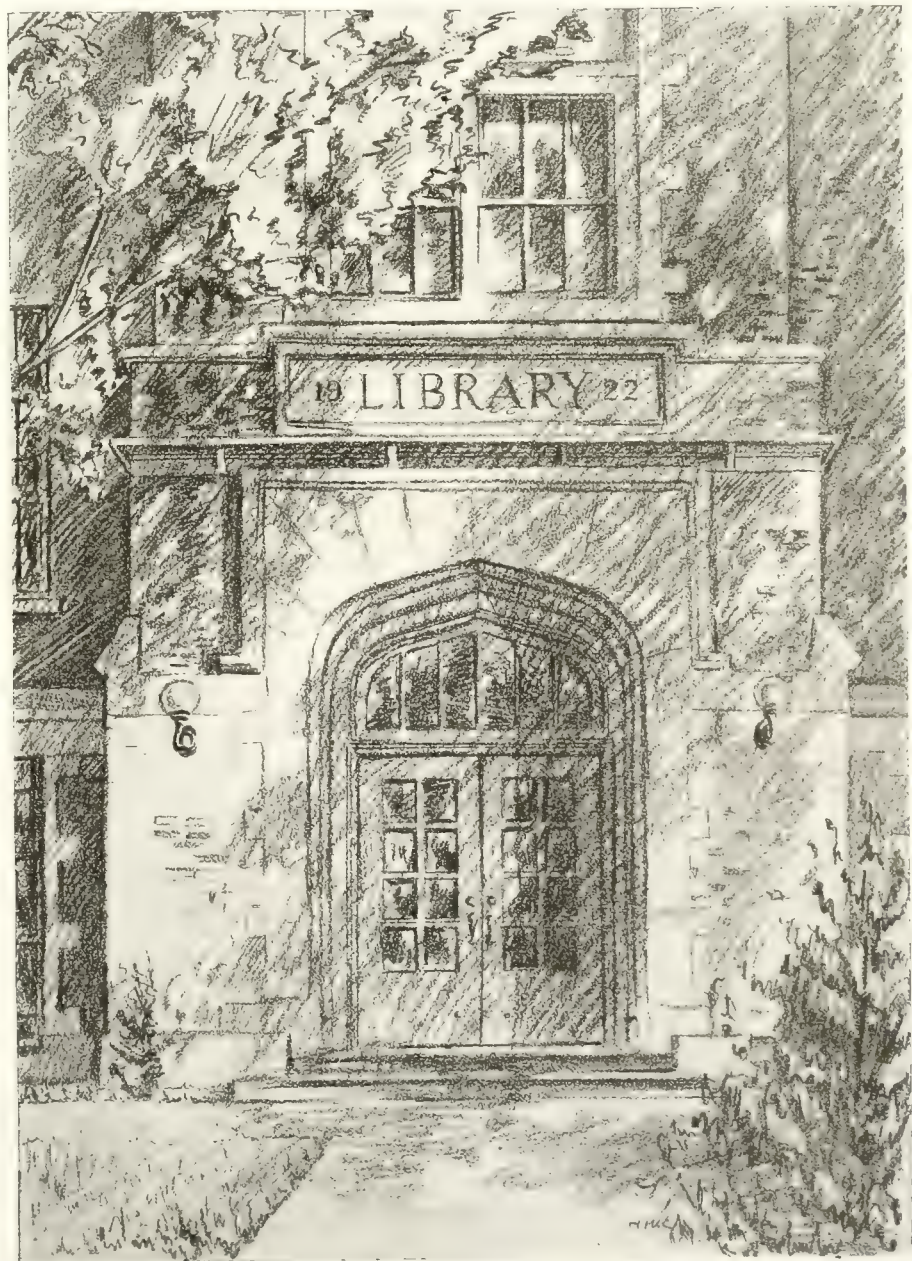
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“Study to show thyself  
approved” (2 Tim. 2:15).

“Add to your faith vir-  
tue, and to your virtue  
knowledge” (2 Peter 1:  
5).

“Ye shall know the  
truth, and the truth shall  
make you free” (John 8:  
32).





## THE GOSPEL MESSAGE in One Verse

By Orville A. Lorenz

Recent Seminary Graduate, Associate Pastor at Dayton and Pastor at Claypool.

"God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation." II Cor. 5:19.

The reading of the Old and New Testaments will disclose many great characters who have stood between the holiness of a righteous God and the sinfulness of man in an effort to reconcile the two. At various places and times they have stood in that breach pleading with God on the behalf of man.

We need not go far in the reading of the Bible until we see the holiness of God outraged. The great cities of the plain, Sodom and Gomorrah, had for a long time been in sin. For this continuance in their sins, God was going to destroy them. But a mighty man by the name of Abraham steps in between the two foes. Abraham pleads with God to save the cities because of the righteous who lived within them. He asked the Lord if he would destroy the city if there were fifty righteous people within its borders. The Lord agrees to spare the city if that many could be found. Then Abraham comes down to forty-five, then to forty, then down to thirty, next he comes down to twenty, and finally he says, "Oh, let not the Lord be angry, and I will speak yet but this once; Peradventure ten shall be found there. And he (God) said, I will not destroy it for the ten's sake" (Gen. 18:32). Here Abraham is interceding with God on behalf of his fellowmen in sin. The sad part about the story is that there were not even ten righteous folk within the great cities of the plain.

We soon find another great character, Moses by name, who stands between the wrath of God and the sinfulness of man and reconciles God. Moses had just been the means of Israel's deliverance from the captivity of Egypt. But while Moses was away with God the children of Israel turned away from their Lord. They built for themselves the Golden Calf and worshipped it; thus turning aside from the One by whose hand they had made their escape from the land of oppression. The Lord seeing this, told Moses to let him alone for he was going to destroy the people. But Moses with great courage and determination stepped between the Lord and the people and told him that the Egyptians would laugh with scorn at him if he did such a thing; because they would think him unable to lead the people into the promised land. Then he reminded the Lord of his promise to the patriarchs of old—how he was going to make of their seed a great nation. If the people were destroyed he would break that vow. He also reminded the Lord that he was one of the children of Israel, and would have to be destroyed with the rest of the people. It is after this that we read these significant words, "The Lord repented of the evil which he thought to do unto his people." (Ex. 32:14). Again a man has been the means of reconciliation.

Elijah, that great prophet of Israel, who brought the people back to the Lord by his

great contest with the god of Baal upon Mt. Carmel is another who intervened between man and God and by so doing brought the people back to the Lord.

We soon discover God looking for another man who would intercede for the people who had again gone into the paths of sin. Isaiah answers the call by saying, "Here am I; send me" (Isa. 6:8).

It is not long until we again notice God seeking for a man; but this time he fails to find one. No one is to be found, just as Adam was not to be found when God looked for him in the garden after his sin. There was no man to stand between a righteous God and a sinful people. We find God saying, "I sought for a man among them, that should make up the hedge, and stand in the gap before me, for the land, that I should not destroy it: but I found none" (Ezek. 22:30). We again read a very meaningful verse in Isaiah the fifty-ninth chapter which reads like this, "And he saw that there was no man, and wondered that there was no intercessor: therefore his arm brought salvation unto him; and his righteousness, it sustained him" (Isa. 59:16).

Since there was no intercessor on earth, God sent his Son as a man, for a man is called for. We have seen that the law givers and the prophets were sometimes instruments of reconciliation between God and Israel, but in Christ, God is reconciling the whole world unto himself.

Now in order for Christ to reconcile a sinful world he had to become a man. This was made possible by that great event which we call

### THE INCARNATION

We read in our text, "God was in Christ."

1. In the incarnation God supplies the requirement which he had made, for "When the fullness of time was come, God sent forth his Son" (Gal. 4:4). God's love has its expression and its proof in the gift of his Son Jesus Christ; "for God so loved the world, that he gave his only begotten Son." When I contemplate this wonderful gift, I am forced to exclaim as the Psalmist of old did, "What is man that thou art mindful of him, or the son of man that thou visitest him?" Or in the words of mortal man, "How deeply the most high has abased himself, and how gloriously the Humbled has exalted us." How very wonderful it is to think we have God with us in the presence of his Son.

But this is not the most wonderful thing we have in the Incarnation, for,

2. Christ becomes man to meet the need, for "He made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in the fashion as a man he humbled himself, and became obedient unto death, even the death of the cross" (Phil. 2:7, 8).

It is astonishing to me that he would condescend to come into this world of sin and of woe as God. But more astonishing than that, is the fact that he would come as a servant and in the form and limitations of human flesh. To think of him leaving his

heavenly home of beauty and holiness is truly wonderful. But leaving that magnificent home and laying aside that glory which he had with the Father before the foundations of the world were laid, and to take upon himself sinful flesh is much more wonderful. Yet he did it cheerfully and willingly because of his love for us, sinful beings as we are. By this act we are made to "know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that we through his poverty might be made rich." By this act of love on the part of the Father we can see

3. The glory of the "Word" in the flesh, for "the Word was made flesh and tented among us, (and we beheld his glory, the glory as of the only begotten of the Father), full of grace and truth" (John 1:14). This Word who was in the beginning with God and who was God, is now in human flesh as the God-man. Christ, though in the form of human flesh, with all of its limitations, still remained God.

Perhaps an illustration will make my point clear. At various seasons the moon or some other planet comes between this earth and the sun. The glory of the sun is veiled for a while from our sight, but the sun, even though it is eclipsed, still remains the fountain of all light. Just the same in the Incarnation of the Son of God. Christ, through his glory is veiled by the form of human flesh still remained God.

I wish you would notice another great fact mentioned in the verse I last quoted. It says that "He tented among us." When one tents we can always conclude that he is not going to stay very long in that particular place. So with Christ; he came to meet a definite and specific need, and as soon as that need was met and accomplished he was going back to the Father.

Another striking fact is that the glory which the people of that day beheld was the glory of God himself. God's glory is his character. In this wonderful God-man who was gracing the earth with his presence, people truly saw the glorious character of One who was humble, One who was righteous, One who was kind at all times, and

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
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## Alexander Mack on the Necessity of Baptism

Third of a series of Occasional Editorials Dealing Briefly with Items of Interest in Brethren History

Great and burning convictions entered into the founding of the Brethren church. They believed so strongly in the whole Bible and in the necessity of obedience to all its teachings, that they were willing to separate themselves from friends and relatives, from possessions and from former church relationships that they might be true to their convictions. It was during the close of the seventeenth century, there was widespread ecclesiastical unrest and a little group of noble souls were being overcome with a desire for religious freedom that they might obey both the spirit and letter of the New Testament to an extent that could not be realized in the formal, organization-bound state churches of Germany. They were ready to break with man-made organizations and man-made creeds and thus show themselves the spiritual successors of the Apostolic church. This they did, and they launched forth upon their separate existence with the New Testament alone as their rule of faith and practice, believing that it only pointed the way to salvation and to spiritual growth.

### MACK STRESSES THE NECESSITY OF BAPTISM

While they believed and preached the whole Gospel, they gave special emphasis to those doctrines that were distinctive: those that were commonly neglected by other churches. Outstanding among these doctrines was Christian baptism. Alexander Mack, the founder of the church, was the chief exponent of baptism, and it may be interesting to note a few items in his written defense. He put the case more dogmatically than most of us would today, but we can afford to take a lesson from his aggressiveness of presentation and his strength of conviction. He believed so strongly in baptism that he said: "The church of Christ having been established by the true Master-builder, Jesus Christ, it can only be maintained by practising the true mode of baptism, as instituted by Christ himself, taught and practiced by the apostles themselves, and confirmed by signs and wonders from heaven."

#### Faith Works Obedience

He insisted that baptism was not a matter of choice but of necessity. In reply to a question as to whether it was so essential that nobody absolutely could be saved without it, he replied: "We believe that in the Old and New Testaments believers only have the promise of salvation. And we may learn the mind and disposition of believers by the example of faithful Abraham, the father of all believers. He was obedient in all things, and received the promise on account of his faith, that was living faith, which wrought obedience. So we believe that if a person lives holy and irreproachably, his life being actuated through faith in Christ, such faith will work obedience to baptism. It would not be nearly so severe a trial as that of Abraham offering up his son. If, however, a person is still disposed to dispute with God, saying, 'What good can water do me?' his holy life and pretended piety are nothing but self-righteousness, which he seeks to establish as did the Jews, of which Paul writes in Romans 10. And to such righteousness there is no salvation promised. Christ is the end of the law, and whoso believeth on him is justified; and faith in Christ worketh obedience to all his commandments."

Mack's contention is that faith that is real will issue in obedience, and that only such kind is saving faith. One's possession of such faith is proven by obedience. But let Mack continue: "Why should not a believer be willing to obey him on whom he believes? Since it is the will of Christ that believers should be baptized, it should also be the will of him who believes; and if that be his will and desire to do the will of Christ, then he is saved, even if he should not be able to receive baptism on account of unavoidable hindrances. As is the case of Abraham, who was ready to offer up his son

Isaac, he obtained a blessing for his faith, although he did not actually sacrifice his son; yet he proved obedient. So, also, the believer who desires to be baptized, but from unavoidable circumstances is not able to attain his desire, can still be saved, as was the thief on the cross."

#### Not an Old Covenant Doctrine

There were those who contended with Mack, saying that such a position with regard to the necessity of baptism was contrary to the evangelical doctrine of the new covenant and more in accord with the teachings of the old covenant, against which St. Paul so earnestly contended in his epistles to the Galatians and the Colossians. Mack replied: "We do not regard baptism of any more importance than the Scriptures have given it; and since the Word of God commands that those who believe shall be baptized, we regard it as an act of disobedience to refuse or oppose that which God has commanded. And whosoever will oppose God, even in so small a matter as water baptism, must expect to be punished for his disobedience. We do not believe that men have a right to call any command of God small or unimportant, if they would give proper regard to the goodness, greatness and power of him who gave them. That which Paul gave to the Galatians and Colossians concerns the law of Moses, because it was too imperfect, and yet the Galatians wanted to observe them, hoping thereby to be saved, and thus despising the gospel of Christ by giving it a secondary place. But Paul reminds them of the importance of baptism when he says, 'For as many of you as have been baptized into Christ, have put on Christ' (Gal. 3:27). This testimony of Paul is not against but in favor of baptism."

#### Mack Not a Legalist

Many more things Mack said about baptism, but these quotations are sufficient to show how important he considered it. And if you call him a legalist, you haven't gotten his viewpoint. For he says, "... we do not expect to merit salvation by works, but alone through faith in Christ, which faith must have works of obedience in order that it may be a saving faith." Nor can he be called a baptismal regenerationist, that is, one who considers the water, or baptism itself, as having regenerating effect. Mack says, "the believer puts no faith whatever in the power of water in baptism, but alone in the power of the Word, which commanded it, since Christ instituted a water bath for his community, and will purify it by the washing of the water in the Word, as Paul says (Eph. 5:26). The faithful believe that the obedience toward the commandment of baptism purifies and saves them from everlasting punishment, provided that after this ablution they do not again wallow in the mire by transgressing and sinning against the Word, by which alone they obtain everlasting life."

It is possible that some may have the feeling that the men who gave us our religious heritage, made too much of baptism and some of the other ordinances, and that such an emphasis would not meet the need of our day, if indeed it would get a hearing. If you think they over-emphasized such doctrines, consider if we have not under-emphasized them. If they made them too important, have we not minimized them? If they seem to have seen too much in them, are we not inclined to see too little? And if we have the notion that a new emphasis is needed for our age, let us forget not at the same time that we have no new message, that the Word which they preached is the Word still, and that God's plan of salvation remains unchanged through the years. We dare say there is no need of a shift in our message, either to meet the needs of our day or to get a hearing. The same Gospel they preached is still the power of God unto salvation, and the same obedience is still necessary.



## "Divine Mind" and Grenville Kleiser

One of our pastors has called in question the article by Grenville Kleiser on "Divine Mind", published in The Evangelist of July 28, as containing phraseology too closely resembling some of the "honeyed expressions" of Christian Science. We appreciate his calling our attention to this matter as we would not even unwittingly lend encouragement to the false philosophy of this cult, and we gladly take this opportunity to make a statement that may put a different face on the situation.

Mr. Kleiser is widely known as a writer and teacher of public speaking, but he is also doing some short articles and poems of a religious nature. To those who are unacquainted with Mr. Kleiser's religious writings and are particularly troubled with the encroachments of Christian Science, we can see how some of the introductory expressions would be suggestive of the pantheistic and otherwise vagarious characteristics of that ism. But we saw the article in the light of some of his excellent poems, one of which in particular points to Christ as "the way, the truth and the light" and makes an appeal to "take up the cross and follow him." From all that we had read from him we understood his expression "divine mind" to be practically synonymous with the term "God" and his purpose to be the stressing of the immanent, ever-available presence of God to human need, though not to deny his transcendence.

To make sure we had not misunderstood Mr. Kleiser, we wrote him and made a few inquiries, to which he very kindly responded, expressing his faith in a God who is always at hand to bless, a God who is "omnipotent, omniscient, omnipresent". Further he declared his faith in "the divinity of Christ," "the Bible as the inspired Word of God," and "the atonement of Christ." He also says clearly "I am not a Christian Scientist, nor connected with that organization." He is a Canadian Methodist, having been "brought up in the Metropolitan (Methodist) church in Toronto, Canada" of "Methodist parents." And what is rather unusual for eminent laymen and men of letters, whose specialty is not definitely in the religious field, he reveals a personal devotion that is exemplary, having confessed modestly but frankly, "I have prayed every morning and evening since childhood." In fairness to Mr. Kleiser and in justification of our interpretation of his article, we felt we should say this.

We do feel, however, and the more especially in the light of this misunderstanding, that it is better to avoid the employment of phraseology and statements that can so readily be confused with those of the false cults, as was the case in this instance. Our readers have not been left in doubt as to our attitude toward the teachings of Christian Science, and we regret having given occasion for this misunderstanding.

## The Christian Conflict

We had one very dear friend who declared that the Christian life was an easy life. To him it was not difficult, not a struggle, not a fight. But he was a well-poised, self-controlled, kindly Christian man, who had unusual moral and spiritual resources by birth and training and had come toward the evening of life still more enriched and mellowed. He was unusual. For most of us the Christian life is neither natural nor easy. It is an uphill, rough road. It is a battle, a conflict, a never-ending trial. It was so with Paul. He knew the hardness of it and when he came near the close of life and looked back over the way he had come, he said, "I have fought a good fight." And to his young friend Timothy he admonished, "fight the good fight of faith," and "endure hardness as a good soldier of Jesus Christ."

It is not strange that it should be so. Most things that are worth while come hard. Things that are easily gotten are of little worth and soon gone. The mushroom springs up over night, while the oak requires a century in which to mature. The dew reflects the gorgeous splendor of the morning sun for a moment and then is gone, but the diamond that reveals its rich luster with the tiniest light, has been a-preparing through ages past and will continue to shine through ages to come. The babe that lies in its mother's arms attracts and appeals because of its innocence and helplessness, but its worth lies only in its possibilities, while the man of giant

intellect, strong in body and soul, is a challenge to our admiration and our ambition, as he stands the defender and mold of human affairs, the witness of many a battle won and many a weakness overcome. It is the law of life that richness and strength and abiding worth are costly.

The virtues of life—they are not easily won. It is hard to be unselfish. It is difficult to be sympathetic in the midst of this cold world. It requires a struggle to be honest when gain by dishonesty seems to be so easy and so apparently profitable. It goes against the grain to love and be kind to the unlovely and mean. It takes courage to stand for the right when it is unpopular, to keep

(Continued on page 8)

## EDITORIAL REVIEW

The last call to Conference, August 27 to September 2.

There will be a paper published next week, but none during the week after Conference. That is the time for the dropping of the second issue during the year.

The editor wishes to express on behalf of the present Evangelist staff keen appreciation of the expression of confidence on the part of the Ashland Brethren church, which expression was initiated by Ashland laymen and unanimously voiced by the congregation, according to the word of the officers in charge. We have not asked the people in any section to speak, but they have a right to speak, whatever view they may take, for Boards are servants of the people.

President E. E. Jacobs reports the close of the Summer School of Ashland College, with a very satisfactory attendance. The prospects for the new college year are said to be very good. Here is a place every pastor can help—give encouragement to your promising young people who are ambitious for a college education to come to Ashland. We haven't forgotten the slogan: "An offering and a new student from every congregation." If the churches throughout the brotherhood would strive from year to year to reach that goal, the college would soon be on a sure footing. Regarding the offering, Dr. Jacobs states that churches that have not yet been able to get counted, may send in their offering later. In other words, don't get discouraged and think its' too late because you were unable to take your offering at the set time. Take it at your first opportunity. Don't neglect it.

In a personal letter from Brother H. H. Rowsey of Falls City, Nebraska, we learn of the Sycamore Springs Young People's Training Camp of the Church of the Brethren. Of the ten instructors, three were Brethren men,—namely, Brethren L. A. Myers, W. R. Deeter and H. H. Rowsey, the latter being also faculty advisor for the Camp newspaper (mimeographed). The camp includes Church of the Brethren people from Southern Nebraska and Northern Kansas, and the young people from the three Brethren churches were invited and a fine fraternal spirit is said to have prevailed. That suggests to us a thing we were discussing with one of our camp leaders some time ago, that is, in our camp plans we should look forward to participation of the young people of both denominational groups and should arrange our set-ups and locate camp sites accordingly. It is shortsightedness not to do that.

Brother M. L. Sands gives us a good newsletter from his church at Altoona, Pennsylvania, where he has been located less than a year since Dr. Gnagey was compelled to give up the work on account of his health after a ten year pastorate. He speaks highly of his predecessor and the condition of the field as he found it. Brother Sands had formerly been at Clayton, Ohio, and concerning the results of his ministry there speaks. His work at Altoona is going forward, the Sunday school and the church services are keeping up well in attendance and the various auxiliaries are active. As a result of a revival held by the pastor some months ago ten confessions were received and sixteen reconsecrations. He also gave evangelistic assistance to the Vinco church, where Brother Robert Ashman is pastor, and resulting in thirty-seven confessions, twenty-five of which were baptized into the church. Another result of the Altoona revival was the carrying over of the special Junior choir into a place of regular service at the Sunday night meetings.



# Some Reasons for GOING TO COLLEGE

By L. L. Garber, Litt.D.

Or, The Value  
of Right  
Education

It was the great Solomon who said, "Wisdom is more precious than rubies;" it was a great poet who wrote, "Ignorance is the curse of God, knowledge the wing wherewith we fly to heaven;" it was a great philosopher who declared, "Better to be unborn than untaught, for ignorance is the root of our misfortunes."

Too often, however, we fail to heed timely and helpful words like these, and in spite of the admonitions of the wise, the counsel of the learned, and the testimony of the successful, far too many youth, boys and girls, pass by the value of right education and neglect a proper college training which may be to one as a pearl of great price for which one might well exchange all other earthly possessions.

Perhaps one reason why we do not more highly value right education is that we do not quite understand how much it may mean in our lives. We say the teacher needs education to teach, the physician needs it in his work, the book-keeper, the lawyer, the minister, the editor, all need an advanced education; but as for the rest of us we can be happy, useful, successful with nothing more than the elements of it. But just here we may make a serious, perhaps a fatal, mistake. In nearly all cases, we can be neither so happy, nor so useful, nor so successful without the higher discipline, inspiration, vision, and power that right education brings to us.

True it is that we may have a certain kind of happiness without this larger training. The frog too, is happy in the frog's way, basking in the sunshine on the bank of his reedy creek. But "we are born for higher things," and for all that you would not exchange your lot for his; you want to live a fuller life and to enjoy a deeper happiness,—a life sometimes mixed with tears, tinged with a divine discontent, sobered with unanswered longings, a life rich with the sort of satisfaction that comes to one who feels that he is achieving the full purpose of his life, that he is expressing his noblest and fullest self, that he is accomplishing the work whereunto he was sent,—a life which at its close will enable him to say, "I have fought a good fight, I have finished my course, I have kept the faith", as

"One who never turned his back but marched breast forward,

Never doubting clouds would break;  
Never dreamed, tho right were worsted, wrong would triumph;

Held we fall to rise, are baffled to fight better,  
Sleep to wake."

Such a triumphant life and such a joy are made possible and come in largest and fullest measure only with the rich and varied experiences for which education prepares. Through education our life experiences are expanded beyond our own time, place, and circumstances, for they may include all the priceless treasures of the past. "We are thus heirs of all the ages. What Plato has thought, we may think. What a saint has felt, we may feel." Whatever man has achieved, has suffered, has enjoyed, has thought or imagined of beauty, truth, or inspiration,—whatever has been carved in marble, worked

in bronze, wrought into architecture, inscribed on parchment, or embalmed in books,—these we may experience, live, enjoy, and from them gather richer life and wisdom. With Wordsworth, we may see "the light that never was on land or sea;" with Byron, "feel the pleasure in the pathless woods and the rapture on the lonely shore;" with Milton, behold the beatific visions of Paradise; with Dante suffer the torments of lost souls; with Rosetta "lean over the golden bar of heaven and weep;" with David, feel the enfolding, protecting arms of the God-Shepherd round about us even "as the mountains are round about Jerusalem," and by each of these we may widen and lengthen and beautify our lives, and make them rich, useful, meaningful, and worth the living.

So rich, so rewarding, so valuable indeed, is a college training to many, that learned men have said that if they had but thirty years to live, they would spend the first ten educating themselves to live the remaining twenty well. And well they might, for the educated see more, enjoy more, live more, achieve more. By education we are meaning not the mere training of the human animal for a trade or a profession, but that enlargement, expansion, and illumination of the human spirit, that liberal education fostered and promoted by the Christian Arts College.

Again, a college education under proper auspices helps the young to discover themselves, to understand themselves, to train and to develop their capacities for the highest and best uses. God wants all of us to be useful in the best way. This we cannot do unless we developed and disciplined our minds to proper attitudes in feeling and in proper methods of thinking. The child that never grows up physically but remains stunted and dwarfed is a pitiful sight, but the personality that never develops and grows up intellectually and spiritually, "plundered, profaned, disinherited", is a still more tragic picture. A great poet has put this terrible fact in these lines:

"They pass me like shadows, crowds on crowds;  
Dim ghosts of men that hover to and fro,  
Hugging their bodies round them like thin shrouds  
Wherein their souls were buried long ago.  
They trampled on their youth and faith and love;  
They cast their hope of human kind away;  
With heaven's fair message they madly strove  
And conquered, and their spirits turned to clay.  
Alas, in them, the anointed eye may trace  
A dead soul's epitaph in every face."

From among such as these might have come great leaders for God and humanity,—great poets, ministers, teachers, statesmen,—men of mighty influence in the world's affairs. Only one person in fifty is a college graduate, but these few occupy the places where men may be the most influential and most useful in promoting and establishing righteousness.

Time fails even to mention other weighty reasons for securing a right higher education. Vast new opportunities and multiplied time for refined leisure and higher voluntary service for humanity are opening upon every hand. Just beyond the horizon looms the day when "poverty and insecurities will be absurdities." In this day, all of us wish to be and to do the best possible. Everywhere there



is demand for the most complete and accurate knowledge, for the most thorough and efficient training, for the most just Christian attitude toward human affairs. If we are to be joyous partakers in the riches the age brings to its citizens, if we are nobly to fill the place God means us to fill, if we are to crowd our days and crown our years with fruitful service for God and his children, we should make the largest possible preparation the Christian Arts College affords. Such rewards and such preparation a college teacher sets forth in these lines:

- "To be at home in all lands and all ages;
- To count Nature a familiar acquaintance and art an intimate friend;
- To gain a standard for the appreciation of other men's work and for the correct appraisal of one's own;
- To carry the world's library in one's pocket and feel its resources behind one in whatever task he undertakes;
- To make hosts of friends among men of one's own age who are leaders in all walks of life;
- To lose one's self in generous enthusiasm and cooperate with others for common ends;
- To learn manners from students who are gentlemen, and To form character under professors who are Christians, —these are some of the returns of a Christian college for the best four years of one's life."

Ashland, Ohio.

## ANXIETIES

**Cast all your care on him, because he careth for you.  
—I Peter 5:7.**

**By Frank Gehman**

"Casting all your anxiety upon him, because he careth for you."—I Peter 5:7.

Anxious! How oft are we anxious. And to what end! Certainly not to God's glory. But usually we have not been thinking so much about that. Almost unconsciously our thoughts have centered more on benefits to ourselves. True, it has not been a predetermined plan of selfishness, but it has proved so none-the-less. Father, for hearts of trust that would take us apart from self-ness.

The old sin problem, how many times it troubles. Am I saved? What if I am wrong about it all? What if I am even now following in the wrong way? Does this sound like one were heeding the words of the text—"Casting all your anxiety upon him"? Well, hardly. Who settled the sin question for believers? Jesus Christ. Who, then, must be responsible for seeing that his solution works? Why, Jesus Christ. Then what, pray tell, are you anxious about? "Casting all your anxiety upon him."

Some find no trouble in trusting him for salvation, yet are constantly troubled by daily spiritual problems. How can God, or his Son either, be bothered about me and about matters that seem too foolishly small to command any attention from him? How can he? I don't know. You probably do not either, but Peter says, "Casting ALL your anxiety upon him." Peter did not say that just about anxieties above a certain magnitude, and that we should carry all others. He said ALL. Soul, do you accept it? That is a Divine word. It is the Lord's problem to care for those anxieties, not your problem. Trust. Rest. Confide. Be at peace. Far reaching words these. Words for you and for me. All anxiety gone, cast upon him. That for the trusting child.

Since his kingdom is spiritual, we sometimes think, certainly "spiritual" anxieties can be cast upon him. But others, No! Why should he be concerned about my house rent, about my grocery bill, about my shop bills? Indeed, why? It is not a question of why, or how, or wherefore. It is a question of doing our part. And our part: "Casting all your anxiety upon him". This is our part. Your part. Material things? Yes. Matthew six is the harbor. "Be not anxious." "O ye of little faith." "For your heavenly Father knoweth that ye have need of all these things." Things of everyday life. For how many thousands of years has he known the needs of men? Yet we who are here for only a few short years trouble ourselves about such. They seem real enough problems, to be sure, but the Christian's guide book tells us at I Peter 5:7 to cast all anxiety upon him just as he himself told us a long time before to not be anxious. Grace, Mighty Father, lend us Grace.

Sure, we feel he can do it for men. Hasn't he many times! Isn't it so that he forgave the thief upon the cross! And didn't God know when the widow scraped the bottom of the meal barrel, and the cruse of oil began to go dry! But me, who am I that God should so work for me? Forgiving the thief was a great public demonstration of the Grace of God. Filling the widow's barrel and cruse was a testimony to Israel of God's leading. But me, I am hidden from the eyes of the world. My station is obscure. Why should he take all my anxieties, why work for me? Peace, Soul. He has an object, a reason. Listen: "Because he careth for you".

He longs to carry our burdens. His great heart of love yearns over us struggling, always struggling, yet never arriving. His compassion upon the multitudes as sheep not having a shepherd, led him to the Cross. No sweeter consolation to weary, anxious hearts than this: "He careth for you". Anxieties, what a burden! His care, what a precious blessing! He careth, yet we struggle on. He careth, but we continue anxious. He careth, but we will not give up our burdens. He careth, and we treasure anxieties to ourselves as a miser his gold. "Because he careth for you", he would take it all away. His yearning heart would remove it all. Oh, that we might, that we might be found casting all our anxiety upon him, "Because he careth for you".

Why did he leave his home in glory for a time? "Because he careth for you." Why did he humble himself to become as a servant? "Because he careth for you." Why did he minister a ministry upon the earth? "Because he careth for you." Why did he rise again from the dead? "Because he careth for you." Why does he intercede for us at the right hand of the Throne? "Because he careth for you." Why does he intercede for us at the right hand of the Throne? "Because he careth for you." Why cast upon him all your anxieties? Simply, "because he careth for you." Is any other reason needful? But if it were, would it not be sufficient to know that this casting aside anxiety is the real door to peaceful and fruitful Christian living. How many a heart the Holy Spirit has to share with anxiety. It leaves small room for fruitfulness. But there is a way—"casting all your anxiety upon him"—which leaves room for fruit. "Herein is my Father glorified, that ye bear much fruit" (John 15:8).

We may well thank the Lord that there is a way to peaceful and tranquil Christian living. It is the way of casting all anxiety upon him who is able to bear it and is glad to bear it for the simple reason that he careth for us.



# "THE JOY That Was Set Before Him."

A Study of

Hebrews 12:1, 2

By A. D. Cashman

"Wherefore seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who **for the joy that was set before him** endured the cross, despising the shame, and is set down at the right hand of the throne of God" (Heb. 12:1, 2). In this familiar passage of Scripture, the preferred translation of one little preposition changes the meaning from that which is usually given to it.

In the phrase, "who for the joy that was set before him," we usually think of the preposition "for" as carrying the idea "for the sake of." Consequently, the "joy... set before him" is commonly thought of as his anticipation of a host of redeemed humanity being with him in glory through eternity, and the conception is that this joy caused him to endure the cross, despising the shame. Let it not be thought for a moment that that element of joy was not present in the mind of the Lord Jesus when he went to the cross; but this passage has a different truth to emphasize.

The Greek word which is translated "for" in this verse is **anti** and means, primarily, "instead of" or "in the room of," having the sense of "instead of." It is the same word which is used in Matthew 2:22, where Archelaus is spoken of as reigning "in the room of" his father Herod. Thus Hebrews 12:2 might well be read as follows: "Looking unto Jesus the author and finisher of our faith; who **instead** of the joy that was set before him endured the cross, despising the shame."

This rendering would teach us that the joy that was set before the Lord Jesus Christ was some joy in the past, and not one that was in the future. If this is correct, what joy was it that was set before him, which he refused to accept, choosing rather the cross with all its suffering and shame? And who was it that set this joy before him? In the answers to these questions there is a wealth of spiritual truth.

Considering the context in verse one, we may hardly be accused of speculation on this point in our answer. Who is it who would have us "to lose patience" in the Christian race? It is none other than our adversary, the devil. He would discourage us in the race by besetting us with sin and hanging weights upon us. He does this by offering us attractive things which have their appeal to the human heart, affording a certain kind of joy.

This is exactly what Satan did to our Lord, unto whom we are told to look when we are tempted. In the fourth chapters of Matthew and Luke, we have the record of Jesus being tempted of the devil in the wilderness, in a threefold temptation. All three appeals were most enticing, but let us consider only the one which is undoubtedly referred to in Hebrews 12:2. It read thus: "And the devil, taking him up into a high mountain, showed unto him all the kingdoms of the world in a moment of time. And the devil said unto him, All this power will I give thee, and the glory of them: for that is delivered unto me; and to whomsoever I will I give it." Matthew records this additional word: "All these things will I give thee, if thou wilt fall down and worship me." There is no doubt

as to what kingdoms the devil offered to Jesus, for the word "world" in the Greek denotes the civilized world in its present order.

On two different occasions, Jesus spoke of Satan as "the prince of this world" (cf. John 12:31; 14:12). Paul recognized him as "the god of this world," so that there is no question about his having the right to offer the kingdoms of this world to our Lord.

There need be no confusion here with passages like Psalm 24:1, where we are told that "the earth is the Lord's and the fullness thereof." We must keep in mind that the Lord gave the jurisdiction of the world to Adam and Eve and to those who were to come after them, but they sold out to Satan in the fall (Gen. 1:28-30; cf. Rom. 6:16). Satan offered to return the jurisdiction of the kingdoms of this world to the Lord when he was in the flesh. But Christ refused Satan, although, no doubt, it had a joyous appeal to his humanity, in that the acceptance of it would have spared him the agony of the cross, with all the humiliation and shame that preceded his crucifixion.

The writer of Hebrews must have had this in mind when he wrote the words in chapter 4, verse 15, informing us that Jesus "was in all points tempted like as we are, yet without sin." Just as there are those who would magnify the humanity of Christ Jesus to the exclusion of his divinity, so there are those who would magnify his divinity to the exclusion of his humanity and have us think of his temptation as a mere form; but the Hebrew writer, moved by the Holy Spirit, would impress us with the fact that the temptation of our Lord was as real as ours, and that the joys offered made their appeal. We must remember, too, that Jesus never used his divine nature to minister to his own physical needs. According to our text, then, we have in his person a perfect demonstration of that familiar motto of the Christian, "God first, others second, and self last."

Jesus refused to think merely of himself. It was not like him. When Satan set before him the kingdoms of this world, there were two things uppermost in his mind: first, the will of the Father in heaven, for he remembered that he came not to do his own will, but the will of him who sent him. He was determined that he would carry out that will, cost what it would—and he well knew that it would cost him his life. The second thing that was on his mind was the sinful humanity he was sent to redeem from all that was lost in the fall of Adam. So we may say that, because of the unspeakable love he had for both God and mankind, he was constrained to turn down Satan's offer with all of its seeming personal advantage to himself.

The final statement of Hebrews 12:2 informs us that, because Jesus refused the joy that was set before him by Satan and endured the cross, despising the shame, he was "set down at the right hand of the throne of God." A more complete description of all the honor that was heaped upon our Lord because he put God first, others second, and self last is given in the second chapter of Philippians: "Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being



found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. **Wherefore God hath highly exalted him**, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

Instead of receiving the kingdoms of this world from Satan as a gift, Jesus redeemed them to himself (and consequently also to man who lost them to Satan) by his death on the cross, for according to Colossians 2:15, "And having spoiled principalities, he made a show of them openly, triumphing over them in it." While Jesus Christ triumphed over Satan on the cross, he has not fully exercised his rights over the one whom he conquered. This he will not do until he comes back to the earth in person. Until then, Satan will continue to usurp power and authority over the kingdoms of this world, although only in the permissive will of God. But after the Lord returns, the prophecy given in I Corinthians 15:24 and 25 will be fulfilled, in that he will "put down all rule and all authority and power. For he must reign, till he hath put all enemies under his feet."

Having observed the "far more exceeding weight of glory" that came to the Lord Jesus Christ by obeying God rather than Satan, let us apply the principle to the believer. In the verse preceding the great passage quoted from the second chapter of Philippians, we discover these words: "Let this mind be in YOU, which was also in Christ Jesus." Peter enjoins us to follow in the steps of Christ (I Peter 2:21). In Hebrews 12, immediately following that part of our text that speaks of Jesus' exaltation at the right hand of God, we read, "for consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin."

In other words, these passages are recorded to safeguard the believer against the program of Satan with which he sought to influence the Lord Jesus Christ. The tempter seeks to spare the child of God suffering and self-denial that is brought about by obedience to the will of God and love and concern for others. By setting forth glowing offers which look like personal advantages, he would have us evade the path of duty and Christian responsibility and rob us of eternal rewards. When these temptations of Satan come to Christians, each must make his own decision. Let us repeat! To accept Satan's temporary benefits regardless of how valuable they appear to the flesh is to follow the line of least resistance which will rob us of greater blessings and advantages that would otherwise be ours.

Just as the kingdoms of this world are redeemed, every true Christian has been redeemed from the possession of Satan, through the death of Jesus Christ on the cross. But just as Satan continues to usurp dominion over the kingdoms of this world, although redeemed, so he seeks to usurp dominion over every born-again soul who is now the property of God. But by "looking unto Jesus the author and finisher of our faith", we can refuse to give the enemy dominion over us, and claim the power of the indwelling Christ to adhere to the will of God in spite of all that it may cost. As a result, even the kingdoms of this world will be ours, for we are "joint-heirs with Christ" (Rom. 8:17) and shall "reign with him" (2 Tim. 2:12.)

Moses was a beautiful type of Christ in that phase of his life which we have been considering in our text and a marvelous example to every Christian. We refer to that

which is recorded of him in the 11th chapter of Hebrews, verses 24 to 26: "By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompense of the reward."

God grant that we, as followers of our divine Lord, may thrust aside the impulse to embrace the transitory joys dangled before us by the arch-deceiver of the ages, choosing rather to follow the Lord no matter what the cost may be. As a result, in due time we shall realize the truth of Romans 8:18 which tells us "that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

Glendale, California.

## THE CHRISTIAN CONFLICT

(Continued from page 4)

the lips free from guile, unsavory remarks and slanderous reports when no one else seems to have any scruples about such things. It calls for real stamina to set for oneself high standards of conduct and live up to them. But they have abiding values, they are worth the struggle, fear not the fight.

Yet in all these ways there is a demand for more than all the strength and staying power that we can summon. We are not personally sufficient. The battle is too great, even when we have done our utmost. We must rely upon the strength that comes from above, the resources that are divine. We must put ourselves into the struggle, but we must forget not that when we have done all we can, we will still lack. In Christ is the strength sufficient and the margin of safety. "I can do all things through Christ."

## SIGNIFICANT NEWS AND VIEWS

### ARMY TRAINING ABOLISHED

The compulsory feature of the Reserve Officers Training Corps has been abolished at the University of Minnesota, by a vote of six to five of the board of regents. The University of Minnesota thus becomes the second land-grant institution to change from compulsory to optional military training. The University of Wisconsin made the change more than a decade ago.—Literary Digest.

According to the **Lutheran World Almanac**, there are 588,027,965 Christians in the world. They constitute twenty-eight per cent of the world's population.

### BAR-ROOM DAYS RETURN

Here is a word from Canada, coming through the columns of **The New Outlook**, Canadian church paper:

"Thirsty thousands turned the clock back in Ontario on July 24, as a Toronto morning paper stated in a glaring headline (speaking the plain truth without intending it!) 'Ontario turned the spigot full open yesterday,' said that newspaper, which has long been active in its support of the liquor interests 'and beer flowed out of taps and bottles for the first time in seventeen years legally and openly.' An intensive publicity campaign had been carried on by the trade in a determined effort to prove that the people of Ontario had at last obtained the dearest wish of their hearts. The fact is that the people of Ontario were not given a chance to vote on the question of increased facilities for drinking. The new law was foisted on them by the men who want to sell beer and wine; sell it to young and old alike, and sell it in ever-increasing quantities. A well-known temperance investigator made a tour of Toronto's down-town hotels on the first night of the 'loosening up' of the liquor law, and this is what he reports: 'Tonight I saw conditions that I had hoped would never be witnessed in my native city of Toronto. I remember the old bar-room with its maudlin sounds and disgusting smells,



but it was largely a masculine proposition. These new beverage rooms with their mixed crowds out-revel the old bar. Fully forty per cent of the drinkers in the Royal York and King Edward were women, mostly, indeed, mere girls. If the liquor sold was not intoxicating, then the imbibers were mighty fine actors, for many of them gave perfect imitations of various degrees of tipsiness. For myself I have renewed my vows of hostility to the whole damnable liquor traffic. This condition must be ended. It will be ended. The moral sense of Canadians will assert itself."

#### STATUE UNVEILED IN HONOR OF DAVID LIVINGSTONE

Overlooking the mighty Victoria Falls, in Southern Rhodesia, a statue to David Livingstone, the missionary and explorer, was recently unveiled in the presence of the largest crowd which ever assembled at the Falls. Premier H. U. Moffatt spoke in a broadcast which was relayed to Great Britain and the United States. He said in part: "While Lincoln freed four million slaves with a stroke of the pen Livingstone struck at the roots of the evil thing by exposing to the world the horrors of trade in human beings." Livingstone was the man who was the only lad to join a little Scottish Church during one long year. His pastor looked sadly upon what seemed to be only a poor fruitage for his faithful labors. But Blantyre rejoices today in being the place from which this great man of God went forth to his great service, proclaiming the Gospel of the shed blood of the Lord Jesus and turning aside from tempting secular offers which were constantly made to his high abilities.—The Presbyterian.

The Roman Catholic Church has the largest membership of any sect or religion in the world, according to figures published by the central committee for the Holy Year. The percentage of the world population belonging to each group are given as follows: Catholic, 49; Confucians, 16.4; Moslems, 13; Hindus, 12.1; Buddhists, 10.8; Protestants, 8.9; Schismatics, 7.1; Animists, 6.6; Atheists, 4.1; Jews, 9-10th of 1 per cent. In North America, according to the same authority, the Roman Catholics number 52,513,320, or 33 per cent; non-Catholic Christians, 85,540,818, or 54 per cent; non-Christians, 21,000,130, or 13 per cent. For Europe the figures are: Roman Catholics, 201,855,900, or 43 per cent; non-Catholics, 234,529,575, or 50 per cent; non-Christians, 31,340,816, or 7 per cent. In South America: Roman Catholics, 73,050,585, or 97 per cent; non-Catholic Christians, 1,552,602, or 2 per cent. In Africa: Roman Catholic Christians, 9,103,725, or 7 per cent; non-Christians, 125,574,030, or 89 per cent. In Asia: Roman Catholics, 17,038,784, or 2 per cent; non-Catholic Christians, 9,450,545, or 1 per cent; non-Christians, 970,354,614, or 97 per cent.—Methodist Protestant-Recorder.

## OUR BIBLE STUDY DEPARTMENT

By G. W. Rensch, D. D.

### Our Present and Final Salvation--No. 2

There are so many scriptures which seem to teach, not only a salvation from original or Adamic sin, but a future and a final salvation to those thus saved by being born again. The new-born soul soon discovers that his battle against sin is not over. Like St. Paul (Rom. 7:21-25) his own heart teaches him. "I find then a law, that when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin."

1. Our First Salvation, therefore, is from a GUILTY PAST, to be Enjoyed Here and Now. "Thou shalt call his name Jesus, for he shall save his people from their sins" (Matt. 1:21). "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt

be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" (Rom. 10:9, 10). It is also called REMISSION OF SINS. Acts 2:38.

2. The Second Salvation is from Death, AND TO POSSESSION OF ETERNAL LIFE." "And being made perfect, he became the author of eternal salvation unto all them that obey him" (Heb. 5:9). "Now is our salvation nearer than when we believed" (Rom. 13:11). "Take heed unto thyself, and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee" (1 Tim. 4:16).

1. The First Salvation is Offered to all the World. "Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned" (Mark 16:15, 16). "The grace of God which bringeth salvation hath appeared to all men" (Tit. 2:11).

2. The Second, or Final Salvation is Limited to the Faithful in Christ. "To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time" (1 Pet. 1:4, 5).

1. The First Salvation is Without Works; being offered to those who are born again. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast" (Eph. 2:8, 9). "Repent ye therefore, and be converted, that your sins may be blotted out" (Acts 3:19).

2. The Future or Final Salvation is Promised to Those Who are Faithful to the End. "But he that shall endure unto the end, the same shall be saved" (Matt. 24:13). "Who will render to every man according to the deeds: To them who by patient continuance in well doing seek for glory and honor and immortality, eternal life" (Rom. 2:6, 7). "Work out your own salvation with fear and trembling" (Phil. 2:12). "But Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end" (Heb. 3:6).

Sinners will be condemned because they did not accept the mercy offered in the Gospel. "When the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ" (2 Thess. 1:7, 8). Disobedient and unfruitful Christians will be condemned because they gave themselves over to the service of the devil. "For if after they have escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire" (2 Pet. 2:20-22). Such plain, though fearful words, so useful to overthrow the snares of the devil right now, dare not be treated "as a scrap of paper." I quote one more from Moffatt: "My brothers, if any one of you goes astray from the truth and some one brings him back, understand that he who brings a sinner back from the error of his way saves his soul from death and hides a host of sins" (James 5:19, 20). Let's get busy for the work is needed.

#### RADICAL INFLUENCE WANING

Unless we greatly mistake, during the past few years there has been a marked decline of public interest in radical criticism and a renewed interest in the Bible. Somehow after the critics have shown to their own satisfaction that there is nothing especially authoritative in the Bible men feel that there is. The Bible speaks to them in a tone that no other book can rival. It searches out the deep things of the Spirit, and reveals a man to himself and God to him. You may explain to your satisfaction just how the books of the Bible were written, and make everything in it very human and commonplace, but you cannot get rid of the divine element in it that appeals to every one who honestly studies it. The Bible thus stands on its own merits. It is well for believers in the Bible to be able to answer criticisms against it, but after all the Bible is its own best defender. It is so true to human experience that it needs no outside defense.—The Watchman-Examiner.



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## NATIONAL SUNDAY SCHOOL ASS'N.

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# Some Suggestions for Hymn-Players

By Nancy White Thomas

The following conversation took place in a Presbyterian Sunday school recently: One girl remarked to her friend, whose mother is Sunday school pianist: "Your mother certainly can play the hymns grand." The daughter of the pianist replied, "Yes, she can jazz up anything."

It cannot be that this case is typical, but one fears it is all too common. Side by side with our efforts to develop a finer spirit of devotion and praise through song, there exists this false ideal of hymn-singing and hymn-playing. And its greatest harm consists not merely in the fact that it exists but in the belief of many that it is proper and fitting. In the mind of the girls quoted above there was no inconsistency in tying up jazz and worship—no impropriety in introducing secular rhythms into sacred measures.

Such playing and singing has at least the virtue of enthusiasm, which is woefully lacking in the music of many of our churches and Sunday schools. How doleful to an outsider must sound the listless singing of many congregations! And what possible up-life can come to those who sing after this fashion?

In reviewing the recent resurgence of interest in worship, a fair observer can find many encouraging signs of a recognition of the value of hymn-singing. But we cannot yet take our "ease in Zion!" Every church and Sunday school must "gird up its loins" and press forward to the attainment of Paul's ideal for congregational song: "I will sing with the spirit, and I will sing with the understanding also."

Numerous books could be written on the theory and practical outworking of this ideal. Our purpose here, though, is simply to make a few suggestions to the hymn-players in our churches and Sunday schools. In the absence of a director of music, the pianists and organists hold the key to the situation. A little study, a little thought, a little extra preparation, a big sense of the importance and opportunity of their position, along with a renewed consecration to it, will transform the hymn singing of any church or Sunday school, however small or large, however far from the ideal it may be.

First, let us take up some purely technical suggestions. To some pianists and organists they are mere truisms, but the frequency with which they are disregarded in every type of congregation justifies our calling attention to them.

1. **Play the Hymns Entirely Through Before Singing.**—Use this as an opportunity to set the tempo and spirit of the hymn, as well as a time for the congregation to find the number and rise for singing. As one writer expresses it, "We go to school to the tune while this is being done." It is most important to make the tempo of this preliminary playing that which is to be used for the singing. Some pianists and organists

play the hymn quite slowly, and then expect the congregation to be prepared to sing at an accelerated tempo, or vice versa.

2. **Set the Correct Tempo.**—It is impossible to lay down hard and fast rules. Through study, experimentation, and experience, the pianist or organist must find the best tempo for each hymn. The character of the words and tune is the surest guide. Get into the mood of the hymn, whether it be joyful, meditative, or stately, and it will be easier to sense the most fitting tempo. The two extremes, over-hurrying and over-dragging, where a congregation becomes conscious of its breathing, are never good. A great many hymns have a traditional tempo which should not be violated; but remember, the usage of a single congregation does not establish a tradition!

3. **Keep Time!**—It would be good practice for the hymn player to sit down at home and count aloud, 1, 2, 3, 4, or 1, 2, 3. Perhaps some of them would be surprised at the number of beats they have been dropping. There is a particular tendency not to give full value to half notes and dotted notes at the end of phrases. This failure to keep accurate time is very confusing to a congregation. Happily, it is a fault which can easily be overcome with a little care and thought.

4. **Be Careful About the Pause Between Stanzas.**—An error either in the direction of waiting too long or in beginning the next stanza precipitately will trip a congregation and weaken the attack at the beginning of the stanza. Practice in counting the beats in the last measure, and in singing one's self, will help the player who is weak here. In this connection, it might be suggested that the playing of interludes between stanzas is unwise. They break the flow of rhythm and the continuity of thought in the hymn, and attract attention away from the worship to the pianist or organist.

5. **Attention to "Amen."**—Do not wait longer than indicated by the music to sing "Amen." But do not rush into it before the final beat of the hymn itself. Avoid dragging the "Amen." The general tempo of the hymn should determine whether to sing it softly or jubilantly. With a little practice a congregation can learn to make a nice swell on the "Amen," or to sustain the two syllables equally, according to the direction of the organist. It is far better to omit the "Amen" than to make a wail of it.

6. **Play the Two Hands Simultaneously**—not like a see-saw.

7. **Bring Out the Melody.**—In contrast to this injunction, though, it is often effective in familiar tunes to bring out an especially pretty inner voice. This can be done only by a skilled pianist. On the organ, of course, it is simpler.

8. **Aim to Lead and Support the Singing.**—not to drown it or embellish it or weakly follow it. That is, play a full accompaniment, not four notes always as written (this

applies to piano rather than organ); but do not go up and down the piano in runs and arpeggios and other flourishes which attract attention to the pianist and detract from the devotional atmosphere. Establish a well-marked rhythm in the preliminary playing of the hymn, and the congregation will feel the movement and follow naturally. Rhythmic playing means more than a mechanical keeping time. Avoid choppy, over-accented playing. Be positive in the attack at the beginning of the stanzas. Confident playing will inspire confident singing.

Certain other suggestions apply more directly to the meaning of the hymns and to the personal attitude of the player toward them.

9. **Play Intelligently.**—Study the words of the hymn and play it accordingly. The poetic phrases do not always coincide with the natural musical phrases. Wherever possible, without awkwardness, the words should have precedence. A good illustration of this may be found in the first stanza, second line, of "I heard the voice of Jesus say." It is usually played and sang thus:

"Lay down, thou weary one, lay down (break)

Thy head upon My breast."

While it should be:

"Lay down, thou weary one,

Lay down Thy head upon My breast."

Similar instances occur with great frequency throughout our hymnody, and to sing them ungrammatically is often to alter the sense of the words entirely.

Study the spirit of the hymn, and interpret the music accordingly. Some stanzas should be sung softly, others loud; and there are often crescendoes and diminuendoes, ritardandos and accelerandos, within the stanza. It is no less than a travesty to play and sing hymns like "Holy, holy, holy," "Day is dying in the west," and "I heard the voice of Jesus say" without the slightest variation in dynamics of tempo. Give the congregation credit for being able to follow these elemental changes. If they do not respond immediately, they will soon, with a little encouragement. There are of course limitations to the amount of expression an untrained group can attain, but they can at least sing intelligently.

10. **Study Hymns.**—How can we interpret intelligently for others that which we do not know ourselves? The hymn-player should have a knowledge and an appreciation of Christian hymnody, in itself, and in its relation to other phases of church history. No amount of study about hymns, though, can take the place of a first-hand experience with hymns themselves. Memorize them, use them in the daily devotions, search out their meaning, love them—then the playing of them will be vital and helpful.

11. **Make the Hymn-Playing an Act of Worship.**—The attitude of the pianist or organist toward the playing will be reflected in the attitude of the congregation toward the singing. And above all things, we want our hymn singing to be worship. Do not play hymns professionally or perfunctorily.

In summary, the hymn player, as well as those who sing, might take for a motto this couplet from a seventeenth century hymn by John Playford:

"And whil'st we sing, we consecrate our art. And offer up with every tongue a heart."

(Note: Those leaders who wish to make a serious study of the art of hymn-playing and hymn-singing will find invaluable aid in



"Practical Church School Music," by Reginald L. McAll, published by the Abingdon Press, 150 Fifth Avenue, New York City.)—Christian Observer.  
Hollins, Virginia.

Studying the  
**SUNDAY SCHOOL LESSON**  
at the Family Altar  
By William S. Crick

**MICAH CHAMPIONS THE OPPRESSED**

(Lesson for September 2, 1934)

Lesson Text: Micah 6:1-12. Golden Text: Micah 6:8.

**MONDAY**

**Micah Champions the Oppressed.** Micah 6:1-12. The "Golden Text" is taken from this reference (verse 8) and is a splendid analysis of the godly, righteous life, with its twofold approach, to God and to man. 1. Man is accountable to God—"What does Jehovah require of thee?" 2. The fact of divine revelation—"He hath showed thee, O man!" 3. Religion involves not only worship and belief but conduct, not only cult and doctrine, but ethics—"What is good?" 4. Without justice, religion becomes empty formality—"Do justly!" 5. But justice must be tempered with mercy—"Love kindness!" 6. Justice and mercy cannot be rightly administered by a proud, insolent, radical attitude—"Walk humbly with thy God!" Obedience, faith, goodness, justice, mercy, and humility—these are the characteristics Jehovah approves.

**TUESDAY**

**Oppression Denounced.** Zech. 7:8-14. One's power in prayer is conditioned by his honorable dealing with his fellowmen. Because Israel would not heed the prophet's warning, he reminded them of Jehovah's former ultimatum: "So they cried and I would not hear!" Jesus taught his disciples to pray: "Forgive us our debts for we also have forgiven everyone that is indebted to us!" (Lk. 11:4). St. Peter counsels husbands: "Dwell with them according to knowledge, giving honor unto the wife . . . that your prayers be not hindered!" (I Pet. 3:7). Oppression of the widow, of the fatherless, of the stranger, and of the poor were summarily condemned by the prophets. Hardness of heart toward one's fellowman is accompanied by, if not a result of, hardness of heart toward God—"They made their hearts as an adamant stone!"

**WEDNESDAY**

**Oppression Forbidden.** Lev. 25:13-17. The spirit of the Law of Moses was consideration for the oppressed and unfortunate. Even during the year of jubilee, "Ye shall not therefore oppress one another, but thou shalt fear thy God—and ye shall dwell in the land in safety!" Israel might have enjoyed economic harmony and prosperity if they had obeyed Jehovah's command. But oppression engenders strife, hatred, fear of retaliation, and defiance. The interpretation of the rule under grace is: "Blessed are the merciful for they shall obtain mercy!" "And be ye not called Rabbi, for one is your Master, even Christ—and all ye are BRETHREN! And whosoever exalteth himself shall be abased, but he that humbleth himself shall be exalted!" (Mt. 23:8, 12),

**THURSDAY**

**Oppression Punished.** Job 27:13-23. The afflicted Job makes some valuable observations regarding the disappointment accompanying the heritage gotten through oppression. He declared: heirs shall fall by the sword, they shall come to want, they shall die unmourned, the work of their hands shall vanish away, and their fellowmen shall spurn them. How sore punishment it must be to be ostracized by society, to be exiled from the affections of one's fellows, to be held in contempt because of ill-gotten possessions. To fare sumptuously every day in the presence of dire need and suffering is to be both un-Christian and inhuman. Luxury, extravagance, indolence, self-indulgence, indifference—these are some of the social sins against which God's spokesmen in Israel cried out in their day. Should his spokesmen do less today?

**FRIDAY**

**Oppression Judged.** Isa. 5:1-10. Not alone did the lesser prophets of Israel cry out against oppression. The eloquent and powerful court prophet, Isaiah, arraigned in no uncertain terms the oppressors. In this beautiful vehicle, a parable, Israel is compared to a luxurious vineyard which the Owner, Jehovah, planted and expected to receive pleasant fruit: "And he looked for judgment (justice), and behold, oppression; for righteousness, but behold a cry!" Israel's failure to make good as a messenger nation proclaiming the oracles of God, is pointed out as the primary cause of her terrible downfall, and subsequent captivity. Many of the descendants of Israel living today seem to have forgotten (if they ever learned it) the lesson of the futility of gaining selfish ends by oppressive and despotic measures. But the seed of Abraham have no monopoly upon oppression and dominion.

**SATURDAY**

**Saving the Oppressed.** Ps. 72:8-14. This beautiful Messianic psalm portrays the scope and character of the Kingdom which David's Greater Son shall establish upon the earth. In Jesus' Magna Charta of the Kingdom, the Sermon on the Mount, the King in his humiliation takes cognizance of the oppressed. A spiritual anticipation of the material reality was stressed by Jesus when he preached in the synagogue at Nazareth at the beginning of his ministry: "The Spirit of the Lord is upon me because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and the recovering of sight to the blind, to set at liberty them that are bruised—to preach the acceptable year of the Lord!" (Lk. 4:18, 19). What a "revolution" the coming of his Kingdom will entail.

**SUNDAY**

**Relieving the Afflicted.** James 1:22-27. Here is James' classic definition of true religion (but not of Christianity in its fullness): "Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unpolluted from the world!" Note, the apostle does not claim social amelioration and personal purity will save the sinner, or save society. But he does argue that these great standards are at the base of all true religion. Surely, "Christianity" should not demand less of its followers than to be supremely religious—yet how far short many "Christians" fall of this preliminary standard. The law, the prophets, the psalmists, the gospels, the epistles—all champion the cause of the oppressed and condemn the oppressors.

<p><b>E. M. RIDDLE,</b> President Waterloo, Iowa</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p><b>BRETHREN BRINGING CHRISTIAN CHURCH UNCONSECRATED ENDEAVOR EXTENSION EVANGELISM</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer 2301 13th St., N. E., Canton, Ohio</p>
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## SUGGESTIONS for Junior Memory Work

By Gladys Robison

Junior superintendents as leaders of boys and girls have the great privilege of teaching the Scripture to children in the memory age. Boys and girls of Junior age learn more quickly and remember longer than at any other time in their lives. Should we not take advantage of this opportunity to instill into the minds of our Juniors the word of God, which will be a guide and a shield to them all their life? The teaching of memory work in the Junior society is one of the most important duties of the Junior superintendent. How shall we teach this work? How can we get the Juniors interested enough to study? These are the questions asked by every Junior worker. Here are a few suggestions.

First, learn the verses yourself. Do not ever stand before the Juniors with a Bible in your hand ready to prompt. You must keep at least a jump ahead of the Juniors all the time. Be sure you give out the verses at

least a week ahead. Do not give them orally. Write them on attractive little cards or on colored paper. Encourage the Juniors to take them home, show them to their mothers, and explain about their memory verses. Meet the mothers yourself. Explain to them that you are trying to teach the Bible in such a way that it will be helpful in the years to come. Show them that you need their cooperation in helping the child to study at home. Try to impress on the parents the necessity of the child's learning the Scripture at the Junior age.

At the next meeting, after giving out the verses, use variety. Let the Juniors say the verses in concert in one meeting. Have the boys say them at one meeting, and the girls at the next, etc. Have a memory contest. See who can complete the memory course first, offering a prize if practicable. Have a contest between two sides, to see which side can learn the verses first, recognizing the



winners in some way. Whatever you do, be sure the verses are memorized. Be sure the correct reference is memorized.

Bible baseball appeals to the Juniors. Choose two sides. Arrange a home plate and three bases. Appoint a pitcher. Appoint a batter from the opposite side. They take their places. The pitcher asks the batter a question, or asks him to give a certain verse or reference, or gives the verse himself and asks the batter to give the reference. If the batter answers right, he moves to first base; if wrong, it is one out for his side. Each batter advances a base when another gets in; and, when a batter goes around all the bases and reaches home plate, a score is counted. Play as many innings as you wish. Try it some time.

Another helpful way to teach memory work is to dramatize portions of the Bible, giving parts to the Juniors and asking them to learn the exact words of the Bible.

A helpful way to teach the books of the

Bible is as follows: For the Old Testament get five fairly large pieces of cardboard or stiff paper. On one write, "The Books of Moses," following this with the names of the books. On the other write, "The Historical Books," "The Great Prophets," "The Lesser Prophets," "The Poetical Books," and the names of each of the books given in full. Get the Juniors to copy the first card and memorize the names. The second week show them the second card, and get them to copy it and memorize the names. In this way go through all the sections, but do not hurry. Give the Juniors plenty of time. Keep reviewing the past weeks. Only through persistent repetition will the Juniors absorb the names and their relations. Another plan is to have a drill in finding the books. Name a book and have the Juniors search for it. The one that finds it first should rise.

To keep the Bible texts fresh in the minds of the Juniors, write out catch phrases from  
(Continued on page 13)

transfigured. In fact, Judaism without Christ and without the New Testament is incomplete and unsatisfying. This is the reason that so many Jews today are abandoning Judaism.

Giving the Gospel to the Jewish people is the way to solve the Jewish problem. . . . What is the solution to this problem? Only the regenerating power of Jesus Christ transforming individual lives, making them anew and producing winsome characters. So the Gospel of Jesus Christ must be preached to the Jew in order that we may have a solution of the Jewish problem in America and avoid anti-Semitic persecutions such as we see in countries of Europe.

The Jewish people respond to the appeal of Christ as do any other people. During the nineteenth century, something like 200,000 Jews were won to Christ. Today there are a quarter of a million of Hebrew Christians in the various countries of the world.

Missions to the Jews may take the form of community centers in various cities where the Jews live in congested neighborhoods. Thousands of churches all over the country have Jews in their neighborhood and the Church must realize that it has a message, a Gospel for all the people of this community, including the Jew. The fact is that there are many Hebrew and Gentile Christians in America today who understand the Jewish problem and who can develop an adequate Christian approach to the Jew, if the Church of Jesus Christ is aroused and calls them to definite service in carrying out the commission of our Lord Jesus Christ "to preach the gospel to every creature, including the Jews.—Goodwill and Good News, by the Rev. Jacob Peltz; The Missionary Review if the World.

\* \* \* \*

It was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotchman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people have ever received the gospel except at the hands of an alien.—Southern Christian Advocate.

#### TAKING TIME FOR GOD

Among the ancient Greeks the runner that won the race was not the man who crossed the line in the shortest time, but the man who crossed it in the least time with his torch still burning. We are often so busy with life's activities that we are in danger of allowing the torch of our spiritual life to become extinguished.

A good woman said that in the rush and hurry of her life she felt in danger of being "jostled out of her spirituality." It is a real danger, this of being too busy to be good, of running too fast to keep our torch burning.

There is a beautiful hymn we sometimes sing, "Take time to be holy." It does take time to be holy. We must not live too much in a rush. We need to take time for meditation and prayer and fellowship with God if we would make any attainment in grace or growth in spiritual insight and character.—G. B. F. Hallock.

That life that leaves its meditation upon God until the end, is lost. It is the experience of life's years that gives perfect trust in the end.

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## A Jew Speaks on the Gospel for Jews

Every Christian should be interested and active in giving the Gospel to the Jews . . . The entire missionary enterprise is motivated by this Great Commission of our Lord, yet most Christians take it for granted either that the Jews do not need the Gospel or that there is a magic way of salvation for this people other than the way provided through Christ on the Cross of Calvary.

As a substitute for the Gospel of salvation some well-meaning but misguided Christians have in recent years inaugurated what is known as the "good will movement" in place of the divine Good News Movement. This "good will movement" is but a temporizing watered-down, sentimental method of attempting to solve the Jewish problem. Needless to say that this and other substitutes for the Cross of Christ are futile. It is lowering the standard; it is not carrying out the commission of our Lord. The good will we proclaim is the good will of Christ for the salvation of man made possible by the Cross of Calvary. This applies to both Jew and Gentile.

The Jews need the Gospel of Christ as much as any other non-Christian people. . . .

But, more than this, in America the greater number of the four and a half million Jews have given up Judaism and are now religiously adrift. Rabbis say that between seventy and eighty per cent of the Jews today are not connected with any synagogue.

We hear a great deal today about "proselyte" and "proselytizing." These terms usually refer to unethical methods that are sometimes used to win adherents to a particular organization. But these terms do not apply when we go to the Jewish people with the Gospel. We are giving them a message which they do not know, and a Christ who transforms. We are not aiming to persuade them to abandon the faith of their fathers, for Christianity is not the negation of the true Jewish faith. It is the fulfillment of the hopes and ideals of the Jewish prophets. When a Jew becomes a

follower of Jesus Christ, he does not lose his religion—he finds it; he does not give up his ancient faith, but rather that faith is

#### THE JEW

*Scattered by God's avenging hand,  
Afflicted and forlorn,  
Sad wanderers from their pleasant land,  
Do Judah's children mourn;  
And e'en in Christian countries, few  
Breathe thoughts of pity for the Jew.*

*Yet listen, Gentile, do you love  
The Bible's precious page?  
Then let your hearts with kindness move  
To Israel's heritage;  
Who traced those lines of love for you?—  
Each Sacred writer was a Jew.*

*And then as years and ages passed,  
And nations rose and fell,  
Through clouds and darkness oft were cast  
O'er captive Israel,  
The oracles of God for you  
Were kept in safety by the Jew.*

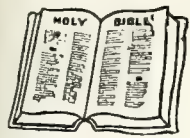
*And when the great Redeemer came  
For guilty man to bleed,  
He did not take an angel's name  
No—born of Abraham's seed  
Jesus, who gave his life for you,  
The gentle Savior was a Jew.*

*And though his own received him not,  
And turned in pride away,  
Whence is the Gentile's happier lot?  
Are you more just than they?  
No; God in pity turned to you—  
Have you not pity for the Jew?*

*Go, then, and bend your knee to pray  
For Israel's ancient race;  
Ask the dear Savior every day  
To call them by his grace;  
Go, for a debt of love is due  
From Christian Gentiles to the Jew.*

—Author Unknown.





## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### NEWS OF THE COLLEGE

This is my last letter before Conference. Summer school closed today, Friday, with the usual exercises.

We are working on the new program here all we can. Several places on the teaching staff remain to be filled and one of the elected members has already resigned. Doctors may be "as thick as flies", as someone recently said and there may be a "bargain sale on Ph.D.'s" but when you come to select one with all the detail of requirements which we make here, they are not so plentiful after all. Still, we hope to have all the places filled by the beginning of the school year.

During the brief period here between sessions the teachers will spend their time in vacation. Mrs. Jacobs and I expect to spend some days on the islands of Lake Erie, off of Sandusky, where I desire to examine some of the very famous geological formations.

The painting on Founders' Hall and the Girls' Dormitory has been completed and it is really astonishing how well those two old buildings look. They are both over 50 years in age but the workmanship and material of those days far surpass that of the present.

The enrollment outlook for the coming year is very encouraging at this time. Mansfield is a very fertile field and we must not fail to cultivate it as we are the nearest college to that city.

The contributions for educational day are coming in but all are not up to the full quota. A pastor of one of our largest churches whose quota was well over \$100.00 recently told me that his offering did not quite reach the full quota but the church voted to take the rest from the treasury. This is splendid and those churches which can not do this can take an offering later as we will not need the full amount until later. The city quota is fully assured.

It was more than ordinary pleasure to have Dr. I. D. Bowman with us last Sunday when he preached the morning sermon. Dr. Bowman is one of the fathers of the church, having declared the "doctrine once delivered unto the saints" before many of us were born.

EDWIN E. JACOBS.

### ALTOONA, PENNSYLVANIA

It is just about ten months since we took charge of the work in Altoona. We came here last August to look over the field and preach for these good people. We received the call and moved to Altoona in time to preach two sermons on the second Sunday in October.

We left a fine group of folks at Clayton, Ohio. We were sorry to leave them. They enjoyed good plain Gospel sermons and they treated us royally. Some good work was done there in the regular services and the revival held in February. During the revival there were six confessions and 20 rededications. There were other marks of real growth in the Sunday school and church from point of attendance and service in the Lord. We would not have left them but the other church on the circuit could not get

together in the calling of a pastor. We still have a warm spot in our heart for the Clayton church.

We found the work in Altoona in excellent shape. Dr. A. D. Gnagey did a fine piece of work during the ten years of his pastorate here. He was loved by the church and community. Many of the group of fine young people grew up under his care and he was their spiritual father as well as pastor. The people had a mind to work and there were none of the divisions found in so many of our churches today. I told the folks I was not taking Dr. Gnagey's place, I could not, but was just taking charge as pastor to carry on the work of the Lord.

No spectacular progress has been made but there has been steady growth in all departments. The Sunday school increased her enrollment to 150. The average attendance was 138 until hot weather set in. With no basement to use we were crowded for class rooms so the fine men's class under the leadership of Simon King is now meeting in the parsonage. The church services have been better on average than the Sunday school. This attendance kept up well during the hot weather of June and July. The people say that more strangers are attending than for a long while. Most of the churches close the evening service during August but we kept open and have had from 45 to 60 present for the last two nights. Some of our members living some distance from the church have been very faithful in attendance.

The auxiliaries of the church have been doing good work. The W. M. S. under the leadership of Mrs. McQuade has held their regular meetings and helped in a financial way. The Sisterhood Girls, under the leadership of Mrs. Chas. Gearhart have held very interesting meetings and carried on the program of the National Sisterhood. The Christian Endeavor meets every Sunday evening with young people as leaders and their programs are growing more interesting and helpful. We had 8 young people at Camp Juniata this year. The Junior C. E., with Mrs. Cleta Sell and Mrs. Sands as leaders, have made fine progress. They have grown from seven to 40 members and have had from 20 to 40 present at each service. These children are learning to sing, pray and lead meetings. At our spring Sunday School Institute a number led in prayer in a public meeting.

A revival was held during February which was a great help to the work. The pastor was the evangelist and the meeting was of three weeks' duration. The interest was fine and the attendance large. Many strangers and members of other churches shared the blessings with us. The church was strengthened and souls were saved. There were 10 confessions and 16 reconsecrations. We were very ably assisted during the meeting by our Quartet Choir led by Sheldon Smouse, who were present nearly every night, and a splendid Children's Chorus led by Mrs. Sands. About 45 children were organized into a Sunshine Chorus with special badges and special choruses. They were encouraged to feel they were a very vital part of the work, and how they did sing. After the re-

vival a special meeting was held and a treat given them in the parsonage. A number of these children form our new junior choir which sings every Sunday night.

During the month of May the pastor was privileged to hold a two weeks' revival for the Brethren at Vinco, Pennsylvania. Rev. Robert Ashman is the capable pastor of these fine people, and we had a blessed time in the Lord. There were 37 confessions and rededications, 2 of whom were baptized by the pastor before we came away. The meeting closed with a very fine Communion service.

On Sunday, May 20, we came home to broadcast a program over the local station. Our Quartette put on a very splendid program of Anthems and Gospel Hymns. The pastor spoke on the theme, "Watchman, What of the Night". Many good comments were heard and some people hearing the program came to church to hear us again. We hope to put on another program in the fall or winter.

We also had two weddings during this month. One young couple came all the way from Clayton, Ohio, to be married. The other couple were local people and the bride is a member of this church.

Sorrow has touched us quite frequently since our pastorate here. We have averaged about one funeral each month. Only three, however, were members of the church. Some of these were children of families connected with our school. One was a military funeral of a young man 22 years old, who was thrown from a horse while on duty for the Pennsylvania State Cavalry. His mother and several brothers and sisters are members of our church.

Thus you see we have been fairly busy carrying on the work of the Lord at this place. This is vacation time and things have slowed up a bit, but we are planning to renew our efforts this fall and hope to push on to greater service in the Lord. Pray for us that his will be done in us.

M. L. SANDS.

## Suggestions for Memory Work

*(Continued from page 12)*

a number of texts, and test the Juniors with them. Thus, the superintendent will say, "God so loved—" If a Junior remembers the whole text, he may rise and repeat it and give the exact place where it is found in the Bible. Have a spell-down occasionally. Try the girls against the boys. See which side can repeat more verses, giving the Bible reference. The superintendent may vary the spell-down by giving a verse and asking for the reference or giving a reference and asking the Juniors to give the verse.

Have various kinds of drills, such as parable and miracle drills. Tell the story of the miracle to the Juniors. Then give them a chance to tell it to you, or ask the Juniors to find a parable or miracle and come prepared to tell it to the meeting. It is well not to have too many in a meeting.

Juniors should be taught how to spell the names of the books of the Bible correctly. A spell-down using the names of the books of the Bible is very helpful.

A verse-finding contest is helpful in teaching the Juniors how to use their Bibles. The superintendent or her assistant may give out verses for which the Juniors are to search. The proper method of doing this in a drill is to keep to the last the vital point, namely,



the name of the book. If the passage to be searched for is Isa. 40:10, the superintendent will say, "Chapter 40, verse 10,55 pause a moment. then name the book 'Isaiah.'" Verse-finding contests may be held between the Reds and the Blues, having divided the society into two groups for this purpose; or a contest may be held between two committees.

A fine way to teach helpful verses of the Bible is to ask the Juniors to make a Bible alphabet, hunting up verses for each letter of the alphabet.

Juniors may be taught the stories of the men and the women of the Bible by giving each Junior a letter of the alphabet and asking him to find a character in the Bible whose name begins with the letter given. Ask the Junior to learn the story of this man or woman and tell it in the meeting.

It is a splendid thing to teach Juniors where the important passages of the Bible are found. A good way to do this is to make a large chart showing the book, the chapter, and the name of the passage. For instance, "Exodus 20, the Ten Commandments." Drill the Juniors by covering the name of the book and asking them to give you the name of the passage, or by covering the name of the passage and asking them to give you the Bible reference.

An interesting game that may be played in the Junior meeting is as follows: Make a card two inches by four for each book in the Bible. Insert a string in each card. Use a large board with sixty-six hooks in it. Hang the cards on the hooks in the same order as they are in the Bible. Ask the Juniors to cover their eyes. Let one Junior come to the front and change two or three cards. Then allow the Juniors to come one by one to the front and look at the board. The one that discovers which books have been changed and can replace them correctly may be "it."

Another method that stimulates interest in memory work is to have a ribbon hanging in the society room for each Junior. As the verses are learned, they are printed on little pieces of cardboard, and are strung

on the ribbon. When all the verses are learned, the ribbon is given to the Junior.

Another helpful method that encourages Juniors to learn their verses is to use the "Faithful, verse, and Bible" roll-call. The roll should be called at each meeting. If the Junior has prayed and read his Bible every day, knows his memory verse or passage of Scripture or Bible story, and has brought his Bible with him, he answers, "Faithful, verse, and Bible," in response to his name at the roll-call. If he has not brought his Bible with him, he answers, "Faithful and verse" provided he has been faithful and knows his verse. If he has brought his Bible, but does not know his memory verse, but has been faithful, he will answer, "Faithful and Bible," etc.

Contests for learning verses have been mentioned, but just a word to emphasize that these contests should be so arranged that every Junior will be in them. The best way is to make a large honor-roll. Include every Junior's name. Put this roll in a conspicuous place in the society room. As the verses are learned, give the Juniors a gold star. Some societies give a home-made certificate to the Junior learning his memory work the quickest.

A public demonstration of memory work often helps to interest the Juniors. Plan with your pastor to have the Juniors give a drill of some sort in the evening service. This not only helps the Juniors to want to learn their verses, but advertises the work done in the Junior Christian Endeavor society.

We do not want to forget that Junior memory work should include the learning of hymns. The superintendent or an assistant may look up the author of several hymns and tell the Juniors the story of them, then teach the Juniors the hymns. Juniors love to sing. Have a memory meeting, and sing all your hymns from memory.

A card through the mail, a telephone call, a personal call on the Junior, a sign of willingness on the superintendent's part to be of help, words of encouragement, prayers, and an earnest desire to teach God's word help the Juniors to realize the great importance of memory work.—C. E. World.

ing of the saloons and the liquor business, in restaurants, in business blocks, on trains, and in the vicinity of schools, and the success of the liquor dealers' campaign to victimize youth in its teens, alarmed informed citizens everywhere. The glaring evidence of the dangers menacing citizens on the highways and streets shocked the people into realizing that there is no safety control over rum, its dealers, and its victims. The increase of bootlegging and crime showed repeal to have been a mistake.

The turn in the tide of moral retreat which Mississippi gave by a vote of three to one against the repeal of her state prohibition law was warning to all seeking office that the liquor question had not been answered. That victory on the part of those opposed to the legalized beverage traffic in alcohol gave a new impetus to the dry crusade and made prohibition more of an issue in the fall elections than was anticipated earlier. The liquor question will never be settled until it is settled right. The movement to pass a new amendment to the Constitution, the difficulty the Administration is having with the bootleggers, and the failure to collect the liquor taxes which James A. Farley and the other wet champions promised, will bring the liquor issue before the next Congress for far-reaching legislation. The strength of the dries will tell at that time.

#### Administration Defaults

President Roosevelt, in his advocacy of repeal when he was a candidate for election, promised to protect the dry territories, prevent the return of the saloon, and to promote the cause of temperance, as well as to bring in a large revenue. In not one of these instances has the promise been met. Even the revenue has fallen far behind his Administration's anticipations. Today the Administration, instead of promoting temperance, is working to further the distribution of liquor. Joseph H. Choate, Jr., the Federal Alcohol Control Administrator, declares that bootlegging will be decreased and revenues increased by reducing the liquor tax rate. He makes this deduction and recommendation upon the basis that there is a larger consumption of liquor now than in the years before national prohibition. Such deduction does not look like an advancing of temperance.

There is more bootlegging done today, according to official admission, than before repeal of the Eighteenth Amendment. Bootlegging is easier where a legalized traffic furnishes a screen for its operations. It is now calculated by Government officials that consumption exceeds the 75,000,000-gallon pre-prohibition annual consumption, but the Government is collecting a tax on only 30,000,000 gallons per annum. To stop the spread of bootlegging, Mr. Choate is now urging that the tax on liquor be reduced so as to make liquor cheaper.

One wonders why it is that Mr. Choate and Secretary Morgenthau, of the Treasury, both of whose names are familiar in international bankers' groups, do not recommend that the dealers in liquors reduce their enormous profits and thus compete with the bootleggers, rather than reducing the tax which the Government receives. The basic cost of making a quart of whiskey is ten cents, the balance of cost is for advertising and handling, with a net profit of over 100%. This is the profit after the traffic has bought and muzzled the newspapers, some of which have received as much as \$10,000 for a single day's advertising of liquors.

## Liquor Traffic Menacing America

By Harry Earl Woolever

America is suffering from the destructive effects of the liquor traffic to a degree unprecedented. It is an advancing and devastating scourge spreading its baleful effects over simple-minded adults, inexperienced youth, and innocent childhood. It is taking toll not only of those who become victims of it as a narcotic, but also those who suffer the destruction of life and limb caused through those bereft of reason and control owing to alcohol-deadened nerve centers.

#### Death and Slavery

In Washington—the Federal capital—police records show an increase of 57% in motor traffic accidents where liquor has been known to be a factor and a 42% increase in arrests for drunken driving since repeal. These increased percentages include only those accidents and arrests in which it is definitely known that alcoholic beverages have been a factor. They are only a portion of the cases where liquor has unbalanced the reason of drivers, for in many fatal accidents no definite facts as to the cause are ever known.

The figures shown, after a nation-wide survey, indicate that the known number of accidents in which drunken drivers are involved, according to police records, was 300% greater for the first six months of 1934 than for the same period in 1933. The Travelers Insurance Company statistics show a 22% increase in highway fatalities in drunken driving cases for the first six months of this year. This means a necessary advance for all people in the costs of life, accident, and property insurance, solely because of the return of the liquor traffic. No one escapes from the destructive effects of the beverage alcohol traffic. If it is not in bodily injuries, it is in social ill and higher taxes and costs.

#### Liquor a Political Issue

As the present congressional and senatorial election campaigns entered the initial stage of the primaries, there was much talk in Washington circles that the liquor traffic would not be an issue in the current campaign. This thought was soon cast to the winds, and for good reason. The bold flaunt-



The international bankers are reported by a former comptroller of New York State to have made already over \$1,000,000,000 in profits from the return of the liquor traffic. These international bankers have a very close 'twin' with the present Administration here in Washington. A scanning of names in the high official personnel raises a question as to the liberal manner with which the liquor traffic is handled. Only recently all restriction on the amount of liquor which may be imported was raised by the Administration. This gives the international bankers who deal in this liquor trade a freer hand to profit by flooding the country with alcoholic beverages. They are now crowding into every home with their clever advertising and trying to place the glass containing alcohol to the lips of every boy and girl in the homes of America. They are aided and abetted by the present "chief brain-truster", Rexford Guy Tugwell, Under Secretary of Agriculture, who urged American housewives to "follow the example of Mrs. Roosevelt, and serve wine in their homes."

Beer, wine, and spirits are consumed because of the alcohol contained. Alcohol is a habit-forming drug which has wrecked more American lives than any other drug ever used. Does the Administration promote temperance by urging that every home become victimized by this narcotic habit? In fact, such advocacy on the part of Administration officials is a violation of the Constitution, wherein it is stated that the Government is organized to "promote the general welfare" of the people.

To what depths have we fallen as a nation when we turn loose upon the youth of America the clever devices and ingenious attacks of the profiteering liquor interests, provided only that these interests divide part of the profits with the Government in return for this privilege of exploiting the untrained and weak of society? Every cent of revenue received as a result of despoiling the people—for unless the people are the victims the traffic does not pay—is added weight to the millstone which will sink the nation.

### Costs of Liquor

The nation's total accident bill for 1933 was placed by the National Safety Council at \$2,000,000,000 in wage loss and medical expenses. To this must be added the cost to society of the purchase price of liquor. The greatest number of accidental deaths came from motor vehicles—30,500—and since repeal the number of drunken drivers involved in motor accidents has increased 100%! Such is the wreckage of life and the maiming of bodies. Does any revenue justify this? Add to it the greater sadness of the more costly results involved—values which a greedy international banker or profiteer never reckons—the loss of individual manhood and womanhood, of happy homes and childhood opportunities.

### People Are Awakening

These columns will give attention to the alarming national conditions resulting from repeal until a new crusade has been inaugurated, a crusade which will guarantee to the next generation a square deal respecting the greatest social foe of today. The wet deal of the New Deal is one of the blackest chapters of this decade.

One proposed constitutional amendment is now before the Senate looking to the empowering of Congress to legislate respecting the liquor traffic. Another is in the formative stage. Something must be done

to save the people and the nation from the domination of a traffic which takes political control wherever possible. This means that never was it more important to see that every candidate elected to Congress in these times has a record which insures his vote protecting the people against the financial and liquor interests now profiting through the destruction of American youth and deferring the return of real prosperity in the country.—The Christian Advocate (Cincinnati.)

### "Overfed"

SOME years ago I walked through Boston Common, and there saw the squirrels by the hundreds, as they flitted about on the green lawn and up the trees and jumped from limb to limb. They were so tame that they came near and the visitors fed them nuts and popcorn. The squirrels had become so accustomed to being fed that they gathered no hazel nuts or walnuts in the autumn to store away for the need of winter. They had no storehouse, no hidden place, no secret retreat where marauders could not come, but they lived their life from day to day being fed from the hands of others.

How like the squirrels in the parks, are the large majority of our church members today. They live on what they receive from the pulpits from Sunday to Sunday, from a little Sunday School lesson taught in a weak way. They have no hidden places where they meet the Lord. They have no secret bread that the world knows not of, they slake their thirst at the fountain of the world, rather than in the presence of the Lord. When the winter comes, their cupboard is bare, and they live as the old saying says, "from hand to mouth."

Oh! the Christian needs a secret place, a quiet place known only to him, who is able to keep. Let us become conscious of that need of storing up, and garnering in of the Truth of God.—The Baptist Record.

### YOU

*You are the fellow that has to decide  
Whether you'll do it or toss it aside.  
You are the fellow who makes up your  
mind*

*Whether you'll lead or will linger behind;  
Whether you'll try for the goal that's afar  
Or just be contented to stay where you are.  
Take it or leave it. Here's something to do!  
Just think it over—it's all up to you!*

—Edgar A. Guest.

Faith does not pray for bushels of blessings and then carry a pint measure in which to receive them.

## The Gospel Message in One Verse

(Continued from page 2)

One who was sinless and holy. For he could say, "Which of you convicteth me of sin" and no one was willing to try, let alone succeed in convicting him. Indeed the centurion who witnessed the death of Christ said, "Truly this was the Son of God" (Mt. 27:54). The character of God alone was also shown in the way he lived, the meaningful words which he spoke, and the marvelous deeds which he, by that divine power which he had within himself, was able to perform.

Surely "in him dwelleth all the fulness of the Godhead bodily."

Thus we see that when we were yet without strength, when we were helpless, when we were hopelessly lost in our guilt and sin that God showed that "He so loved the world" for "he commendeth his love toward us, that while we were yet sinners, Christ died for the ungodly."

Thus we see that when we were yet without strength, when we were helpless, when we were hopelessly lost in our guilt and sin that God showed that "He so loved the world" for "He commendeth his love toward us, that while we were yet sinners, Christ died for the ungodly."

This leads me to my next point, that of

### RECONCILIATION

"God was in Christ, reconciling the world unto himself." Now by reconciliation we mean that the state of enmity which had existed between two individuals has been replaced by a state of friendship and love, first on the part of one and finally on the part of both.

We have already seen, to a certain extent, that there was a great

1. Need of reconciliation. God has always loved mankind. That love had been manifested in many ways, but in reconciliation we have the greatest manifestation of that love. Yet, in spite of the love which the Lord had for man, man has continually turned it aside for, what may be termed, "A mess of pottage."

As God cannot have sin in his holy presence, man became alienated from him by sin. We need not go far to prove this. In the Psalms we read these words, "The Lord looked down from heaven upon the children of men to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy; there is none that doeth good, no not one" (Ps. 14:2, 3). Even man will acknowledge the fact of sin. Why do so many men seek to atone for their sins by good works, a good life, and the worship of man-made idols? All of us here, if truthful, will admit that we have sinned. The mind of the world, it seems, hated God. Just turn to Romans the first chapter and read for proof. And again, "All we like sheep have gone astray." "All have sinned and come short of the glory of God."

Man has waged a war against God since he first sinned in the Garden of Eden. Man has scorned the ambassadors of God by persecution, rejection, and killing. In doing this they have rejected God himself. Just as was the case when Israel had rejected Samuel and demanded a king, the Lord said to Samuel, "They have not rejected thee, but they have rejected me." We can clearly see that there was a great need for reconciliation between man and God.

It seems to me that reconciliation can only be accomplished by the removal of the cause which has made the two parties enemies. I cannot be reconciled to my brother until that which has kept us apart has been removed. This leads to the next point which I wish you to consider with me, namely, that of the

2. Means of reconciliation. We believe that reconciliation was not accomplished in the glorious life of Christ nor by our patterning our life after his. Reconciliation was accomplished in and through the death of Christ upon the Cross. We read that "When we were enemies, we were reconciled to God by the death of his Son." In Colossians we read, "and you, that were sometimes alien-



ated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprouvable in his sight." Again, in the book of Ephesians we read, "That he might reconcile both (that is the Jew and the Gentile) unto God in one body by the cross, having slain the enmity thereby." Here is manifested the result of God's love, that of giving and sacrificing himself on the cross for the purpose of reconciliation.

Love is the only power in earth or heaven that can kill enmity. It was love on the Cross of Calvary, that killed the enmity which had existed between God and man. What more could he do to reconcile us to himself?

Here is the greatest manifestation of God's love! Oh, that we might have more power to grasp and understand it all. It was love not for the deserving but for the undeserving, not for the obedient but for the disobedient, not for the just but for the unjust, not for his friends but for his enemies. It was marvelous love that "made him to be sin for us, he who knew not sin; that we might be made the righteousness of God in him." Let us now consider

3. The results of reconciliation. We have seen that God has reconciled himself to the world by the death of Christ on the Cross. His wrath toward sinners has now been put aside, and love and forgiveness has taken its place.

This was not for just a few people alone but for the whole world, as our text states. This is further confirmed by the second chapter of Ephesians. For within that chapter we read that the middle wall of partition between the Jew and the Gentile was broken down so that Christ "might reconcile both unto God in one body by the cross, having slain the enmity thereby" which was between them. Just as that middle wall which divided the Jew and the Gentile was broken down by the reconciliation accomplished on the cross, so was that wall of sin which kept us from having communion and fellowship with God broken down by the cross, thus reconciling God to man. Or may we put it in another way. We read that when our Lord upon the cross cried with a loud voice, signifying his specific work was completed, that the veil of the temple was rent in twain. So now we can go right into the most holy presence of God because reconciliation was completed upon the cross, by the shedding of God's own blood for your sin and mine.

Reconciliation brings us the forgiveness of sins, for we read in our text, that God is "not imputing their trespasses unto them" any more. God, therefore, has nothing against us any longer. Our sins have been forgiven by the work of reconciliation on the cross. Our sins, the cause of our alienation, have been removed. We now have the privilege of reconciling ourselves with God by the acceptance of the reconciliation he has made.

Perhaps an illustration will clear and clinch our point. A judge who is in the employment of the government has a son who is quite a spendthrift. He rebels against his father's authority and steals a large sum of government money which was intrusted to his father's care, and flees into another country. In spite of this act, the father still loves his son. He, however, is forced to put a price upon his son because of the sin which he has committed. Even though the father still loved his son, the relation-

ship between them was changed. While the son is still a fugitive from justice the father goes and offers to sell all that he has in order to pay back the sum of money to the government, if they in turn will cancel the charge they have against his son. They agreed to do this. The father's word is fulfilled. The father can now invite his son to come back without fear for he has been forgiven by both the state and himself.

This is exactly what God did on the Cross. There he gave his all for a world which had rebelled against his love and authority, and had gone off in paths of sin. In so doing he reconciled the world to himself. He remained unchanged, for he had continued to love the world even while the world hated him. But in spite of his death the world, as a whole, remained unchanged, for they did not realize that God had reconciled them unto himself. They have not known that their sins have been forgiven and forgotten by God.

There may be some who would not accept this reconciliation. Someone may offer me their love but I have the privilege to refuse it, as they have the privilege to refuse God's love. Then, too, there are many who are living in a world which God has reconciled to himself that do not know of it. They know nothing of the God of Love, but instead think him a God who hates them. This leads me to my third point, that of

#### EVANGELIZATION

"He hath committed unto us the word of reconciliation."

1. The word of reconciliation has been committed to every Christian. There are certain things which I feel we ought to do with this word. First of all, we should study it, for, we read, "Study to show thyself approved unto God, a workman that needeth not to be ashamed, but rightly dividing the word of truth." Then, too, we must keep in communion and fellowship with God, for apart from him we can do nothing. By so doing we shall be able to use this word of reconciliation, which is God's love message to a lost world, for,

2. God expects us to evangelize the nations. "Go ye into all the world and preach the gospel to every creature" was one of the last commands of our Lord.

God is still looking for men to carry this word of reconciliation today. Whenever God has a task to be performed, some particular work to be done, some plan to be fulfilled, some message to be delivered, he usually uses human instrumentalities to carry out his purpose.

Let us remember that the priest and the Levite of the Good Samaritan story were condemned, not because they had robbed and nearly killed the man along the highway, but, because they left him alone and offered him no help. The man who was entrusted with the one talent was not condemned because he was only a one talent man, but, because he did not use the one talent entrusted to him.

What are we doing with the word of reconciliation which has been committed to our care? The verse following my text reads, "Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God." We, therefore, are to tell men of God's reconciliation and urge them to be reconciled to God. You and I have a message from the King, a message angels fain would bring, and that message is, "BE YE RECONCILED TO GOD."

The story is told of the conversation which took place between our Lord and one of the angels after Jesus had returned to heaven. He was asked what plan he had for the preaching of the Gospel. In answer to this question our Lord said, "I have left a few disciples to tell the glad tidings." "But," replied the angel, "what if they should fail? What other plans have you?" To this our Lord replied, "I have no other plans." Are we accomplishing the plans of Jesus? These plans may fail if you and are not true to his call.

Once while worshipping, Count Zinzendorf thought he saw the Cross of Christ appear above the altar. Over the Cross there appeared these significant words, "This I have done for thee." Underneath the Cross were inscribed these words, "What hast thou done for me?" Christ came all the way from heaven, took upon himself human flesh, died upon the Cross for you and for me, so as to reconcile us to God. "All this," he says, "I have done for you; what hast thou done for me?" I leave you with this thought, What have you done for Christ?

Dayton, Ohio.

The strangest dictionary ever compiled is being completed at Washington, D. C., to rescue from oblivion the Indian sign language. Hundreds of signs and their word meanings are being listed by the Smithsonian Institution scientists, with the aid of Richard Sanderville, a seventy-year-old Blackfoot Indian, one of the last of his race who knows the sign language.

## OPINIONS OF OUR READERS

### RESOLUTION OF PROTEST AND CONFIDENCE

We, the First Brethren Church of Ashland, Ohio, in regular session of worship assembled desire to register our protest against any change of Staff in our Publishing affairs:

- (1) Because we believe that it is functioning more successfully and satisfactorily than any that could be substituted or chosen, and,
- (2) Because we believe that the business ledger shows a better balance than most businesses during this depression and better than any other cause of our denomination and this is a time for efficiency rather than experiment, and
- (3) Because these men have won the confidence of the people and the banks of our city which would take others a long time to build and might never achieve, and
- (4) Because we believe that Dr. George S. Baer is giving an interpretation of the genius of the Brethren heritage which can not easily be improved and, therefore deserves the entire confidence and full encouragement of our National Conference, and
- (5) That copies of this resolution be sent to each member of the old and new Publication Boards and the Secretary of the National Conference.

Signed,

EDWIN E. JACOBS,  
Acting Moderator.  
J. L. HAMILTON,  
Secretary pro tem.



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# BRETHREN EVANGELIST

## Seed-Time and Harvest

By Rev. Honor L. Wilhelm

SEED-TIME and harvest, sowing and reaping,  
Coming and going in heavenly plan,  
Receiving and yielding, rejoicing and weeping,  
Characterize earth's experience for man.

In light and in shadow, persistently growing,  
The forms of the flesh are born and then die,  
Some of them coming while others are going,  
New faces replacing the faces passed by.

Seed-time and harvest, beginning and ending,  
Define the accomplishments man may achieve:  
They start full of hope with faithful expending,  
They finish with joy when their wage they receive.

The seed-time and harvest mark life's great adventure:  
Then man realizes the goal of his life;  
The rest of the time he's a mere human creature,  
Which struggles to live with continuing strife;

But rest comes when harvest is over and ended  
And forms of the earth have returned to the clod;  
When souls that are faithful in living have wended  
Their way to eternal abiding with God.





## A Few Mild Words in DEFENSE OF PREACHERS

By Bernhard Ragner

Here's to the preacher! Who is like unto him? His critics are many and vociferous; his defenders few and mild in voice; but could we get along without him?

He's not perfect (he'll confess it himself) but he's closer to perfection than his critics are. While they find fault with the English of last Sunday's sermon, he is out visiting the sick; when they spend an evening at the club, he is conducting a prayer-meeting; while they "damn him with faint phrase" or furious invective, he is comforting the broken-hearted and consoling the sorrowful.

His critics may produce material wealth; but he produces something infinitely nobler and better—character! We may criticize his sermons, his pastoral work, but in the supreme moments of life—when life is born, when the nuptial bells ring gladly, when the Somber Angel appears at the door, we can not do without him.

If a physician be a good physician, an attorney a good attorney, the world is satisfied. But if a preacher be a good preacher, is that enough? Not in ten thousand years.

He must be a good preacher, certainly; but that is only a fraction of one per cent, of what is expected of him. He must be a model of virtue, tact and uncommon sense. He must be as wise as Socrates, as patient as Job, as harmless as a dove, as diplomatic as Metternich, as business-like as Charles M. Schwab, as eloquent as Webster, as subtle as Emerson, as practical as Westinghouse—a superman, in truth! In addition to all this, many expect him to be a hired man for the Ladies' Aid Society, office boy for the official board and perpetual peace-maker between church factions the members of which can not agree.

If he fails in any of these things, he is accounted a failure—by somebody. Obviously, this is all unjust and unfair, but for the moment, we are impartially and impersonally recording the facts. At some other time, perhaps we may expose the fallacious reasoning of the clergy's critics.

He (the preacher) spends more time and money in getting his education than any man I know, and still he gets less pay than anybody else who has prepared in a similar way. He strives for years to acquire the knowledge which will permit him to appreciate certain books, but when he has acquired this art of appreciation he can seldom afford the books he is to appreciate. Following the grade school, he must go through high school, college and the seminary—eleven years in all. After all that preparation, he is given a post in the rural districts paying him a puny salary.

As recipient of unmerited criticism, he is the world's champion.

If he uses slang, he is sensational; if he uses good English, he is a high-brow. If he attacks present-day evils, he is a demagogue; if he doesn't, he is a spineless coward. If his political opinions are liberal, he is a Bolshevik; if he is a political conservative he is the tool of the capitalistic system. If he believes in a personal devil, he is narrow and medieval; if he doesn't, he is a higher critic. If his church progresses financially, he is dubbed an expert beggar;

if it doesn't he is an incompetent administrator.

If he dresses well, he is extravagant and stuck-up; if he doesn't, he is untidy and parsimonious. If his audiences are small, he is a poor preacher; if he fills the edifice every Sunday, he is a seeker after notoriety. If he preaches about the sins of the Old Testament, he is not up-to-date; if he preaches about the sins of his own congregation and city, the wealthy contributors and politician members withdraw support. If he has intimate friends, he is playing favorites; if he has no friends, he is cold and distant. No matter what he does or says, somebody is going to join in the Anvil Chorus.

The following verse, discovered years ago in an Episcopal weekly, summarizes the impossible demands which are made of the average minister.

### WANTED: A PERFECT RECTOR

Our wardens have gone traveling; they're on a mission bent.

To pick us out a rector—one with whom we'll be content.

He mustn't be too High, and he mustn't be too low;

We'd like him very plastic, a man made out of dough.

He mustn't be too short, and he mustn't be too tall,

And he must not have opinions that will class with ours at all.

He mustn't be too young, and he mustn't be too old,

And he must be very humble and never speak out bold.

He must please the rich and haughty, and the poor and humble too,

And he must always praise us all for everything we do.

He must be very tactful, and have pleasant things to say,

And when we disobey him, he must look the other way.

Our wardens seem to think that they can find the very man;

But, do you know, I'm doubtful if they ever really can.

This versifier, being an Episcopalian, uses the ecclesiastical vocabulary of his particular communion, but his summary of what is expected of the average minister is candidly frank in its truthfulness.

So much is expected of him—too much in fact. And if he can not fill the requirements, he is attacked, unjustly and unfairly, from within and without the church. Every act of his is subjected to the severest scrutiny, and when the defect searchers, aided by microscope and telescope, discover anything which they dislike, they immediately open up a barrage of censure and abuse.

Harsh words are said about him, unkind criticisms are made, and still—the preacher makes an important, nay a necessary contribution to civilization and progress.

In a world of commercialism and dollar

chasing, he holds aloft the banner of an Ideal that is spiritual and eternal. He deals primarily not with material objects but with the imponderables, the things of the Spirit, everlasting truths, by which the world is to be saved.

And these truths, sane and homely are healing in their influence, comforting in practice, steadying in their effects, and prevent life from descending to the level of the beast.

He has his faults, our preacher, but can civilization ever repay the colossal debt it owes him?

### SONG FOR CHRISTIAN LABORERS

*Dear Master of our days and years,*

*How filled with toil thy life!*

*Meek Carpenter of Nazareth,*

*Rebuke our fret and strife.*

*Renew in us a loving mind,*

*Reconsecrate our work:*

*Oh, make our tasks a sacred call,*

*May we not waste nor shirk.*

*Take from our hearts the greed of gold,*

*Lend us thy calm content:*

*May all our days, from morn to night,*

*In gratitude be spent.*

*Renew our zeal for righteousness,*

*Give us new dreams of faith:*

*Before the dawn of kindly peace*

*Let pass war's ancient wraith.*

*Dear Carpenter of Nazareth,*

*Lead on, through toilsome days,*

*Until a world of grateful hearts*

*Shall speak thy perfect praise.*

—Thomas Curtis Clark, in

*The New Outlook.*

It would be easier for most of us to be content with our lot if our neighbor's did not look so much fairer. It is not our lack that causes discontent, but his apparent surplus. Find something to do for him, and you will find your own life happier.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## The Story of God's Saving Grace

Who can explain grace, or define it, or reason his way through the exercise of God's grace? If any one could, he might be so elated by reason of his intellectual achievement that he would fail to claim the blessings that grace offers. It is better to be satisfied simply to tell the story of saving grace, seeking to set it forth as clearly and appealingly as possible, rather than risk confusion by attempting to rationalize about it. Men have tried to reason their way through and have argued for the course they have taken, but they have never caused the church to be united thereby, nor have they made it aggressive and powerful. The men who have been supremely concerned about delivering the Message and leading souls under the moving of the Holy Spirit to accept it, they are the ones who have led the church forward into spiritual life and power. That should be, and is, our high aim, and in doing that, we are engaged in the primary task of the church and the chief duty of every Christian.

The story of saving grace has its beginning in the love of God. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3:16). That love was the initiation of grace and the basis of God's saving program ordained from the beginning; his life was due to the appearance of "the kindness and love of God our Savior toward man" (Tit. 3:4). Again he wrote: "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us". And when he had contemplated the great advantage and glory of being made sons of God, he exclaimed, "Behold, what manner of love the Father hath bestowed upon us" (I John 3:1). That love was the initiation of grace and the groundwork of God's saving program ordained from the foundation of the world. And it was thus ordained. The salvation he accomplished through his Son was no afterthought. Peter speaks of it as "foreordained from the foundation of the world" (I Peter 1:20). John bears witness that in the plan of God the Lamb was "slain from the foundation of the world" (Rev. 13:8). And Paul supplements that truth by declaring that God "hath chosen us in him" (Christ) before the foundation of the world. In the light of these statements the words of Christ in the parable of the last judgment are definitely confirmatory of the truth that God had purposed to exercise his saving grace from the beginning, and that the motive which led him to take such measures was a mighty love, love beyond human understanding, love measured only by his love for his Son, who, as he faced the final ordeal, acknowledged such fatherly love to be "from the foundation of the world" (John 17:24). And grace has its eternal source in love like that! Words fail us as we contemplate it, and we can only exclaim with John, "Behold, what manner of love the Father hath bestowed upon us!"

### Christ Becomes the Channel of Grace

Christ the Son, who was in the beginning with the Father, loved fallen man even as the Father loved him and was willing to divest himself of heavenly glory that he might become the channel of saving grace. Never was sacrifice so great as he made as he entered upon his earthly mission with its unspeakable humiliation and poverty. "For ye know," writes Paul, "the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich" (II Cor. 8:9). Who can understand what that sacrifice meant? It is beyond human comprehension. Yet our hearts are greatly moved as we contemplate it. We cannot fathom the humiliation nor measure the sacrifice, for he was doing what no man could do, yet the spirit that actuated him is a challenge to our spirits and we understand the fitness of Paul's appeal when he said, "Let this mind be in you, which was also in Christ Jesus." We covet that spirit. And so as Paul goes on to describe what Christ did, we have a two-fold

sense of being goaded on to a higher plane of consecration and of being astonished beyond measure by this marvel of the eternities.

Hear the apostle's words: "Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross" (Phil. 2:5-8). What an astonishing humiliation! How lowly did he stoop! We cannot cease wondering at it. And he did it for you and me, and for all our fellow mortals! He did it that he might communicate with us, that he might enter into our struggles and trials, and that he might bring salvation nigh through the blood of the everlasting covenant.

No greater honor and no greater grace could possibly be bestowed upon us than that which is vouchsafed unto us through this voluntary humiliation of Christ. He thereby identifies himself with our experiences, and we in turn may become identified with the incarnate Son of God through personal surrender to him. Dr. J. C. Lambert, in the Dictionary of Christ and the Gospels, says: "Christ's grace is not merely the compassion which a great and strong and blessed nature feels for one which is sinful and sorrowful and weak. It is the self-renouncing love which so yearns to save that it surrenders all the wealth that is its own, and welcomes all the poverty that is another's. It is that love which finds its crowning symbol, as it found its absolute expression, in the cross of our Lord Jesus Christ." How vital and personal is that love! "I am poor and needy," said an Old Testament saint, "yet the Lord thinketh upon me" (Psa. 40:17). And such divine mercy under the Old Covenant brought blessing. But Paul bears witness to a far greater experience when he exclaims: "The Son of God loved me, and gave himself up for me" (Gal. 2:20).

### The Operation of God's Grace

Grace does many things for us. It has a wide field of operation, taking it in the broad meaning of the term. Fundamentally it implies a kind and merciful disposition on the part of one manifesting itself in unmerited goodness toward another. That is God in his attitude toward man. Man is all unworthy and undeserving, but God is gracious and kind in all his ways. In its widest application grace may be seen in the goodness that God shows to all his creatures, as for example, "The earth is full of thy mercy" (Psa. 119:64). It may refer to compassion shown toward the needy and unfortunate, as is illustrated by this statement of the psalmist: "The Lord executeth righteousness and judgment for all that are oppressed" (Psa. 103:6). It may also be applied to God's patience and longsuffering, which cause him to defer punishment as long as possible. Thus we find the psalmist exclaiming, "The Lord is gracious and full of compassion; slow to anger and of great mercy" (Psa. 145:8). Thus also Paul writes: "Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance?" (Rom. 2:4) The grace of Christ opens the heart to the reception of the gospel message, as is seen by the experience of Lydia, concerning whom we read: "whose heart the Lord opened" (Acts 16:14). Grace also saves and makes us to become righteous and holy, the children of God. An instance of this is found in Acts 15:11, where we read: "But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." And in Titus 3:7 we have these words: "That being justified by his grace, we should be made heirs according to the hope of eternal life."

Many other instances of the exercise of grace might be cited, but they would all show, as these we have recorded do, the outgiving of the heart of God in love and kindness, conferring every



needed blessing. They all indicate the active, operating, overcoming all-sufficient power and concern of God, exercised willingly, freely, because of love. He is a God who is "full of compassion and gracious, willing and able to meet every need of the heart of man. There is only one power in all the world that can hinder the operation of his grace, and that is man's will, which God himself has bestowed upon man. It is a solemn fact that we can thwart the gracious purpose and plan of God for our lives by setting up our will against his own. We can annul the influence of grace. And men do. That is the awful fact that faces us on every hand. God will woo men by the Holy Spirit, draw them by the uplifted Christ, reprove them by the Word, entreat them by his messengers, but he will not drive them. Grace will do anything for a man but break

*(Continued on page 9)*

## Can We Pray for the Impossible?

Can we pray for the hard things, the impossibles, or are we to pray only for the things that seem within reason? How effective is prayer, anyway? And do we make full use of it as we ought? Are we not rather over-cautious in our askings of God?

Take the Jerusalem Church, for example. Peter was cast in prison and they began to pray for his liberation. Were they justified in asking such a thing? In the face of such an emergency, does not a prayer meeting seem absurd? But let Dr. J. H. Jowett put the situation: Here is a man in prison, surrounded by a strong defense. The material obstacles are overwhelming. What is the use of a prayer meeting? Can we pray a man out of his chains, and through the prison gate, and through the assembled soldiery? The world regards it as a grotesque expedient. And perhaps there are many Christians who would regard it as legitimate and reasonable to pray for the quietness of Peter's spirit, that he might be kept in boldness of faith and in open communication with his Lord, but who would regard a prayer for his release as trespassing upon forbidden ground. Does not this timidity very frequently spoil the range of our petitions, and rob us of the promised inheritance? If the dominion of prayer is to be limited by the prison gates, we are reduced to a pitiful impoverishment.

I see no need of giving our supplications the severe restrictions which many Christians impose. I would rather exercise a glorious liberty, and if Peter is in prison I would pray for the opening of the prison doors, and for the apostle's bodily release.

"And behold, the angel of the Lord came upon him." That was a great moving mission begotten by the ministry of prayer. I will not at the bidding of unbelief reduce the narrative to mere poetry and regard the incident as a commonplace event for which, if we knew everything, we could find a commonplace explanation. It is one of the profoundest beliefs in my own life that there was a vital connection between that prayer meeting and the prison.

I believe Dr. Jowett was absolutely right, that there was a very vital relation between Peter's release and that little prayer meeting. Consequently, I am fully convinced that we have a right to ask hard things of God. There is nothing hard with God, much less impossible, if only we believe. There is the trouble. Half the time we do not more than half believe, and the other half of the time we don't believe at all, and our prayers are not answered.

But suppose we ask for hard, seemingly impossible things of God, have we a right to expect always to have our prayers answered? Does prayer bring the help asked for, even where there is the prayer of faith? Consider that first church again. Do you not suppose they prayed for the life of James when he was imprisoned, just as they did for Peter? Why were their prayers not answered in the same marvelous way? Or, as another inquires, Were not prayers offered for the lives of most of our boys who fell in France? Were they not sincere prayers? Were they not right prayers? Why were not the lives of these brave soldiers spared?

Then he answers his own question, pointing out, what you know and I know, that in a single sentence the apostle John gives the condition which must be fulfilled if our prayers are to prevail with God. "This is the boldness which we have toward him, that, if we ask anything according to his will, he heareth us." The church did not know that it was the will of God that Peter should not at this time, like Stephen and James, suffer a martyr's death, but they prayed earnestly, nevertheless, that Peter's life might be spared.

They must have prayed submissively, asking only that their prayers be granted if it were God's will. What did Jesus mean when he said: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for everyone that asketh receiveth; and he that seeketh, findeth; and to him that knocketh it shall be opened?" He did not mean that we have a claim on God which he is bound to acknowledge if we ask it. He meant that whatever we ask in the name and in the spirit of Jesus himself, whatever, therefore, is in accordance with the divine will, will be granted us. Our prayer will be answered in our way, if it is the right way; but if it is not, then in God's own way. As Whittier beautifully says:

All as God wills, who wisely heeds  
To give or to withhold,  
And knoweth more of all my needs  
Than all my prayers have told!

Yes, we may always expect answers to prayer, but always in accordance with God's own infinite wisdom and will. The secret is, Not my will but thine be done.

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## EDITORIAL REVIEW

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### NO PAPER NEXT WEEK.

We have a report of the Young People's Summer Camp of Southern California, held near La Verne, August 8 to 11. This was the second annual camp for the young people of this district, and it seems to have gone over big, as the other district camps have done, and they have plans for another next year. The spiritual atmosphere ran high and one young person was led to confess Christ.

Brother J. Milton Bowman, pastor at Sergeantsville, New Jersey, writes of a revival recently held in his church by Brother E. L. Miller of Maurertown, Virginia. It was a real revival of the church and five confessions and additions to the membership were realized. Brother Miller made a strong impression on the community by his vigorous gospel preaching. Also we are informed that Brother Bowman is doing a good work there and that the people are cooperating under his leadership in a splendid way.

The Fair Haven church, one of Ashland's neighboring rural churches, under the pastoral leadership of Brother R. E. Gingrich, recently closed a revival under the evangelistic leadership of Brother R. Paul Miller, resulting in thirty-four taking a stand for Christ, twenty of which have been received into the church by baptism. Others await the rite. The meetings were well attended notwithstanding the side-attractions and the heat, and the interest and activity of the members was quite marked. Brother Gingrich's aggressive leadership is being appreciated and the people are giving good support.

The newspapers are announcing the circulation of petitions through the state of Ohio to allow the Prohibition forces under the leadership of Dr. Charles A. Bame as candidate for governor, a place on the ballot in the November election. A full slate has been chosen and these leaders are being given the support of the W. C. T. U. Dr. Bame is scheduled to make his key-note address September 4 at the state-wide rally celebrating the 65th anniversary of the Prohibition party in Ohio. Success to you, Brother Bame, in your leadership of the Prohibition forces in the state, and may the temperance people bear a faithful witness at the polls.

Brother W. S. Crick, pastor of the church at Fremont, Ohio, writes of the work of the Lord under his care. The Fremont church is much encouraged, and they have reason to be, over the steady progress being realized. Ten confessions are reported, eight of which were baptized into the church. The various departmental organizations are active and all seem about equally deserving of commendation. But the Fisherman's Club is especially significant from the standpoint of soul winning. Some of those items in their pledge would be good to keep before church members more widely. Wonder what would happen if our membership throughout the churches should suddenly have faith to have daily Bible study and prayer and weekly effort to win souls to Christ? We venture to say that the church would grow by leaps and bounds.



# The World's Most Unusual River --THE JORDAN

By L. O. McCartneysmith, Ph.D.

Third of a  
series on  
"Reminiscences  
of the Holy  
Land."

This turbulent little stream, sacred to all Christians on account of the Baptism of our Lord in its swift waters, possesses more unusual features than any other river on earth. These peculiarities alone place the Jordan in a class by itself to those interested solely in this particular phase of its history; but the sacredness of memories aroused within us as we walk along its muddy banks, enable us to see there far more beauty, and experience a feeling of more profound reverence, than possible upon any other body of water in the world.

Here we have something which we know to be genuine, that the hand of man has not altered, and cluttered with a multitude of fraudulent claims, as we experienced in visiting many other Holy Places. This little river has been known throughout the ages as "God's River", and truly it has been the river of his people, both Jew and Gentile, and is held sacred by the unbelieving Moslem.

It would appear that God intended that the Jordan was not to be used by man; that it should be one piece of his handiwork eternally reserved unto himself. Although flowing through a country badly needing means of transportation, no cargo of commerce has ever traveled its course. No cities or towns have sprung up on its banks. No industry, not even fishing, has polluted its waters. It even empties into the only sea in the world having no port, and upon whose surface no ship of commerce has ever sailed. No great steel bridges have been strung across its depths, and man must today use the same method of crossing as did his forefathers—the fords, which are Nature's own method of crossing a stream. There are two fords of prominence, used practically the year round; Bethabara, and the ford near Jericho. A third ford is located about twenty miles south of the Sea of Galilee, at the site of the ancient town of Salim. Here John baptized on account of the abundance of water. (John 3:22). It was at Bethabara that John baptized Jesus. The Word informs us that: "These things were done in Bethabara, beyond Jordan, where John was baptizing" (John 3:28). Jesus' disciples used this place as a favorite baptismal center also.

That you may possess a composite mental picture of the Jordan, I shall tell you something about its physical features, which are confined to this stream only. It is an easy matter to make comparisons of rivers throughout the world, and see their decided similarities; but there is no river that will even begin to bear comparison with the Jordan! It is indeed the only river of its kind in the entire world!

The real source of the Jordan is confined to two large springs near the foot of Mount Hermon, the highest elevation in Palestine. These are called the Spring of Daphne, and the Spring of Panium, and the water here gushes forth from caverns in transparent purity. These springs are within a few hundred feet of ruins said to be the remains of a massive temple built by the heathen worshipers of the god Pan, patron god of hunters, shepherds, and fishermen. You may see in the caves and on the rocks inscriptions testifying to the deity of this monster having the head of a man and legs of a goat. The native Arabs

informed us that both springs were simply outlets of subterranean streams having their origin upon the slopes of Mt. Hermon and which were fed by the melting snows. This is likely correct, inasmuch as the water is very cold, and tastes much like snow water. These springs are indeed a place of rare beauty, and a more restful spot is hard to find. Surrounded with enormous shade trees, its borders carpeted with grasses, and picturesque rocks jutting from the adjacent hillside, this place presents a picture long to be remembered.

The next place of interest is about twenty miles southward, and we shall spend considerable time at this hallowed spot, the Sea of Tiberias, or Galilee. Surrounded by bleak monotonous rocky hills, and lying 720 feet below the level of the ocean, the Sea of Galilee offers but little to the average tourist; but to the student of the New Testament it is a place teeming with interest. It is approximately fourteen miles in length, and about six or seven miles in width. Its depth varies from nothing to several hundred feet at certain points. On account of its great depth, and its being situated so far below sea level, Galilee is noted for its violent sea storms. As in the days of our Lord, it teems with fish of all kinds, and what is left of the six villages once on its pebbly shores, is now populated mostly by guides and fishermen.

Should it at some time be your lot to visit this interesting place, as you walk about upon its pebbly beaches, pause at intervals, and read from the New Testament the narrative as told in the Gospels, of the things our Lord did here. This makes the trip worth while; for without reconstructing these scenes, you will fall far short of the blessing that is in store for you at this sacred place.

Within a short distance you will see the ruins of Capernaum, which is mentioned in the New Testament as "Jesus' own city". As you view these ruins, read the story of his entering the Synagogue on the Sabbath and astonishing the Jews with his doctrine; how he healed the man with an unclean spirit; how he healed Peter's mother-in-law, and many other miracles that he wrought here. (See Mark 1:21-45.) (Also Luke 4:28-31.) But most striking of all is the mute testimony to the fact of Jesus' word concerning the fate of this city: "And thou, Capernaum, which art exalted unto heaven, shall be brought down to hell" (Matthew 11:23.) These silent stones, once beautiful buildings, now speak in fulfillment of this prophecy.

Returning to the beach, we sit upon the grass and imagine that we are listening to him as he sat in the borrowed boat and taught the people. We can see him as he walked in the shadows of the evening upon the waters to the ship containing his disciples. In our minds we may hear his: "Peace, be still!" as he quiets the raging sea amid the storm. We may picture rugged Andrew and the impulsive Peter as they follow him at his: "Follow me, and I will make you fishers of men;" (Matthew 4:19.) For it was here that he called his first disciples.

The Sea of Galilee reminds one of an extinct volcanic crater, which it likely is, as indications point to this fact. Warm springs are bubbling out from beneath the cliffs in more than one place, and history establishes the fact that after earthquakes, these springs are always much



warmer. The surrounding terrain also bears much of the marks of volcanic action at some remote time in the past. One peculiarity of this sea is that the River Jordan runs straight through it without mingling of waters! This is on account of the great velocity of the Jordan, occasioned by its falling within a distance of nine miles (From the Waters of Merom) from actual sea level to 720 feet below the level of the Mediterranean. Therefore, the Jordan rushes right through the sea; a river within a sea.

Mention of this, reminds me that there are yet several features about the Jordan which I have failed to mention. There is no other river having as much "fall" per mile, considering its length. From Mt. Hermon, its source, to the Dead Sea, its mouth, the Jordan falls on an average about 14 feet per mile. From the Waters of Merom to the Sea of Galilee, the fall is 80 feet per mile! In all, the Jordan empties into the Dead Sea, 1292 feet below sea level! Another very noticeable matter is that of changing temperature as you follow the winding Jordan. You will encounter the satisfying cool breezes from melting snow at the source, and from this you will meet intense heat by the time you have reached Jericho, of anywhere from 115 to 120 degrees. This is caused by the differences of sea level encountered. No other stream discharges its water so far below sea level, and there is no other river which tortuously winds more than two hundred miles in covering a distance of about sixty-five miles.

Taking all of these things into consideration, it is no wonder that the hymn writer of days gone by could sing: "On Jordan's stormy banks I stand, and cast a wistful

*(Continued on page 8)*

## A Brief Study of DIVORCE AND REMARRIAGE

By Dr. Charles A. Bame  
Sunday School Editor

There are three phases of this related subject in the Word. No study of it is complete without a consideration of these three phases. Controversial to extent of different practices in the different denominations, it is not to be hoped that all will agree in this. However, I hope to make clear a conviction that this is Biblical.

The first phase of revelation was as early as the race. As soon as man was given a help-meet, God said, "a man shall leave his father and his mother and shall cleave unto his wife: and they twain shall be one flesh" (Gen. 2:24). But violations of this command began early. Lamech was the first of record who "took unto him two wives" (Gen. 4:19). It would seem that he was the first industrialist and was the forerunner of the evils of masses of people congregated by this invention of man. Gen. 4:21, 22.

This violation of God's arrangement for man—one man for one woman—was called adultery which is the easy word for the sin. Fornication, the companion word, is used for this and a number of related sins. On fornication and adultery, the severest punishments were ordered by the Lord. Lev. 20:10; Mal. 3:5; I Cor. 6:9; Rev. 21:8. The practice of man has not been milder. Murder often follows and is justified many times in dealing with adulterers even in the courts.

The second phase is the teaching of Jesus regarding this relation. Jesus told the Pharisees that Moses allowed divorce "because the hardness of your hearts, \*\*\*

but from the beginning it was not so" (Matt. 19:8). Jesus thus sanctioned and fortified the original plan of no separation, save for a single cause. Moses and modern law practice thus converged from the original plan of God.

It is very plain that Jesus taught something different from what Moses allowed. He reverted to the original plan. His teachings are recorded in Matt. 10:3-9; 5:27-32; Mark 10:2-12; Luke 16:18. Summarized his teachings are:

(1) Anyone who divorces a companion and marries another person commits adultery.

(2) Anyone who marries a divorced person commits adultery.

(3) Fornication is the single Scriptural reason for separation.

(4) Divorce is for separation only, because re-marriage is forbidden by the original arrangement and command of God (Gen. 1:27; 2:24.) Re-marriage is never allowed by Christ and his teachings are not obscure but a revelation.

Moreover, re-marriage is expressly forbidden by Paul. He says the tie binds as long as both parties live (Rom. 7:1-3). "Let her remain unmarried", he says in I Corinthians 7:11. He is very plain in I Corinthians 7:39, where he says, "The wife is bound by the law as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." "If \*\*\* while her husband liveth, she be married to another man, she shall be called an adulteress" (Rom. 7:3). Paul leaves no loop-hole of escape. The original law was never abrogated in his mind or teaching.

### Precept and Practice.

This precept of marriage has always been a mountain for man to climb. The malpractice of the precept has caused the complications and the surrenders. In three different instances, Paul uses the expression, "the husband of one wife". There must have been, or Paul saw there would be, men selected for prominent offices who had violated this plan. Paul made it plain that no deacon or elder could hold such offices if he were the husband of more than one wife. I Tim. 3:2, 12 and Titus 1:6. A deacon or an elder must be clean and not an adulterer.

Another exception was in the case of adultery not once "mentioned" among the Gentiles. I Cor. 5. Adulterers were there made social outcasts. No fellowship was to be practiced between such violators as that. The old Brethren used what they called the "ban". By this practice, they would not eat with them. In a company such adulterers sat at a table by themselves—a pretty severe discipline.

Now, we believe that we have reached a method of procedure possible in such difficult places:

(1) Persons who are divorced and re-married can not hold office in the church. At least, they may not be ordained to office.

(2) Genuine repentance must be manifested by all who are so unfortunate as to have more than one living companion before they become members of the church because, adulterers "can not inherit the kingdom of God". Gal. 5:19-21; Eph. 5:3-5; I Cor. 6:9, 10. One can not repent of a sin and remain in it. God saves from sin, not in sin.

(3) Since it is apparent that the early church showed mercy to offenders, the modern church may well do so, so long as they justify only the Scriptural reason for divorce.

The working out of the problem must rest with the local church but all teachers and preachers should strive for the Gospel interpretation and practice.

Ashland, Ohio.



# "Arise, Let us go hence." --John 14:36

By Floyd Sibert

A Sermon Preached  
in the Masontown (Pa.)  
pulpit and requested  
published in The Evangelist

These words of Jesus spoken immediately after he had taught the promise of the Spirit, suggest many things of practical interest to the Christian life.

Jesus taught the disciples to pray, revealed the Father, announced his departure, and promised the Comforter. What a tremendously magnificent lesson in revealed truth! But before it was finished and even as he was invoking his peace upon them the disciples became restless and sorrowful and a bit peeved at the thought of Jesus leaving them alone. Were they not his disciples? Was he not THEIR Savior? Why then should he go hence and leave them? Was it a bit of that inborn selfishness that made them want to keep the Savior for themselves while others died in sin? Or was it just a lack of vision such as is still present with us?

A brother secures a better position than does his neighbor and instead of rejoicing over the good fortune of the brother, there is an evil spirit of envy. A sister, by some good fortune, or by prudent endeavor, acquires a home more costly than that of her neighbor and in place of happiness and rejoicing over the good fortune of the sister, there is heard evil words of malice. A sinner comes to the Lord late in life, and instead of rejoicing over a brother who was lost and is found, there is whispering of doubt and suspicion. A good Christian dies, having been faithful to the end, and there is a prolonged period of mourning.

Jesus had just announced that his work on earth was fast closing and that he would reach his heavenly goal before his disciples. And they, although having been taught the glories and wonders of the Heavenly abode, began to be sorrowful and petulant. He revealed the Father to them in all of his power and love, and they marveled, yet when he said, "I go to my Father," they were sorrowful. Then said Jesus unto them, "If ye loved me, ye would rejoice, because I said, 'I go to my Father' ". True love envieth not, but rejoiceth in the blessings of another. And Jesus said, "I go, that the Comforter may come; and if I go, I will come again that where I am, there ye may be also." His purpose in going was that he might bring them greater blessings and joy. And when he had finished with the vine and branch picture of life, he said, "If ye keep my commandments, ye shall abide in my love, even as I kept my Father's commandments and abide in his love. These things have I spoken unto you that my joy might remain in you, AND THAT YOUR JOY MIGHT BE FULL."

Certainly Jesus is not backward about saying that the secret of full Christian Joy is **The keeping of his Commandments**, the obedience to his Word. And if we do THAT, will we not broaden our ministry and guard well our footsteps?

When Jesus had finished his teaching which the disciples did not fully receive or understand, he said, "Arise, let us go hence." WHY DID HE SAY THAT? For two reasons. First, the disciples had reached their capacity for holding the truth he taught; and second, because his hour was at hand so that he must hasten as he completed his Father's business.

Jesus had been teaching them Heavenly things and the

devil blinded their eyes to the truth and put into their hearts a spirit of questioning and doubt. Jesus said, "Arise, let us go hence."

**My dear Christian friends, there are times and places where the only safe course is to repeat those words of Jesus and put them into action.** Jesus was not long to be found in a country that would not make some response to his teaching.

When we find ourselves caught in the lee of a storebox smut and blackguard party, the best thing for a Christian to do is to arise, and go hence. God does not ask you to stay, nor can you bring glory to your Heavenly Father by sitting quietly by, as you smile at degrading stories.

When you find that you have come into the presence of a lying gossip—a man or a woman with a froward mouth, who places their will above God's will, and who can say no good thing about their brethren or neighbors, is it a good plan to whisper to the Holy Spirit, "Arise, let us go hence". He will be quite ready to go, for he is embarrassed in such company.

When you find that leading and respected citizen inviting you to be come a party to unjust dealings on the grounds of business ethics, remember that Jesus included in his commandments, "thou shalt not steal". Not all business men are cheats.

When you find that you have been following in the footsteps of a church member who led you to a place of reveling, dancing, card playing, and drinking, **ARISE, IMMEDIATELY** and go hence, for you have been following the wrong person. Church membership does not excuse such conduct. The wise man said, "Do not tarry long at wine, for it stingeth like an adder". GOD said that no drunkard shall enter heaven. How could he, for he could never find the gates.

When you find yourself gazing upon those things that stir your passions and call forth the evil from within, arise and go hence; for by beholding you become like that which you behold. The judge of any juvenile court will tell you that a majority of the boys and girls sent up for crime were but putting into practice the things they saw upon the screen.

Remember that they who tarry long at wine become drunkards; they who gaze long at lewd and bloody pictures are most likely to become immoral and criminal. And they who walk in the counsel of the ungodly will most likely become ungodly. When you find yourself in such company **ARISE, AND GO HENCE**; for, "Blessed is the man that walketh not in the counsel of the ungodly." You say, "Why all this precaution?" The answer is "**THAT YOUR JOY MAY BE FULL**". You never saw a joyful sinner. The three who died recently in the electric chair at Sing Sing certainly were not joyful as the barber shaved their heads for the electrode. **AH! NO!**

Jesus said, I go. Keep my commandments. Do good. Refrain from doing evil. **ABIDE IN ME** that your joy may be full.

But there is even a greater reason for us to arise and go hence; and that is the reason that brought the exclamation from the lips of Jesus. **THAT WE MIGHT BE ABOUT OUR FATHER'S BUSINESS.** There are times



that we would not have sinned if we had been about our Father's business. There are times when our testimony will have no more effect on the life with which we are working. We had better arise, and teach another for a season. There are times when we become community centered, church centered, or SELF CENTERED, RATHER THAN SOUL CENTERED. We need to hear again the great commission. Then arise from the rut that has been guiding us in circles and let our light shine in the darkness of Africa, South America, or China.

And finally my brother, or sister, if you are on any way, save the way of the cross, you are on the wrong way; for it is a way of death. **ARISE, GO HENCE AND, GUIDED BY THE HOLY SPIRIT, TAKE THE WAY OF CHRIST. IT IS THE WAY OF LIFE, THE WAY OF PEACE AND JOY, FULL AND ETERNAL.**

Masontown, Pa.

## The World's Most Unusual River--The Jordan

(Continued from page 6)

eye; to Canaan's fair and happy land; where my possessions lie."

Something relative to the width, depth, etc., here may not be amiss. The width of the Jordan varies with the season. During the dry months of Summer, I have seen places not more than 150 feet wide; and again during the Spring rains, (April) it reaches out as wide as one-half to three-quarters of a mile in places where the land is level through which it runs. I should think that an average width of, say three hundred feet, would be a very accurate guess, and a depth of anywhere from one foot to fifty, depending upon the location. The entire Jordan valley is very fertile, and is covered with tall grass, weeds, and bushes; indeed the "wilderness of Judea" mentioned in the New Testament.

We have mentioned the fact that the Jordan empties into the Dead Sea. Therefore, in closing, it will be in keeping to mention a few things of interest to be found there. This sea is mentioned in several places in the Old Testament as "The Salt Sea", but is nowhere mentioned in the New Testament. Tradition informs us that beneath its waters are hidden the remains of what were once the cities of Sodom and Gomorrah, the cities of the plain, mentioned in Genesis 19, and that the remains of as many as five other cities rest in this section of the Jordan valley. Be this as it may, we can say with the tourist's little boy, that: "It is 'some' hole in the ground!"

This great body of extremely salt water is forty miles long, and nine miles wide, with a depth at its deepest point of about one-fourth mile. Its surface is lower than any other known body of water, being one-fourth mile below the Mediterranean Sea, which is only about fifty miles distant. To give you some idea of the amount of mineral contained in this water; you cannot drown in it by sinking below the surface! It is so salty that you could take a small block of wood, say twelve inches square, for a pillow, and sleep upon its surface! Actual chemical analysis shows that in one gallon of this water there is: one pound ordinary salt; two pounds magnesium chloride; and one-half pound muriate of lime, making in all, three and one-half pounds of mineral water to each gallon. Wash your face and hands in it, and they are immediately covered with salt, and woe unto you, if there happens to be a cut or broken place in the skin! Does it hurt!

Immense white cliffs of salt rise almost perpendicularly to a height of three thousand feet above the mirror-like surface of this water, and a veritable mountain of salt

stands out across the extreme end at the South. Not a sign of life is to be seen anywhere, not even a bird or a blade of grass; nothing to be seen but death and desolation. The abundance of salt here reminds one of the story of Lot's wife, (Genesis 19:26) and we were informed by the guide that the natives still call it "Lot's Sea".

In 1922, when there, a corporation of New York Jews was planning erection of a huge refining plant to extract and refine the minerals found in the water. Since that time the plan fell through, and bids were submitted by various firms on December, 1926 for concession to extract these salts. The contract was let to one Solomon Novomeysky, a Russian Jew, and an Englishman named Major T. J. Tulloch, May 22nd, 1922, for a period of seventy-five years. These men organized a company with capital in the sum of one and one-half million dollars, which is obligated to operate on a sliding scale of output varying from a minimum production of potassium chloride amounting to 1000 tons the third year, (1933) to 50,000 tons per year after the tenth year. A royalty of five per cent is to be paid the Government of Palestine, which will enable the establishment of a subsidy of more than five billion dollars within the next fifty years, which is to be used in repatriation of Jews in Palestine. How truly is the Word of the Lord being fulfilled! Production began in 1931, and results offer untold riches to the stockholders, and a means of reclaiming of lands, and making the desert "blossom as a rose". What has always been considered an eyesore, is now being thought of by the Jews as Palestine's most precious jewel.

Waterloo, Iowa.

## SIGNIFICANT NEWS AND VIEWS

### REGULAR AND RECOGNIZED MARRIED ROMAN CATHOLIC PRIESTS

George Perhac tells of an incident which is remarkable. In a Roman Catholic seminary in New York State a priest celebrated mass with his own son as deacon and his wife attending. Members of the Franciscan Order were present, and all was in order and all present fully convinced of the propriety of the situation. The Carpatho-Russian Church, with about ten million communicants and a million living in the United States, recognizes marriage among the clergy, and this group is in turn recognized as a Uniate Church by the Papal See. As a result, there are perhaps one hundred and fifty priests listed in the official Roman Catholic year book who are married. A little fifty-page booklet tells the interesting story of these people, and their courageous attempt to hold to this sane and spiritual custom. The Holy See is attempting to crush out the custom, although such persecution would go directly against the promise made in 1646. Other interesting items in the worship of these people include the absence of all images, giving communion in both kinds, bread and wine (Romanists proper only receive the bread), genuflections, the rosary, etc., are forbidden. and congregational singing is used. The booklet contains a list of these married priests who live in a score of cities in central and eastern states of the Union.—The Presbyterian.

### KNOWLEDGE AND PRAYER

Lift up your eyes and look—then pray. That was the method of the Master. It represents sound logic. Prayer is not an easy thing at best. Oh, it is easy to say prayers; but prayer—that is more than a formula. It is heart exercise, based on head enlightenment. In order to pray, one must know.

A prayer about something of which one is ignorant belongs only to the category of saying prayers. When we know what is needed we can pray in complete, blood-red earnestness that the need may be supplied.

Hence, to build up the prayer life we must increase knowledge. Jesus told his disciples to look. That enabled them to know. Then



they prayed because their knowledge, as well as the Savior's exhortation, would prompt them to pray. And when they prayed, they did something more. Those very persons who looked, and then prayed, afterward were sent forth. They became the answer to their own prayers—in part. When they were willing to go their length in answering their own prayers, it wasn't long until their prayers had a larger answer. Others were moved to enter into the field of service, and still others; so that those prayers still are having their effect. Genuine prayer starts undying influences. It is immortal.—Religious Telescope.

### HIS PRAYER ANSWERED

He asked for strength that he might achieve; he was made weak that he might obey.

He asked for health that he might do greater things; he was given infirmity that he might do better things.

He asked for riches that he might be happy; he was given poverty that he might be wise.

He asked for power that he might have the praise of men; he was given weakness that he might feel the need of God.

He asked for all things that he might enjoy life; he was given life that he might enjoy all things.

He received nothing he asked for, all that he hoped for. His prayer is answered. He is most blessed.—Selected.

## The Story of God's Saving Grace

(Continued from page 4)

his will. Grace must be accepted on faith, and obedience, or it is ineffective.

### The Uniqueness of Grace

Grace is only to be found in Christ. There is no where else in all the world that a man can secure the benefits of grace. There is no other religion that knows anything about grace. Some of the other religions exhibit teachings that are lofty and theoretically set forth standards of conduct that are high, but none save Christianity has the power to make attainment possible. A native priest came to Bishop Warren of India to ask what this gospel was that he was preaching. For answer the Bishop told him the story of Jesus' prayer, "Father, forgive them, they know not what they do." The priest listened with increased perturbation, and at the end of the story sprang up, and cried, "Get out of here! Get out of India! You will convert all our people if you talk to them that way. We have in all our religions no story of love like that." Christ alone gave to the world the story of saving grace. There is no other story like it. Let us tell it, and cherish it and make large use of it in our lives personally.

## OUR BIBLE STUDY DEPARTMENT

By G. W. Rench, D.D.

### The Blessing of Not Knowing

"Now I know in part; but then shall I know even as also I am known" (I Cor. 13:12). "How that he was caught up into paradise, and heard unspeakable words, which is not lawful for a man to utter" (II Cor. 12:4). "Eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him" (I Cor. 2:9).

How are we blessed by not knowing some things? The above Scriptures, with many others, seem to point to the lesson that it were better to abide the time to know some things. Let us see some of these things.

1. IT GIVES US A MORE EXALTED VIEW OF GOD. The speaker, in order that he may move his audience greatly must leave it convinced that he might have told much more than he did. In military tactics the troops in reserve are quite as important as those on the firing-line. Likewise, when the Father assures us we have

not heard all he has to say, or seen all that he can do, we bow in submission before him and are more willing to be led of him. It would lessen our confidence in God, if we were convinced that he had already exhausted himself in our behalf.

2. BY CONCEALING THE SORROWS THAT AWAIT US ON LIFE'S PATHWAY. A sweet singer just beginning her career said to her manager that she wished she could look into the future and see something of her success as she had been dreaming about it in her long years of preparation. She was to sing in a great religious conference the next afternoon, and her sponsor asked her what effect it would have on her supreme effort, if she knew her voice would fail at the close of her song, and that she would never be able to sing again. She readily admitted her error, and thanked God that the future was not revealed. Think of two old people, life's race almost run. Through many a storm they had passed, often standing by a new-made grave; and the cruel war robbing them of two sons on whom they had based their hopes of support in their shattered years, they find refuge in a home for the friendless. Would their lives have been better had they been able to see all that they had to endure from the beginning? Isn't it a mercy that the veil hides the future?

3. BY CONCEALING FROM US JOYS WHICH COME AS A GREAT SUPPORT AT THE PROPER TIME. Suppose your son upon whom you have lavished your affections and who has reached the age of fourteen, should be informed that at the age of twenty-five he would fall heir to a great fortune. what would likely be the result? Would it stimulate him to make more of an education and endure the hardships in preparing for a future career? Would he not rather feel that since his future was secure that he would take things easy? An endowment has paralyzed many a church from building up a great, and monumental work for God. Was James, think you, indulging in a little pastime when he says, "But be ye doers of the word, (Is that legalism?) and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was" (James 1:22-24).

4. BY IMPLANTING WITHIN US A SPIRIT OF TRUST. Some great writer has truthfully said, "Thus all along our earthly life, we are shut in with God, as it were in little spaces. We must live a day at a time. The mornings are little hilltops from which we can look down into the narrow valley of one little day. What lies over the next hill no one can tell. Perhaps when we come to it, it may reveal to us a lovely garden, through which our path may go on. Or it may show us a path strewn with rocks. No matter: we have but one little valley of the day now in sight. Evening is our horizon. Here in this one little day's enclosure we can rest as in a refuge. Tomorrow's storms and cares can not touch us".

"So on I go, not knowing;

I would not, if I might;

I would rather walk in the dark with God

Than go alone in the light;

I would rather walk with him by faith

Than walk alone by sight."

New Paris, Indiana.

### BRAZIL HAS A NEW CONSTITUTION

Last month the Republic of Brazil formulated its Constitution. Among the provisions are a brain trust whose unanimous opinion the Senate must accept. Foreign immigration was limited strictly. Brazil by this clause joins the Western nations which seek to restrict the flow of foreign citizens. Another noteworthy item concerns the marriage law, which gives a church ceremony the status of a civil ceremony. Divorce is forbidden. The clauses relating to labor provide a work week of six days, eight hours each, and says that no workers' wages shall be less because of age, sex, or marital status. Universal franchise to all citizens eighteen and above is proclaimed. The Constitution says: "The economic order must be organized in accordance with the principles of justice and the requirements of national life, safe-guarding for all a dignified life." Immediately upon adopting the Constitution, Brazil elected Provisional President Vargas as its first Constitutional President.—The Christian Advocate (Nashville).



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# "This Thing Is From Me"

I Kings 12:24

By Laura A. Barter Snow

(An Excellent Devotional Study for Sunday School Teachers)

"Life's disappointments are veiled Love's appointments."—Rev. C. A. Fox.

My child, I have a message for you today; let me whisper it in your ear, that it may gild with glory any storm clouds which may arise, and smooth the rough places upon which you may have to tread.

It is short, only five words, but let them sink into your inmost soul, use them as a pillow upon which to rest your weary head.

### This Thing Is From Me

Have you ever thought of it, that all that concerns you, concerns me too? For "he that toucheth you toucheth the apple of mine eye." Zech. 2:8.

"You are very precious in my sight." Isa. 43:4. Therefore it is my special delight to educate you.

I would have you learn when temptations assail you, and the "enemy comes in like a flood," that this thing is from me, that your weakness needs my might, and your safety lies in letting me fight for you.

Are you in difficult circumstances, surrounded by people who do not understand you, who never consult your taste, who put you in the background? This thing is from me. I am the God of circumstances. "Thou canst not to thy place by accident, it is the very place God meant for thee." Have you not asked to be made humble? See then, I have placed you in the very school where this lesson is taught; your surroundings and companions are only working out my will.

Are you in money difficulties? Is it hard to make both ends meet? This thing is from me, for I am your purse-bearer, and would have you draw from, and depend upon me. My supplies are limitless. Phil. 4:19. I would have you prove my promises. Let it not be said of you, "In this thing ye did not believe the Lord your God." Deut. 1:32.

Are you passing through a night of sorrow? This thing is from me. I am "The man of sorrows and acquainted with grief." I have let earthly comforters fail you, that by turning to me you may obtain everlasting consolation. 2 Thess. 2:16 17.

Has some friend disappointed you? One to whom you opened out your heart? This thing is from me. I have allowed this disappointment to come, that you may learn that

"The best friend to have is Jesus:  
He will hear you when you call,  
He will keep you lest you fall,  
The best friend to have is Jesus."

I want to be your confidant. Has someone repeated things about you that are untrue? Leave them to me, and draw closer unto me, thy shelter,

out of reach of "the strife of tongues," for "I will bring forth thy righteousness as the light, and thy judgment as the noonday."

Have your plans been all upset? Are you bowed down and weary? This thing is from me. You made your plans, then came asking me to bless them, but I would have you let me plan for you and then I take the responsibility, for "This thing is too heavy for thee, thou art not able to perform it thyself alone." Ex. 18:18. You are only an instrument, not an agent.

Have you longed to do some great work for me, and instead been laid aside on a bed of pain and weakness? This thing is from me. I could not get your attention in your busy days, and I want to teach you some of my deepest lessons. "They also serve who only stand and wait." I want you to learn to sing.

"I am not eager, bold, or strong,  
All that is past;  
I am ready not to do  
At last! At last!"

Some of my greatest workers are those shut out from active service, that they may learn to wield the weapon of all-prayer.

Are you suddenly called upon to occupy a difficult and responsible position? Launch out on me. I am trusting you with the "possession of difficulties," and "for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto." Deut. 15:10.

This day I place in your hand this pot of holy oil. Make use of it freely, my child. Let every circumstance as it arises, every word that pains you, every interruption, that would make you impatient, every revelation of your own weakness, be anointed with it. Remember, "interruptions are divine instructions" (Rev. C. A. Fox). The sting will go as you learn to see me in all things. Therefore "Set your hearts unto all the words which I testify among you this day ... for it is not a vain thing for you; because it is your life, and through this thing ye shall prolong your days in the land." Deut. 32:46, 47.—Reprinted with permission of the author by The Moody Bible Institute of Chicago. 153 Institute Place, Chicago Avenue Station, Chicago, Illinois.

## THE INFLUENCE OF TRUE TEACHING

Faith in the triumph of right in human society received its impetus very largely from the fact that nearly two thousand years ago a handful of men in Judea, when the whole world was still barbarous beyond our conception, dared to believe that a different sort of world was possible—one in which truth and love and justice should reign. Humanly speaking, there seemed no sort of chance that the ideals of these early Christians could possibly win out. When Jesus was put to death upon the cross, it must have seemed to all his enemies and to most of his friends that his teachings, so subversive of the political and ecclesiastical order around him, were effectively crushed. Yet for nineteen hundred years his has been the greatest influence working for the establishment of truth, justice, and love in human relations. All the power of Rome and of the Jewish Church proved insufficient to crush his teachings, while the very memory of the Caesars, the great ones of his day, is becoming obliterated from the minds of men. There are, we believe, scientific grounds for our faith in the possibility and probability of a better human world. In the realization of freedom, justice, and love in human relations.—From Charles A. Ellwood's "Man's Social Destiny," in The Journal of the National Education Association.

## WHAT IS CHRISTIAN EDUCATION?

"Religious education in the Christian sense includes all efforts and processes which help to bring children, young people, and adults into a vital and saving experience of God revealed in Christ; to quicken the sense of God as a living reality, so that communion with him in prayer and worship be-

### REPORT OF THE TREASURER OF THE NATIONAL SUNDAY SCHOOL ASSOCIATION OF THE BRETHREN CHURCH FOR THE YEAR END- ING JULY 31, 1934

A. B. & S. Co. ....	\$ 65.68
A. B. & L. Co. ....	3,826.80
Notes Receivable .....	600.00
<b>Receipts:</b>	
White Gifts .....	1,810.43
Interest and other receipts .....	133.88
<b>Expenditures:</b>	
Seminary of Ashland .....	700.00
College .....	658.32
Summer Camps .....	
Other Promotional .....	
Work .....	15.00
Secretarial Work .....	62.45
Printing .....	73.78
Books .....	73.17
Office supplies and Miscellaneous .....	52.75
<b>Total .....</b>	<b>1,635.47</b>
<b>Balance on hand July 31, 1934:</b>	
(A. B. & S. Co. ....)	\$ 423.52
(A. B. & L. Co. ....)	3,786.80
(Notes .....	600.00
	<b>4,810.32</b>
	<b>\$6,445.79 \$6,445.79</b>

<b>Resources August 1, 1933:</b>	
On Deposit .....	\$3,892.48
Notes .....	600.00
<b>Total .....</b>	<b>4,492.48</b>
<b>Resources August 1, 1934:</b>	
On Deposit .....	4,210.32
Notes .....	600.00
<b>Total .....</b>	<b>\$4,810.32</b>
<b>Net Profit for year .....</b>	<b>317.84</b>

Respectfully submitted,

Treasurer, K. M. MONROE.

I have examined the accounts as they appear on this statement and in my opinion they reflect the true financial condition of the Association.

Signed,

DEAN J. BENSHOFF.

Date August 2, 1934.



comes a natural habit and principle of life; to enable them to interpret the meaning of their growing experience of life in the light of ultimate values; to develop a deepening fellowship with Christ which will find expression in attitudes and habits of Christ-like living in common life and in all human relations; and to enlarge and deepen the understanding of the historic facts on which Christianity rests and of the rich content of Christian experience, belief and doctrine."—A definition approved by the International Council of Religious Education.

tide that "a great many more of the priests sanctified themselves". Let us draw this inference, that we need not wait until everyone is ready to sanctify himself before we begin to work and pray for revival. The zeal of the few who see the vision and hear and heed the Voice will enkindle the hearts of others, and they still others, until "the whole multitude shall rejoice".

today that the Word of the Lord must be re-discovered and re-evaluated, if the Church is to lead in a movement "Back to God!" Again it would seem we must give credit to the Prophetic Voices in Judah for initiating the movement for a return to God!

# SATURDAY

**Ezra Instructs the People.** Neh. 8:1-8. Here again, after the return from captivity, we find the Word of the Lord exerting a profound influence upon the people to bring them back to God, and equipping them rightly to function in the religious leadership and worship of the people. Ezra, the scribe, was an able expounder of the word, and a strict disciplinarian in applying its rules. To summarize, the reforms under Hezekiah, Josiah, and Ezra all had their beginning in a re-discovery, a re-evaluation, and a renewed proclamation of God's word! Surely, our way "Back to God" today is through the very same course—not the scrapping of the Bible and of the constitution, but in their being restored to their rightful place in our national life.

# SUNDAY

**Looking to the Messiah.** Ps. 72:1-6. Just as the thousands of sacrifices which Hezekiah offered were typical of the "Lamb of God that taketh away the sin of the world," so the righteous reign of Hezekiah was typical of the glorious reign of justice and equity, when he sets up his Millennial Kingdom here on earth. How the famishing millions on this earth's parched breast, instinctively, although possibly unknowingly, hunger for the Word of God, and for the Bread and Water of eternal life.

"Shall we whose souls are lighted  
With wisdom from on high,  
Shall we to souls benighted,  
The Lamp of Life deny?"

All hail, Christian teacher, you are the heralds of the New Day, the bearer of the torch which can lead the way "Back to God!"

## Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

### HEZEKIAH LEADS HIS PEOPLE BACK TO GOD

(Lesson for September 9, 1934)

Lesson Text: II Chron. 30:1-13; Golden Text: II Chron. 30:9

#### MONDAY

**Hezekiah's Good Reign.** II Chron. 29:1-11. What a theme for this week's devotional study—"Back to God!" Although King Hezekiah had a wicked father, Ahaz, his mother seems to have exerted a righteous influence over their son, and he probably had the godly and learned Isaiah as his tutor. It is worth noting that the youthful king began his revival by calling first upon the priests to sanctify themselves, then directing a cleansing of the house of worship of its "filthiness", and then calling a public convocation. Is it not futile for us to expect a return to God in our day by looking only to Washington and the administration? Would we not better first look for the churches and their leaders to "come back to God" and then expect them to lead such a movement?

#### TUESDAY

**Hezekiah Leads His People Back to God.** II Chron. 30:1-9. This was an extraordinary procedure—the political leader calling upon the religious leaders to "return unto the Lord God of their Fathers". We may read between the lines, however, and discover that it was a prophetic voice which the King himself first heard, and which he relayed to the priests and Levites. When once the constituted leaders of worship return to God, it is then time to call upon the nation to return. King Hezekiah's vision was for a nationwide revival—"from Beer-sheba unto Dan"! May we not justly conclude that we must look to the Church to lead the revival cry "Back to God" and not to the New Deal? In fact, was it not an impoverishment of worship which led the trek away from God in the first place?

#### WEDNESDAY

**Hezekiah Keeps The Feast.** II Chron. 30:13-27. In the Golden Text, verse 9, we have the ground of national repentance, and restoration: "For if ye return unto the Lord ... God is gracious and merciful, and will not turn away his face from you—if ye return unto him!" Even though the response was not at first unanimous, the revival fervor became so consuming that an additional seven days inspirational season of rejoicing was held. And so overwhelming became the

#### THURSDAY

**Hezekiah Overcomes Idolatry.** II Chron. 31:1-4. After the sanctification of the leaders in the fourteen-day revival at Jerusalem in the temple, "they returned throughout all the land, and broke down the images, levelled the idolatrous altars and cut down the groves used for idol worship". Hezekiah did not begin social reform by "cleaning up" places of wickedness—he began by cleaning up the hearts of the religious people of the nation, else his revival and reform would have been futile. King Hezekiah directed that the priests and Levites, after sanctifying themselves, should begin in the innermost part of the temple, the Holy of Holies, and clean up, and working outward, finally cleanse the court. Then the cleanup spread throughout the land. Then, he definitely planned for the continuity of worship that the reform so well begun, should not prove abortive.

#### FRIDAY

**Josiah's Good Reign.** II Chron. 34:1-7. In the later years of King Hezekiah's reign, Jehovah miraculously delivered him out of the hand of the Assyrians, and from his sick bed. Much of the reform he accomplished was lost in subsequent reigns. But God raised up the youthful king, Josiah, who inaugurated the campaign of his great grandfather. It was during Josiah's cleanup of the temple that the Book of the Law of the Lord was found in the temple! What a paradox—the Word of the Lord lost in the house of the Lord. May it not be true today? And it is in the house of the Lord

<p><b>E. M. RIDDLE,</b> President Waterloo, Iowa</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> <p><b>C. D. WHITMER, Editor,</b> South Bend, Ind.</p> <p><b>BRETHREN EVANGELIST</b> <b>CHRISTIAN CHURCH</b> <b>UNCONSECRATED EXTENSION</b></p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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## A Comic-Section Party for October

Arranged by Fern Glidden, Recreation Superintendent of the Texas Christian Endeavor Union

The outstanding event in October, of course, is Hallowe'en, and youth surrounds this date with that fun and hilarity which are connected with grotesque costuming, mimicry, and prognostication of the future.

Making capital, therefore, of this already prepared condition, we are suggesting a party for Endeavorers in which much of the above may be included with pleasure and profit.

**Invitations.** Andy and Min, and Chester too,

Take this means of inviting you  
To come, prepared in manner "arty,"  
To our "Comic-Section" party.  
So come as Mutt or Jeff or Jiggs,  
Cinderella or Mrs. Higgs.  
Leave your dignity safe at home;  
Banish all seriousness from your "dome".

And we'll enjoy in manner hearty,  
A C. E. Comic-Section party.

Such an invitation immediately initiates mental stimulation as to the potentialities of this party. Think of the possibilities for dramatization of some of the events in the lives of the characters pictured. Of course, the hostess or game-manager would have to hold a tight reign upon the "Katzenjammer Kids" and Mr. Bungle's pugnacious nature, and the terrible temper of Mr. Bang must be reckoned with and prepared for; but with the powerful Katrinka and "Aunt Eppie Hogg" the party would surely be safe.

"Winnie Winkle" might be placed in charge of the games, and all the Hallowe'en stand-bys might be used—fortune-telling,

(Continued on page 15)



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**LOUIS S. BAUMAN**  
 Financial Secretary Foreign Board  
 1925 East 5th St.,  
 Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
**R. PAUL MILLER**  
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 Berne, Indiana

# A MODERN STEPHEN

## A Rural Evangelist in Japan

A story of faithful witnessing in the midst of persecution on the part of a Japanese preacher, who is worthy to sing, as most Christians are not, "Faith of our fathers! living still In spite of dungeon, fire and sword". The story is taken from "Salting the Earth", and concerns one Sotohiko Masuzaki, and was previously published in THE LUTHERAN from which we have copied it, together with the following editorial note.

[Permission to publish granted by the Rev. Henry F. Topping, publisher of "Friends of Jesus," Tokyo, Japan.]

Masuzaki is the descendant of a Japanese family in which the position of priest in a Buddhist temple was an inheritance. His mother was an only child, who died at her son's birth, choosing not to survive if thereby a successor in the temple ministry might be provided. His father was a devout Buddhist.

In process of his education for his career, he was assailed by doubts concerning the Buddhist faith from which he could not discover a way of escape. En route to commit suicide, he heard, in passing a Salvation Army street meeting, the words of Jesus, "Come unto me, all ye that are weary and heavy laden and I will give you rest." "It is I at labor and am heavy laden," he thought, and he went back to the meeting. His conversion to Christianity followed conferences with the Salvation Army leader.

His father not only disowned him, but literally threw him out of the house upon an adjacent frozen pond with such force as to wound him and render him unconscious.

Concerning Mr. Masuzaki, who is now thirty-eight years old, Miss Marion E. Potts of the Lutheran mission in Japan writes under date of June 1, 1934: "He is a simple, unassuming man, but filled with a passion to save Japan's rural and fishing population, hitherto largely neglected by the Christian forces, missionary and Japanese."

The excerpts from "Salting the Earth" in this issue is a portion of Chapter II. . . . Not only the hardships but the victory of the Cross becomes evident as one reads of Masuzaki's work as a rural evangelist. Ed. (of The Lutheran.)

Masuzaki had long been filled with the desire to do mission work among farmers. It was always in his mind that unless the farmers made progress, Japan as a whole would not improve. His desire to be sent to some rural district was answered, and he was sent to the province of Izumo. It was a primitive district where the "wind of civilization" had never blown. In this oldest region of old Japan the people think much of their two thousand years of history, and of the traditions of the mythical age when the Divine Mother of their race, Amaterasu the Sun Goddess, and her maidens, were disturbed by the pranks of her obstreperous young brother, the Moon God. Pride in their history, in their Imperial Family, and the strength of old national traditions keep

the people hostile to new ideas. It was here in the backward-facing, secluded Izumo that this modern Christian hero struggled through years of persecution and finally won his way into the hearts of the community, building into its life a remarkable group of Christian institutions and enterprises,—a balanced unit of rural construction,—a model for other rural evangelists.

As many are enquiring as to his methods of work he agreed to be interviewed. Here follows his own story of thirteen years of strenuous rural work:

Being in poor health in 1917 and warned by the physicians that I had not long to live, I wanted to make the most of my remaining days. I decided to go to the most out-of-the-way district I could find, and there follow the steps of Jesus during whatever time might remain to me. So in July, 1917, I went into the mountains of Izumo, to a district called Hinokawa, forty miles from the nearest railroad. This district is rather large, forty-five miles long and twenty-seven wide. I settled in its central village, Yokota, rented a small house and had a meeting every evening. Soon there were several "inquirers."

All went well until in September it was time to repair the roof of the village temple. This is done once in forty years. This time, when the collector went around to ask for subscriptions, the inquirers boldly refused to help repair the roof of the idols' temple.

Such a thing had never before been heard of! And it was very unlucky for the village, according to the superstition of the simple villagers. Besides, there is a common saying, "Whoever does not give to the temple is not a Japanese." Then our troubles began.

### Praying All Night

These inquirers were all treated to mura habuki, ostracism, by the other villagers. And the ruder ones disturbed our meetings by throwing into the room dead animals, stones, mud, manure, etc. After the meetings, when the inquirers were on the way home, they were often tripped up and made to fall into filthy places beside the narrow paths between the fields, or they were caught and thrown into the river. So we moved our meeting place. But they followed us. Eighteen times we moved to different houses in different districts, and finally we had to discontinue public meetings. But we did not stop praying. We merely moved our meeting place to the top of a neighboring hill where formerly there had been a castle. That place became our faith-fortress, and every evening we would meet there. We

would build a fire (for it is cold at night at an elevation of 4,000 feet) and gather round it, read the Bible, sing hymns, and pray, for a long time. Sometimes we heard the cocks crowing at dawn before breaking up our little assembly. The place became dear to us, for there we realize the presence of Jesus, and, thinking of the Mount of Olives, we called it Gethsemane.

I could not rent a house in the village and so found a cave outside and lived there spreading my blankets on some rough straw matting. This was during the time when we were having prayer meetings on the top of the mountain. After I had thus spent two months in the cave, I found one day underneath my bed two dead snakes, and then was told that the small snakes I had often noticed in the cave were vipers, the most deadly serpents in Japan, and that the cave was called Vipers' Nest because so many vipers were in it. Surely God had been specially caring for me so to enable me to live in the Vipers' Nest without harm.

To tell the truth, I was young and inexperienced at that time, only twenty-five when I went there, and still sought for outward success. Therefore I was full of doubts, and cried to God, like Moses complaining that the children of Israel would not follow him! "Why don't the Hinokawa folks listen to me and believe in You?" I murmured.

Satan tempted me: "Your body is weak. These people will never be moved, no matter how you spend your energies on them. Go away. Go to an easier field." I was worried and discouraged, and three times attempted to leave Hinokawa. When for the third time I was packing my trunk it was just at dawn, and suddenly the cock crowed. I bethought me of Christ's saying to Peter: "Before the cock crows twice thou shalt deny me thrice." Then I broke down and wept by my trunk, repenting before God. "I am Peter who denied Thee! I am Judas who betrayed Thee! Forgive this miserable servant and use me again!"

During that early period I was struck by someone or another of the villagers at least twice every day. The largest number of times that I was struck in one day was eleven.

Often I was knocked down at night, and many times thrown into the ravine below the road and wounded. One wound remains to this day, and often troubles me. After I received it I recall singing:

Naught care I for wounding  
 "When I think of Jesus  
 Who died for my salvation  
 Nor bitter persecution."

Moaning with pain I sang that verse while still prostrate in the rocky ravine. Above, the crowd that had thrown me into it was shouting Banzai (Hurrah) on its way home. I prayed for them. Though persecuted and wounded I thought of Jesus' sufferings and did not complain. I took the bearing of such persecution as work for God. It really encouraged me. I felt nearer to Christ because of it and considered it a small sharing of his sufferings.

That sort of persecution continued for three years.

### Flood and Pestilence

In August of next year came a flood, the worst in twenty years, in the Hinokawa River. Rice fields were destroyed, and the people said: "The God of Hinokawa is angry because the Christians are praying on that mountain top."



In September dysentery broke out, and eight people were ill with it. Such a calamity had never before come to that district. The people said: "Hinokawa is a holy place, but the worship of an evil god has invaded it, and a dreadful sickness and a flood are punishing us. This is certainly because the River God is angry at the presence of the Christian priest."

So each family sent one person to the village shrine, the Ujigami, to pray, under its new roof, to the River God to put the Christians utterly out of the district.

Soon after the whole village assembled in solemn conclave, decided to send its representatives, who came to me and said: "Be cause you came the God is angry. The flood came and a bad disease. We are being punished because you are here. You must leave!" Such a message is called, "Taikyo Meirei," and is, in effect, a solemn and compulsory command to leave.

But I opened my Bible and turned to Acts 20:22-28, where Paul says, "I count not my life dear to myself," and made my decision. I said to the village representatives, "I did not bring the storms, nor the dysentery. I bring God's Good News. I fully expect to have trouble and suffer shame because of it. I am willing to die for God's sake, and I will not leave the village even though I die!"

### Three Years of Persecution

From that day even the better people of the village turned from their first politeness which they had felt, in their position, was proper to show to a stranger and persecuted me.

### Stoned to Death

The worst time was once when I had gone to a place by the riverside which I frequented morning and evening for prayer. Thinking of Gethsemane I called it Brook Kedron. As I was kneeling in prayer there early one morning some young farmers on their way from the village to their work in the fields began to throw stones at me, at first in fun, but later, carried away by crowd psychology, they threw larger stones in deadly earnest. I did not move but went on praying, committing my soul to the will of God. At last, having been struck by many stones, and bleeding from the wounds, I fainted. Then a great crowd came out in a sightseeing spirit to see the Christian priest, who had been killed. They thought I was dead. But after a time I revived, and when I picked myself up I felt a wound over my right eye which was bleeding profusely. The blood was running down so as to blind me. I stumbled to the waterside and began to bathe the wound to stop the bleeding, so that I could see to walk home.

While doing this, I realized that the banks of the river were crowded with people. One of them, a substantial looking man, came to my side, saying, "You are like Stephen! I am so much ashamed!"

"Then you must be a Christian!" I exclaimed. It was indeed so. He was a leading villager, the postmaster, who later worked with me so faithfully. He had been a student at Doshisha College in the early days,—from 1890 until the death of its founder, Joseph Hardy Nijima. Though he had been baptized at Doshisha he had lost his faith and so had not shown his colors when I first went to Hinokawa. The stoning brought about his repentance and ever afterward this man was a most earnest worker.

### Father's Conversion

As the years passed the attitude of my father gradually softened towards the son

he had disinherited. Resentful at being robbed of his precious child by the "heathen," and hoping to win him back, he resolved to discover the weak points in Christianity. Shutting himself in his library, he refused to see anybody and read the Bible desperately. He began with the gospels. It was the personality of Jesus Christ that surprised him. He wondered at Christ, God in Man, "This is a great marvel!" "Shinran, whom I worship day and night, cannot be compared with Christ. He is only a priest, but this is the very Son of God." "If Christ is God, he will reveal himself to me," he thought, and mortified himself, fasted, and performed ablution under a waterfall daily for 21 days. On the day of the completion of his vow, he had a vision of Christ. Bowing low he worshiped him.

One day not long after that I received another telegram, "Return at once." "This time father must be very sick," I thought, and hastened home. But a joyous surprise awaited me. On my arrival father welcomed me in his best ceremonial dress as if receiving an honored guest. He made me sit in the seat of honor, before the *tokonoma*. He bowed his face to the floor and apologized for his fault in disinheriting me. Pointing to the scroll hanging in the *tokonoma* on which was written, "Look up to Calvary," he smiled and said, "This solves everything." So peace came again between father and son. We embraced each other

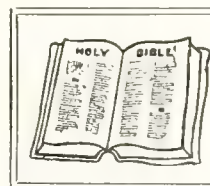
with tears, had a long talk, and prayed and thanked God together.

Father spent the rest of his life in serving God. He had formerly had a skull as his crest, and so had called his cottage "Skull-cottage." But when he became a servant of Christ he changed the name and called his house the "Cottage of the Cross" and used his whole time for evangelistic work, by writing letters, visiting, and preaching at the roadside. To his last moment he encouraged me in my work.

During his last illness I was with him at the old home. His last words, holding my hand, were: "Sotohiko, go back to Hinokawa and live and die for Christ there!"

Father left me a little property. My relatives, however, immediately began a contest over it. Disliking such contention, I decided that I would go forth naked for the sake of Jesus, like St. Francis. So I gave up the exclusive right to my property, accepted a tenth share and returned to Hinokawa, greatly strengthened in my decision by the last words of my father. I took nothing with me but my official registration, which had hitherto remained in the governmental office at my father's residence in Kanazawa.

I threw in my lot permanently with the villagers who hated me, by going to the village office on my return, filing my registration, and announcing: "Hereafter I will be a Hinokawa person!"



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a Great Correspondent*



### THE REVIVAL AT WEST SALEM, OHIO

We opened a three weeks' meeting at West Salem, Ohio, beginning July 29th, and closing August the nineteenth. This is a strictly rural congregation that seems to be peculiarly located so as to retain its vigor under the right leadership. There is a wealth of talent in the church, largely due to the influence of Ashland College and other nearby schools. A large percentage of the young people have attended Ashland College.

During the meetings we had to face multiplied difficulties with high temperatures and the fact that the meeting was held at the height of the threshing season. At one time no less than five threshing machines drew their crews from among men of the congregation. Sometimes these outfits would thresh till nine o'clock at night. Besides this there was a very popular night ball game program carried on at the local high school grounds which drew thousands five nights a week. But all of these difficulties did not in a real way hurt the meetings. The attendance at no time could be said to be poor.

There seems to be a real need in this community for a church that has a real gospel and is not afraid to preach it. The people of this congregation are awakening to a great appreciation of the real gospel and what it consists of. For a country congregation they are doing a great piece of work in their community and deserve every consideration.

It was a great privilege to labor with Brother Raymond Gingrich, this being the first time for holding a meeting for him.

He is a real soul winner, a lover of lost men, a tireless worker, a man of prayer and a preacher who knows his Bible. He has a splendid assistant among the women, in his wife. Brother Gingrich is loved by his people who appreciate the great sacrifices that he is making for them. It was a pleasure indeed, to help him in the work.

The people were very kind to us while we were there and most faithful to the services regardless of the weather. We greatly enjoyed the open hearts and open homes and shall not forget the abundance of fruit and other things they gave us before starting home. They had learned of the heavy toll which the drouth had wrought at our home in Berne, Indiana.

We shall not soon forget these people and their pastor and pray that God's rich blessings shall continue to abide upon them until he comes.

Signed,

R. PAUL MILLER.

### THE FAIR HAVEN BRETHREN CHURCH

The blessing of the Lord has rested mightily upon this little church during the past year. In practically every department we have been blessed and the spiritual life and interest has been deepening. During the summer months our prayer service and Bible class has taken on new life, more interest, and more devotion. The Sunday school has increased in attendance, so much so that we cannot nearly care for class instruction as we should. Last Sunday, August 19 we had an attendance of 180, the largest ever had here. This was the last Sunday of our revival, which we have been



conducting for three weeks. In every way we have had a mighty evangelistic meeting. Brother R. Paul Miller was our speaker. He proved himself a mighty man of God. He preached the word with power and conviction. So much so that 34 souls walked down the aisles to give their hearts to Christ, either for the first time or in reconsecration. We have already baptized 20, and more await baptism. Five heads of families, either father or mother or both, are included in this group. One family of six, including the father and five children, ranging from 20 down, came into our church. Another father and mother, two of whose children were already members, came, and with them came another son. Another young man, who recently married one of our promising young ladies, expressed his desire to bring his membership to the Fair Haven church. A young lady who a year ago married one of our capable young men, also decided to cast her future with us. These are just a few of the many who took a definite stand with the Lord and the Brethren church during the recent campaign. Our members, on their own testimony, have worked harder and prayed more than they ever did before upon such an occasion. The pastor of the church learned much from the evangelist on personal soul winning and in evangelism in general. Our church can never repay the debt she owes to Brother Miller for what he has done for us. The Brethren church has men who love men's souls and are willing to pay the price to win them. She needs more.

Recently our young people had an afternoon picnic and supper at Fleming's Falls, south of Ashland; 38 of our young people were present. They had an excellent time together, playing ball, eating the fine supper the girls brought, and taking part in the evening vesper service on the veranda of the Boy Scout building. All were of one accord in expressing their desire for another "get-together" soon.

Our young people are planning an extensive Christian Endeavor program for this winter. Our plans will appear soon in the Evangelist under the Christian Endeavor department. We have about 50 young people in the church. They desire an opportunity for self expression, which the C. E. can best afford.

May the Lord extend our scope of work and influence that we may be able to add more souls to the church while the Lord tarries. Pray for us that we may be faithful to his cause.

R. E. GINGRICH, Pastor.

#### SERGEANTSVILLE, NEW JERSEY

It was indeed a real spiritual blessing to go through a whole week's revival with Brother E. L. Miller as evangelist. The Calvary church in New Jersey feels that it had an experience which will make a lasting impression, not only in the surrounding territory for miles, but in the hearts of individuals as well. We had the proverbial bad weather for a week, so that the meeting did not really get under motion until the second week; it built up until on the last night, we could not get the people into the church; some sat outside in the cars. It is impossible to conceive what the influence of this meeting meant. Brother Miller in his unique, positive, dynamic style, delivered his powerful Gospel messages fearlessly. He was especially strong in emphasizing the real fundamental historic Brethren principles, founded upon the Word of God, which

principles need to be emphasized in our Church today.

Brother Miller convinced many people that the commands of Jesus are not advisory for Christians but are absolutely obligatory for ultimate, complete, full and final salvation. He clearly taught the necessity of obedience to all the commands of Christ up to light and ability; that faith, if it hath not works is dead being alone, and that a dead faith did not, does not now, and never will, save. And yet this dead faith—the kind that Devils have and tremble—is a kind of faith that is being taught by many today; a faith without the necessity of works of grace; a faith which makes the clear teachings and commands of Christ, not a necessity for ultimate salvation, but merely some advisory suggestions by our Lord, which if one obeys, one will receive some rewards for service, but if he doesn't, "O well", he will only lose a little reward.

There were five adults made the good confession, four of them men. There was deep

#### THE UNEMPLOYED

By Bertha Gerneau Woods

*Lord, help us who still live in normal ways,  
Whose weeks are made of pleasant, busy  
days,*

*To be more swift in sharing as we can  
This boon of work—to give some downcast  
man*

*A broken chair to mend, a lawn to mow.  
Such terrors stalk beside them as they go  
From door to door, and find no opening way,  
No hint of promise for the coming day.  
Such spectres of grim want for those whose  
weal*

*Is in their helpless hands! O Jesus, deal  
With them through us. Thy blessed name  
we bear.*

*Oh, make us quiver with them—make us  
care*

*As if their grief were ours, and ours their  
need;*

*Nor once let us repulse them, lest, indeed,  
We fail to recognize thyself, thy touch,  
Or miss the meaning of thine "Inasmuch."*

conviction of sin; the meeting was really just getting warmed up when of necessity, we had to close. Brother Miller will long be remembered in this community, not only because of his powerful Gospel messages, but also because of his pleasing personality. We all felt blessed through the Christian fellowship we had with Brother Ed.

J. MILTON BOWMAN,  
Sergeantsville, New Jersey.

#### FREMONT, OHIO

Since the Evangelist published the last report from Fremont, Ohio, Brethren, in February of this year, wherein we recounted the blessings and victories growing out of the evangelistic campaign led by Brother H. M. Oberholtzer, the Lord has continued graciously to bless his work and workers here, for which we praise his Name!

Since our last report, ten have made public confession of faith in Christ of whom, eight have been baptized and received into the fellowship of the church. The church school attendance has been sustained throughout the summer, and this attendance has been carried over into the worship ser-

vices. This is due largely, no doubt, to the fact that our teachers "stay for church"!

Three Christian Endeavor groups are being maintained, junior, young peoples and adult. The young peoples' group is the most recent, and they have been giving a splendid account of themselves. The three groups united in a program one Sunday evening, which was unique.

That the women of the church are active is shown by the monthly devotional meetings of the W. M. S., of the S. M. M. and of the "Signal Lights". And a persevering group of the women are loyal to the sacrificial work of the Ladies' Aid Society. A splendid mothers' and daughters' banquet and program was held at which Miss Helen Garber was the guest speaker. Also we enjoyed a visit of a girls' gospel team from the college early in the summer.

Loyalty and faithfulness on the part of the membership, and especially of the young people has been in evidence in the worship services and most gratifyingly, in the Communion attendance which was the largest in this church's history.

"The Fisherman's Club", a group of men, young men and boys, which is now almost eight months "old", has been making a very definite study. The "Club" has reached a membership of twenty-six, however not all who have enrolled have continued faithful. Meetings are held every Tuesday evening, and an average attendance of sixteen has been made. In this group we enjoy some very fine musical talent, both vocal and instrumental, which it is expected will continue to add enthusiasm to the other services of the church. Those who are accepted into membership make the following "Promises":

1. To attend regularly the meetings of the "Club".
2. To read the Bible daily, as he may direct.
3. To speak to at least one soul each week about accepting Jesus Christ as their personal Savior, or about their growth in grace.
4. To pray definitely, daily, yieldedly: (a) for some unsaved person; (b) for the members of "The Fisherman's Club"; (c) for the church's spiritual growth; (d) for a "weak" brother; (e) for one's enemies, obeying Matt. 18:1-35; (e) for the pastor; (g) to be kept in the centre of God's will; (e) to have the courage to be obedient to known truth.

5. To be loyal to the work and worship of the church.

6. To "put on the whole armor of God"

7. To herald the soon Return of the Lord!"

We ask the continued prayers of all interested Brethren. WM. S. CRICK.

#### BRETHREN YOUNG PEOPLE'S C. E. SUMMER CONFERENCE AT CAMP BETHEL

"That I may know him" (Phil. 3:10) was the theme of the summer conference of Brethren Young People held at Camp Bethel, near La Verne, California, August 8th to 11th. This marked the second anniversary of a camp in this Southern California district. Last year's conference proved such a decided spiritual success that another was called for and planned by the officers and directors.

During a fagot meeting one evening young people consecrated their lives to Christ, and one unsaved girl accepted Christ as her Savior during the last day. This alone made the conference very much worthwhile.



Inspiring messages were given at the general assembly each evening by the following: Prof. Rudolph Fischer, La Verne; Roy Creighton, Christian Endeavor Field Secretary of Los Angeles County; Rev. Irvin Moon, pastor First Fundamental Church, Monticedo; Mr. Tom Olsen, evangelist; Dan McNally, Superintendent Dan's Mission, Los Angeles.

Pastors of the district (Brothers Lynn, Ogden, Cashman, and Polman) gave Bible study and devotionals at breakfast table. Other speakers were Miss Tyson, and Ada May Visick.

A sample day's program will explain the activities of the conference.

5:00 A. M.—Nature hike or Sunrise service.

7:00—Rising bell.

7:30—Breakfast.

8:30-9:00—Cabin Clean Up.

9:00-9:45—Class on prophecy.

9:45-10:00—Recess.

10:00-10:45—Class on C. E. society methods.

10:45-11:00—Recess.

11:00-12:00—Bible Study.

12:15—Luncheon.

1:00-1:30—Quiet Hour.

1:30-2:15—Rest period.

2:15-5:00—Planned Recreation.

5:30—Dinner.

7:00-8:15—General Assembly.

8:30—Campfire.

9:30—Taps.

Next year's officers elected are:

President—Doyle Montz, La Verne.

Vice Pres.—Blanche Wenner.

Sec-Treas.—Miriam Hendrickson.

Cor. Sec.—Mildred Slough.

Advertising Manager—Lorraine Paulson.

Music Chairman—Dorthea Irwin.

Recreation Chairmen—Virginia Force, Richard Gault.

One summer conference is just over, but already another one is being eagerly anticipated for next year.

MRS. VERA MINOR  
Evangelist Correspondent.

## A COMIC-SECTION PARTY FOR OCTOBER

(Continued from page 11)

bobbing for apples, ghost stories, and shadowgraphs.

A variation of the usual Hallowe'en fortune telling games might be made by having prepared in advance a board measuring about twelve by twenty-four inches, into which thirty or forty large finishing nails had been driven just deep enough to hold well, leaving the larger part of the nail standing out at an angle from the board. These nails should be numbered, and the hostess or game manager should have a list of "fortunes" prepared and numbered to correspond with the numbers of the nails.

Provide a quantity of large iron washers; and, the board having been affixed to a convenient wall, let the guests attempt from a distance of five feet to ring the nails with the washers. Each nail so ringed determines the fortune of the ringer; and the more grotesque the fortunes, the more hilarity will be experienced.

This same idea might be varied by providing the picture of a pumpkin painted upon cardboard and divided into numbered squares, each square corresponding to a provided fortune in the hands of the game leader. This pumpkin is to be used as a target for little arrows made by binding a pin to the end of a match-stick, and feathering the

base with paper; all children know how. As in the ring game, these arrows, thrown from a distance of five feet, determine by the square upon which they stick the fortune of the contestant.

At some time before the close of the party a contest might be held to determine the most accurate representation of the characters pictured, the prize (not announced beforehand) to be as many comic supplements as can conveniently be secured.

Suggesting games for a party of this nature would be like "carrying coals to Newcastle." We realize that all we need to suggest is the idea; every game leader will immediately think of more appropriate games than possibly could be used.

As refreshments, serve chocolate and ladyfingers, with the demand that you "Be a man, Gedunk"; and let "Pop" and "Harold-teen" and "Lillums" and "Beezie" be provided with cards making such appropriate suggestions as the refreshments are distributed.

Do not forget to remind the crowd that this is a Christian Endeavor party, and let the game manager be sufficiently wise to encourage the fun possible without discredit to our organization, remembering always, of course, that it is a Christian young people's social.—Adapted.

## THE WORKMAN'S DWELLING PLACE

Bertha Inwood Michael

*An honest workman builded him a home  
And made it beautiful in many ways,  
With furniture and pictures fair to see;  
He hoped to spend therein his latter days.  
But one, dishonest, came and with deceit  
He drove the honest workman from the place  
And moved therein himself, then carelessly  
This loveliest of buildings did deface.*

*In time, the workman's son becomes a man  
And found his father's home he could restore;  
So paid the price and made the title clear  
And from destruction saved the home once more.*

*Although he found the pictures blurred and dim,  
The lovely furniture all badly marred,  
He worked with willing hand in careful way  
To bring back beauty to the house so scarred.*

*Then all who passed could see what had been done,  
And with the father, blessed the faithful son.*

*The Master Workman, builded him a home  
Wherein to dwell—it was the heart of man—*

*He fitted it with lovely deeds and thoughts  
And lived there until Sin, his work began;  
For Sin, the wiley one, came with deceit  
And drove away the Master good and kind;  
He filled the heart with dull despair and gloom,  
Peace and content therein, you could not find.*

*The Master's Son came by and saw the home  
So soiled and stained, it rent his heart in twain  
To see his Father's handiwork so marred,  
So planned that he possession might regain;  
He paid a fearful price—it cost his life—*

*But through his blood the heart he did restore*

*And now, within the dwelling he abides  
And peace and happiness dwell there once more.*

*And now, oh son of man, will you be true  
To him, who did so very much for you?*

## FELLOWSHIP IN THE MYSTERY OF GOD

"Great is the mystery of godliness." It is the element of mystery in Christian experience that evokes the comment—foolishness,—from those who are incapable of spiritual discernment. Read again the first three chapters of First Corinthians and meditate with the Apostle Paul on the wisdom and power of God as contrasted with the ignorance and weakness of men. In Ephesians 3:9 Paul construes his calling to be "To make all men see what is the fellowship of the mystery which . . . hath been hid in God." His Epistles ring with the assurances of his faith. A favorite figure with him is that of fellowship, a relation we may have not only with one another and with God but in the consciousness of a precious possession in common, namely, the wisdom and power of God.

It is not necessary for us here to expand the philosophical and scientific bases for the certainties that are spiritually discerned. Nor do we need to outline the debate that questions the absolute truth of these conclusions. Man stands condemned by the futility of his own wisdom and the repeated failure of his own efforts unless these are supported and reinforced by the vitality of the eternal truth of God. The mystery is only to the human mind. But when the human soul aligns itself with the Christ of God revealed in God's Holy Word, bridging the mystery by an act of faith, he emerges with the consciousness that he is a new creature with powers for character and ability that he never felt before. Thus the mystery is penetrated and the promises of God are verified.

The course of the highest wisdom for an economic recovery is being sought frantically both by nations and by individuals. A group made up of many of the greatest scholars and business men constitute the President's councilors in Washington. The President, backed by the widest authority in our history and guided by these able minds, has launched a program. It will succeed in its purpose only to that extent that it is in harmony with the Word of God and in proportion as the leaders in government and industry lay hold upon those increments of personal power and integrity that are available to those whose souls are "hid with Christ in God."—Selected.

Many people think that the bat is blind. Perhaps this belief has arisen because the bat flies about only at night. Nevertheless, bats have good eyes which are especially built for seeing in the dark. In the daylight their eyesight is poor, however.

In an effort to break down China's billion dollar narcotic traffic, Gen. Chiang Kai-Shek has forbidden opium smoking throughout the nation. Offenders caught making, selling or smoking the poppy derivative will be rigorously punished. This is a part of the general's "new life movement" which seeks the moral rebirth of the Chinese.



## THE LONGEST WORD

"Smiles" is the longest word in the world—there is a mile between the first and last letters of the word.

He smiled—and his home was a place of happiness.

He smiled—and his co-workers in business worked better than in any other place of employment.

He smiled—and his business clients and callers spoke well of him, and business increased.

He smiled—and all who entered his office door were pleased to be greeted as friend and equal.

He smiled—and while the years rolled on, he grew younger, because—he smiled.—The Clarksburg Christian.

## THE TIE THAT BINDS

CLIFFORD-STONE—Robert S. Clifford of Washington, D. C. and Martha I. Stone of Ashland, Ohio, were joined in the bonds of holy matrimony at the home of the undersigned on Saturday afternoon, August the fourth. The happy couple

will make their home in Washington where Mr. Clifford is employed by the Government. He is a member of the Washington Brethren church, while the bride belongs to a church in Ohio. May Heaven's blessings attend these young people as they journey through life together. The ceremony was performed by the writer. HOMER A. KENT, Pastor.

## IN THE SHADOW

## A LIFE WELL LIVED

GRIFFITH—Mrs. Amanda Griffith was born Aug. 21, 1847. For many years she was an active member of the Masetown Brethren church. For the few years that we have been her pastor she has been unable to attend services but has been active in her support of the church in spite of her afflictions. No member was more deeply interested in the affairs and progress of the church than was she unto the day of her departure. Her fidelity to her Lord in her home life and teaching is reflected in the lives of her two daughters, Mrs. Sally Dugan and Mrs. Charles Sangston, upon whose shoulders she, like Elijah of old, seems to have thrown the mantle of Christian service. We were with her much during her illness and found her patient, loyal and faithful to her Lord throughout. Her life so filled with years seemed as a benediction to us. Her spirit left us Nov. 3, 1933. She was the daughter of the late Joseph and Nancy Longenecker Moser. Surviving are three children, Ray Griffith, Uniontown; Mrs. Charles Sangston, and Mrs. Sally Dugan of Masetown.

When we were called for the last services we were reminded of the words of Jesus as he announced that his departure was at hand. The disciples were sorrowful and could not understand. Then said Jesus: "... Ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you." It was for this joy that

Peter and John and the other disciples went to a terrible death with a joyful countenance that their enemies could not understand. It was for this same joy set before him in the open windows of heaven that the face of dying Stephen shone as the face of an angel. That same joy is evidence today in the faces of dying saints.

This was the joy of our sister in Christ who many times testified to her readiness to go, and enter into the fullness and completeness of the joys of heaven. Patient and loving, loyal and true to her Master, she has been a blessing to us by her ministry of love and Christian fellowship. She has left with us a benediction by a life well lived as the temple of the Holy Spirit, a temple that marvelously weathered many a storm. But we thank God today for the new body a temple meet for heaven. May her going be a reason for our living so that we may say with Paul, "For me to live is Christ, and to die is gain." REV. FLOYD SIBERT.

MINNICH—Mrs. Annie Belle Minnich, of Greencastle, Pa., passed peacefully to the life beyond, August 3, 1934, at the age of 64 years, 6 months and 1 day. Sister Minnich was for many years a member of the First Brethren church of Hagerstown, Md., transferring her membership to the Waynesboro church some years ago. She was faithful as a Christian, much devoted to her church, a true follower of Christ. Though retiring and unassuming by nature, she exerted, by her Christian life and example, a lasting influence for good.

This devout Christian woman leaves to mourn her departure her husband, Hiram S. Minnich; one daughter, Mrs. P. C. Crider; two sons W. Earl and Walter M. Minnich; one sister, three brothers and four grandchildren. The high esteem in which she was held was by the large concourse assembled for the funeral service. The deepest sympathy of a large circle of friends goes out to the bereft husband and family. Funeral service from the home of her son, Walter, was conducted by the writer, assisted by Rev. G. E. Platt of the Reformed church. May the Lord bring comfort to the bereaved. W. C. BENSHOFF.

## The Toiler's Faith By Henry Linford Krause

A toiler gazed at his callous hands  
That knew the soil and ache of toil,  
Glad for rest at end of day.  
Oft had he heard a voice to match  
such hands,

Oft had he heard repeated phrase:  
"You think the world owes you a living!"

Venom mounted the cloud of utterance  
And died away in distant mutterings.  
Did the world owe anyone a place?  
Was power and place a matter of fortune?

Who were such voices? Paragons of toil

Who best knew how to blazon victory?  
Perhaps abundance indeed gave privilege

Beyond the blessings of those poor.  
Strange that mighty hands, like his  
were calm

When hands, once merciful, turned to seize!

Silently he moved his hands, strong hands

That swung burdensome loads of steel  
Hands that could seize a throat and choke.

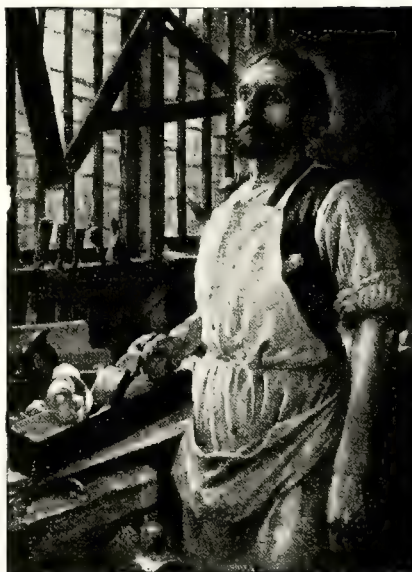
These were the medium to daily bread  
For those he loved and honored most.  
What if they stopped laboring,  
stopped by men!

They must keep pace, the calm mind said,

Tho sorrow grew or anger smouldered.  
For weal or woe, long since was taken  
The choice of trade and skill afforded him

That led with hope to big steel mills.  
How slowly learned he craftsmanship  
And still more slowly grasped the chance

That stepped from rank monotony.  
Love spurred him on; his children too;  
And Jesus, lovely and lonely in labor.



Somehow, those hands learned gentleness!

There were those who laughed at him,  
Scoffed at his faith in a Crucified.  
"Opiate to make defeat less real,"  
They said it was. "Only the rich  
Sung the praises of its foolish claim!"  
Yet he who died on a Roman cross  
Was a Comrade in wood, as he in steel.

Were not his hands more brutally torn?

Where lived and spoke a worthier?  
Across the centuries of pain and toil  
None could match his rugged way  
Nor none the gentleness of its going.  
If those, who built the factories and  
placed

Within their walls machines of skill  
and power,  
Would sometime tell him he was not  
needed,

That men bought not his work of hand,

What would those hands do for those  
he loved!

Would they seize and crush or bleed  
to bless?

There was a way to win without defeat

Tho some grew arrogant in possessions.

This was God's world, not beasts';  
His faith, like molten steel in coul-  
ron,

Was ready for the direst test.

Was not this the reason for his faith?

Was not person greater than a wage?

Justice and right were born of pain

That knew the meaning of a cross.

Love, long since, had won man's up-  
ward strife.

The toiler folds hands in prayer:  
"Creative God, let us not be lost, with  
thee

So near to guide and bless through  
him

Who kept the faith possessed by love.

Keep us brave, in search of strength

Creation brings by juster ways;

Within our doubts distill thy  
thoughts;

Amid our pain, some laughter wake;

Disturb our wills with holier urge;

And where hate strikes, be thou our

Judge;

Until in all our loneliness we see

The kindly Presence of thy Majesty.

When night holds naught of stars or  
hope

Be thou a Loveliness where we grope

Until we find out labor glorified

Where once Christ found it crucified."

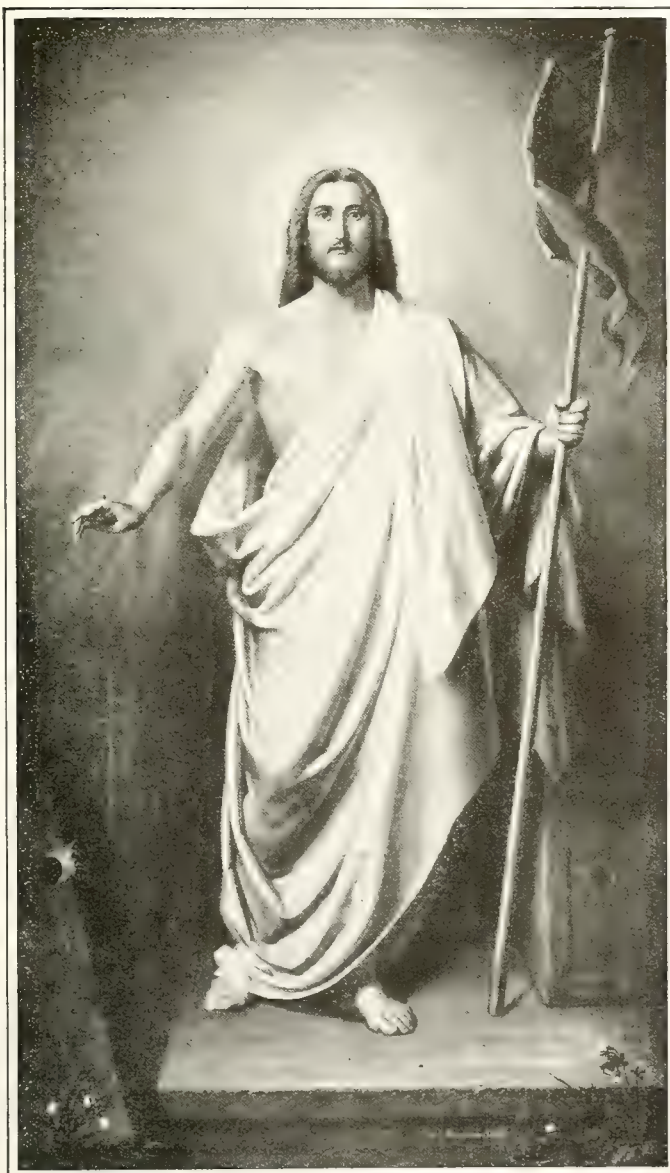


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THE

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# BRETHREN EVANGELIST



"Thou Art the Christ"

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GENERAL  
CONFERENCE  
REPORT NUMBER

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Complete Minutes  
and  
Conference Impressions

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Artist: W. Walther



# The Forty-Sixth General Conference of the Brethren Church

By Prof. M. A. Stuckey, Moderator

The forty-sixth annual conference of the Brethren church is now history. It was the largest yearly conference in the writer's memory and one of the largest in the history of our denomination. Over three hundred delegates were registered from the various churches, and, according to the announcement of the secretary of the new executive committee, over nine hundred individuals signed their names to the new roll book.

## The Retiring Moderator's Address

Among the high spots of the program may be mentioned, for the first thing, the retiring moderatorial address of Brother Alva J. McClain. It was characterized by vision, sanity, and wholesome spirituality; its constructiveness was everywhere in evidence; its teaching and conclusion were of such a nature that it met with the hearty and enthusiastic approval of the entire conference.

Conspicuously successful also were the programs of the Woman's Missionary Society, the Sisterhood of Mary and Martha, and the Laymen's movement. These interests, according to numerous reports, enjoyed unusual fellowship and interest.

## Conference Music

From the very beginning of the sessions to the very close our conference enjoyed exceptionally fine music. To say that Brother Leo Polman and his good wife served well is to express the truth modestly. The vote of appreciation extended to them by the whole congregation on Saturday morning is ample evidence of that fact. The choir work and special numbers helped greatly to promote the spiritual progress of the various sessions. Brother Polman's ability as a director was proven over and over again. He constantly insisted on proper song and hymn singing and was always present with a completed program before each period of worship. When the conference was about to close the vice-moderator, Brother Willis Ronk, spoke the sentiments of the moderator when he said: "This is the best music conference has enjoyed for years."

## The Morning Prayer Meeting

From a strictly spiritual point of view, the morning prayer meetings transcended anything that was scheduled on the general program. To the writer they were most inspiring and uplifting. By personal count the sessions were attended as follows: Tuesday—35; Wednesday—45; Thursday—50; Friday—60; Saturday—60; Sunday—55. The meetings were genuinely prayer meetings. Prayers were offered in behalf of the conference official, the general interests of the church, the sick, needy, unfortunate people, etc. The harmony which prevailed in the major and final decisions of conference was due to answered prayer—prayers raised in the early morning hours to the throne of grace.

In this connection it should be noted that the committee which reviewed the retiring moderator's address urged that the Brethren Church take seriously the recommendation relative to making the present confer-

ence year a year of prayer. Facing as we do, as a small body, problems of major proportions in many particulars, let us resolve to practise the presence of God more and more. When human judgment and insight are at an end, there God begins. Above everything else, let us give our God a favorable opportunity to work in and through us in our beloved denomination this year.

## The Intensely Active Business Sessions

That the recent conference had much lively and crucial business to transact, not even the most phlegmatic delegate will doubt. The time set aside for the administration of conference affairs was extended from time



Prof. M. A. Stuckey

to time to meet the demands of the delegates and the needs of the church. While some sessions threatened to become stormy and perhaps violent, and occasional speakers were inclined to become personal in their remarks, the business as a whole was conducted on a lofty basis. Definite constitutional and parliamentary limits were set, and the delegates respected them.

## The Program For Next Year

On Conference Sunday, which was attended by over one thousand individuals at the Sunday school hour and between twelve and fifteen hundred individuals during the preaching hour, Brother W. C. Benshoff, the chairman of the new executive committee and Brother Leslie Lindower, the secretary, promised the conference an unusual and greater conference program next year. The program they outlined will be announced soon no doubt. It will consist of special days to be concluded by a final large Brethren day on conference Sunday. It is to be hoped that the conference next year will far outstrip the past conference in scope and in action.

## A Final Thank You

A final thank you to the conference officials will be in order again. Brother Willis

Ronk, vice moderator, deserves the gratitude of conference and the moderator, for his untiring service in behalf of the conference. More than once, when he no doubt did not feel like serving, he aided most splendidly in taking charge of major and minor sessions. To the genial secretary, J. L. Gingrich; to Rev. E. M. Riddle, the secretary of the executive committee, hearty thanks are due. To all others who aided in any way we now and again express our gratitude.

Ashland, Ohio.

## A Slow Puncture

WHAT is the matter, my friend?" I asked a man who was vigorously at work pumping up the tire of his bicycle.

"Slow puncture," was his laconic reply, and I well know that the procedure of "pumping up" would be a frequent recurrence until the defect was remedied.

On another occasion, I asked a business man regarding a young man who was applying for a position, and he replied:

"Oh, he's a good fellow, but he has a slow puncture."

No other explanation was necessary; I knew at once what was the matter; he might be of good moral character, but there would have to be a frequent pumping-up process if good results were to be obtained from his work.

No business man wants those in his employ who lack energy or willingness to put their best efforts into the work on hand. Honesty in money matters is absolutely essential to success, but just as much so is honesty in the use of time or energy.

If any young man is inclined to feel that he and his work are not fully appreciated by his employer, it might be well for him to check up on himself to see if the trouble is not that he has a "slow-puncture." Some one may be having to use the "pumping-up" process so often that the returns on his work do not show dividends of sufficient value to warrant continuing the procedure.—*Ex.*

The white-pine blister rust has been termed the most serious disease threatening the forests of the United States. It has spread through northern Idaho and western Montana. Thousands of emergency forest workers have been busy in this region, digging out gooseberry and current bushes, carriers of the disease.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## To Devote the Year to Special Prayer

That was the recommendation of the retiring moderator in his address before General Conference—that the churches and individual members thereof be encouraged to devote the ensuing year to special prayer. It was a good suggestion and appropriate, especially so in view of the trying times in which we find ourselves, and the many and difficult problems we face. No wiser counsel could have been given, and none could have presented us with a greater challenge. It is wise because prayer is effective and always available, and it is challenging because prayer is difficult and costly.

If any one thinks prayer is easy, he doesn't have in mind real praying, or else he forgets what human nature is like and how it hinders the spiritual. Real prayer, effective prayer, prayer that gets through to God, takes time; it takes energy; it takes a vital faith; it takes self-surrender, and spiritual understanding. A person can repeat prayers and do it easily, but there is no accomplishing power in such a prayer, and very little influence on the soul of the one who prays.

### Prayer Difficult Because of Self

When it is said that it takes time to pray aright and with power, it is not meant that God is indifferent, or reluctant to give us what we need and that he must be coaxed and cajoled into willingness and good humor. He is more ready to give than we are to receive, and he gives beyond our asking or thinking. When we say it is hard and takes time to pray, it means that we are slow and reluctant to come around to God's way of looking at things. We want our own will and way and are unwilling to say, "Thy will be done." We are dull of vision and short of reach and feeble in grasp. We need to tarry till our hazy human vision is cleared by the light of his love and truth; till our limited, quickly-withdrawn reach takes on greater lengths of courage and perseverance, and till our puny faith is stimulated and strengthened by an enlivened sense of his readiness and power. We are so selfish and self-centered and impatient, even in our praying! It is hard for us to keep from considering only our own welfare, from parading our own virtues and worth before the Lord, as did the Pharisee, and from demanding forthwith, without any tarryings or conditions, the things we think we should have. It takes time and struggle to get away from self, to learn to yield gladly and to desire the things he wills for us.

### Prayer in the Name of Christ

But still more, it is hard for us to learn that we cannot pray successfully according to our own way and that we must pray according to instructions, and with divine aid. We are taught, as were the disciples, to pray in the name of Christ. "Whatsoever ye shall ask the Father in my name, he will give it you." Repeatedly he reminds them, as they are gathered in the upper room, that prayer is to be offered "in his name". What does he mean? Is he giving them a mere form of words? Is there a magic about the name, which enables one to use it and get what he wants? No. There is no superstition about prayer. The name stands for the person behind it, and when we pray in the name of Christ, we acknowledge his blessed person, the atonement he wrought and all the gracious work he continues to do for us at the right hand of God the Father. When we approach the Father in the name of his Son, we plead his merits and not our own. It is for Christ's sake that we ask the Father to bestow upon us his good gifts, and because that blessed and only begotten Son is all worthy, we are assured of receiving of the riches of divine grace. And praying in his name is not merely saying the words, but showing by the attitude of our heart and the obedience of our hands that we do really take Jesus into account. As Biederwolf says:

"It is the place which the Name has in my life that determines the power it is to have in my prayer."

### Pray with the Help of the Spirit

But we cannot thus pray alone. If we are to pray earnestly and with the understanding, we must seek the aid of the Holy Spirit. And that we are instructed to do. For we read: "The Spirit also helpeth our infirmities: for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Rom. 8:26, 27). Again Paul speaks of the Spirit's aid in prayer in these words: "Because ye are sons, God sent forth the Spirit of his Son into your hearts, crying, Abba, Father" (Gal. 4:6). And yet again: "For through him (Christ) we have access by one Spirit unto the Father" (Eph. 2:18). This aid is not for a season nor for a single emergency, but for all times and all occasions, as these words teach us: "With all prayer and supplication praying at all seasons in the Spirit" (Eph. 6:18). What a blessed thought and what an inspiring assurance, that throughout the coming year, we may have the help of the Holy Spirit in our prayers! That will overcome the difficulty of it and make the engagement an enriching joy.

### Prayer a Means of Achievement

Prayer not only is made easy and joyous by the aid of the Holy Spirit, but it becomes a means of achievement, at once effective and always available. Prayer links the child of God up with infinite power, and that makes success certain, and anything can be accomplished in the will of Christ. Jesus himself has declared it: "Whatsoever ye shall ask in my name, that will I do" (John 14:13). Again, "All things, whatsoever ye shall ask in prayer, believing, ye shall receive" (Matt. 21:22). What a challenging promise! Dare we move forward upon it? We are admonished to do so boldly, and we can, if we have the faith. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need" (Heb. 4:16). "The effectual fervent prayer of a righteous man availeth much" (James 5:16). We cannot fail if we make good use of the instrument of prayer. As Luther once said: "Prayer is a powerful thing, for God has bound and tied himself thereto."

This truth is illustrated by the antagonist of Hercules. Hercules could slay any other man or beast, but the giant Antaeus seemed more than a match for him, until he discovered the source of his strength. As long as Antaeus was in contact with the earth he was enriched by a power that made him victor over every foe, but when that contact was broken, when he was lifted from the earth, he was easily defeated. It is even so with him who by prayer puts himself in contact with the power of God. Such a God-indwelt person is undefeatable. The divine promise is, "My grace is sufficient for thee; my strength is made perfect in weakness". Indeed Paul dares to say, "I can do all things through Christ who strengtheneth me." May we too launch out in prayer with unbounded faith, and realize within ourselves the illimitable fulness of divine power and life.

### NEED SPIRITUAL RECOVERY

There is need of moral reform and the recovery of industrial vigor and the renewal of social health, but above all and fundamental to all else, there is need of spiritual revival. Even labor leaders are recognizing that the hope of the Nation is in its praying rather than its fighting or labor ranks. Mr. William Green, president of the American Federation of Labor, said, "I am convinced that a spiritual recovery is more essential now for America than is an industrial recovery."



## The Word in the Heart

"Thy word have I hid in mine heart, that I might not sin against thee" (Psa. 119:11). When the psalmist said that, he meant more than merely memorizing the Scripture, and more than even a thorough intellectual knowledge of it. There is no discounting such knowledge. It is well to know it and to have it at the tongue's end that it may be used at any time of need. Most people are dreadfully lacking at this point. We all stand in need of having more Scripture in mind ready for instant use and of having a more intimate understanding of God's word than we do have, and he is doing a good work who is seeking to impart a larger knowledge of the Bible to the people. But mere knowledge is not enough. Bible facts and outlines and interpretations do not of themselves warm the heart and light up the eyes with the love of God.

A man may have the most efficient and up-to-date heating system possible to secure installed in his house and tons of coal stowed away in his basement, but his house will remain cold and uninhabitable if he fails to put the coal in the furnace and apply the fire that liberates the heat. Just so it is possible for a man to have all the knowledge available about the Bible, its history and teachings and yet have a heart that is frigid and lifeless because he has not allowed the divine truth to be kindled with the dross-consuming and heart-warming fire of the Holy Spirit. Mere head knowledge profiteth nothing; it is the truth that grips the soul, moves the heart to sympathetic responses and makes the life radiant with love, that is really worth while. That is the knowledge that counts. That is the kind that Paul possessed when he said, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day" (II Tim. 1:12). That is the kind that the Lord Jesus desired in men when he said, "If ye know these things, happy are ye if ye do them" (John 13:17). That is the knowledge that comes from hiding the Word in the heart.

Every man and woman, every boy and girl, every preacher and layman, every one wise or unlearned,—all should seek to hide the Word in the heart. Get all the knowledge you can. Continue your quest of the truth. Persevere in your effort to learn all that it is possible for you to learn about the details of eternal truth. Let such effort not be lightly spoken of. But with it all and above all, see to it that the truth gets into the heart. "Paint your cheeks from the inside", was the advice given to the girls of a great college recently. Eating the proper food was shown to be one of the biggest helps to the charm that wins—the glow and beauty of sparkling health. Even so, it is the inner feeding upon the eternal truths of God's word, and not any superficial knowledge of it, that enriches life and makes it attractive and Christ-like.

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## EDITORIAL REVIEW

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Brother H. H. Rowsey has resigned his pastorate at Falls City, Nebraska, and accepted a call to become pastor of the Brethren church at North Manchester, Indiana, where Prof. J. Raymond Schutz has ministered to the people for a long period of years.

In publishing the sermon by Brother Orville A. Lorenz two issues back, a typographical error made the word "Clayton" which we wrote in the heading to read "Claypool." Brother Lorenz is pastor of the church at Clayton, Ohio, along with his duties as associate pastor with Brother Barnard of the Dayton church. We are sorry for the error and gladly take this opportunity to make correction.

Brother Conard K. Sandy, a graduate of the Ashland Seminary last June, has accepted a call to the Leon, Iowa, pastorate. He and his wife have moved upon their new field of labor. Brother Paul Bauman, also a June graduate, has accepted a call to the Second church of Los Angeles. That reminds us that wedding bells rang for him just before National Conference. The bride was Miss Aldine Aungst, a trained nurse and a member of the McKee Brethren church in Pennsylvania. The officiating clergyman was Brother Paul's own father, Dr. L. S. Bauman. The *Evangelist* offers congratulations to these talented young people and wishes them God's blessings as they enter upon their joint service of the King.

Homer, they tell us, was blind and lived in the dark and distant past, but he was able to see the evil of strong drink, for he said: "Far from me be the gift of Bacchus—pernicious, inflaming wine, that weakens both body and mind."

Brother J. L. Gingrich, Conference Secretary, deserves commendation for his promptness in getting the Minutes ready for publication, thus enabling us to get them out to the brotherhood in the first issue after Conference. We appreciate also the cooperation of the moderator, the old and new executive secretaries and other leaders in carrying the message and spirit of Conference out to those who were compelled to remain at home. Next week we will publish the first installment of the retiring moderator's address.

The Brush Valley church in Pennsylvania has recently enjoyed a revival under the leadership of Brother J. L. Gingrich as evangelist and Brother Robert D. Crees as pastor. There were twelve decisions for Christ, including both first confessions and reconsecrations, and two more made confession after the close of the meetings. Eight have been baptized and will soon be received into the church. Some interference was realized on the part of some representatives of the "Tongues Movement", but Brother Gingrich was equal to the situation and used the Bible effectively against them, to the enlightenment at least of the local people.

A divinely commissioned preacher of the Old Testament told an assembly of hilarious worshippers that God despised their hollow forms, unrelated as they were to righteous conduct and holy living. Stop all this feasting and drinking and noisy singing, he said; they are all empty and meaningless. Put some genuineness into your religion and some reality into your godly professions. You cannot worship God acceptably when your heart is full of sin and your lives given to bribery, injustice and oppression. Change your ways; take rebuke; leave off your wickedness; show the fruits of sincerity. "Let justice roll down as waters and righteousness as a mighty stream." That was not a popular note and the man was not a popular preacher, but he had a message from God a message of righteousness that the people needed, and he had the courage to deliver it without equivocation. That is the kind of message we need today, too, and the kind of preacher we need to deliver it. There is too much impractical preaching, too much speaking of smooth things; too much ignoring of evil ways and evil men. We need an Amos to preach to our modern Israel.

We have in hand another report of the Educational Day offering, but due to the fact that the paper this week is given over almost exclusively to General Conference report, we are compelled to hold it over till next week. But we will say in advance, however, that the total offering amounts to \$2,176.73, which amount is only 43.5 per cent of the total amount necessary to enable the college to meet the demands made of it. The goal was set at \$5,000 and every dollar of it will be needed. Some of our large churches as well as some of our small ones, have not yet come across with their apportionment. Brother Dean J. Benshoff, the assistant to the bursar, says he fully expects a goodly number of these churches yet to report, and doubtless he is right. President Jacobs recently stated that there is still plenty of time to lift the offering by those churches that found it necessary to delay the duty. But let us be sure not to forget it. And every church should seek to meet its full apportionment. Otherwise the college will come short. The prospects for a large student body are exceedingly bright, we learn, and by the time these lines are under the eyes of our readers, the enrollment will be practically completed. We must not fail our college at a time when its future was never more promising.

## PRAYER REQUESTS FOR THIS WEEK—

Brother A. L. Lynn writes from Rochester, Minnesota, saying that his wife "underwent a severe operation for goitre, September 7. Her condition is fair." He requests "an interest in the prayers of the brotherhood in her behalf."

Request is made for prayer for the continued improvement of Brother A. B. Cover, of Los Angeles, California, who was compelled to drop out of the active pastorate for a time on account of ill health.



# Sharing the 1934 GENERAL CONFERENCE--A Symposium

## The Present Crisis

*We are living, we are dwelling, in a grand and awful time.  
In an age on ages telling, to be living is sublime.*

*Hark! the waking up of nations; God and Magog to the fray.*

*Hark! what soundeth? 'Tis creation groaning for its latter day.*

*Will ye play, then, will ye dally, with your music and your wine?*

*Up! It is Jehovah's rally; God's own arm hath need of thine;*

*Hard! the onset! will ye fold your faith-clad arms in lazy lock?*

*Up! oh, up, thou drowsy soldier! Words are charging to the shock.*

*Worlds are charging—heaven beholding; thou hast but an hour to fight;*

*Now the blazoned cross unfolding, on, right onward for the right!*

*On! let all the soul within you for the truth's sake go abroad!*

*Strike! let every nerve and sinew tell on ages; tell for God!*

—Arthur Cleveland Coxe.

## The Conference PRAYER MEETINGS Brought definite Prayer to the forefront

By Frank Gehman

The early morning prayer meetings were to many of us one of the very most precious parts of the entire conference. The total absence of business problems from these meetings and the specific purpose for which the delegates gather to them in the early quiet hours give them a place unique in conference. The faithful attendance upon these meetings indicated the appreciation of them as felt by conference attendants. Beyond doubt they would have been even more largely attended save that numbers who would have been delighted to have been present at all of them were kept away because of the insistent demands upon their time.

The leaders for the services during this conference just passed were G. L. Maus, D. B. Flora, Wm. Schaffer, J. L. Bowman, Floyd Sibert and A. E. Whitted, leading in the order in which named. These men with one accord put the main emphasis for the services upon prayer and praise. No extended homiletical treatises were attempted, but each kept the thought of definite prayer to the forefront.

Memory Scriptures were freely used in the separate meetings and served to bring many a Scripture passage out in its relation to practical Christian living. There was no lack of volunteers for prayer. The spirit of prayer was ever present. If time had allowed it is difficult to tell how long the groups might have tarried before the Lord.

One morning the leader suggested that the ministers give the laymen preference in the prayers of the morning.

I mention this, not to call attention in any special way to that particular leader, but to remark upon the splendid response of the laymen to the suggestion. As we listened to the prayers that morning I could not help feeling that here were people whose walks of life might not be in professional service to God yet who nonetheless walked a walk near unto his own Precious Self. Also I strongly felt with renewed force that the real power behind many a pulpit is the devoted prayers of the saints. By thy Grace, O God, let us envision, receive and "hold fast" that glorious power of a living prayer ministry.

Ardmore, Indiana.

## Showers of Blessings-- A Conference Appreciation

By William H. Clough

Without a single exception, I believe our National Conference closed with each and every delegate, and person present receiving a great blessing from above. "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness neither shadow of turning". It is my opinion that every person was richly blessed, spiritually uplifted, greatly encouraged, and filled with the Spirit. Certainly it ought to be said, "Even the windows of Heaven were open", and that there were "Showers of blessings" and the conference as a whole was a great success and a forward step to the Brethren Church.

To me, the early morning Praise, Prayer and testimony meeting was the secret to a great conference. Prayer changes things. Prayer did change things. This half hour service between six thirty and seven was well attended and spiritual. It would have done your heart good to have listened to the children of God pray. Each service seemed to close too soon. Testimonies, prayers, Bible quotations, praise, and the Indwelling presence of the Holy Spirit characterized and marked each service and began each day of the Conference.

Another great impression of the conference which I dare not overlook, was the high note of the Personal, Visible, Pre-Millennial, and imminent return of the Lord Jesus Christ. It was surely a delight to hear and know that almost to a man, the ministry of the Brethren Church is teaching this most blessed Doctrine. Many things are happening in the world today and to these our attention was called, but to the child of God our attention was also called to the fact of how secure we are in Christ. And e'er our Lord returns each Christian is to wait patiently, work earnestly, pray diligently, and watch everlastingly, for his coming draweth nigh.

The love of the Brethren, the friendly spirit, and the Christian fellowship at National Conference this year was the best ever. This evidences the fact that we are observing what Jesus taught in John Thirteen, thirty-five, "By this shall men know that ye are my disciples, if ye have love one to another." Oh, for a greater love for Christ and a greater love for the Brethren.

And while I enjoyed every Bible message, I must con-



fess that Brother Stuckey, and Brother McClain gave the greatest challenge, and made the greatest appeal that touched my heart and inspired me the most to a greater service for the Master in the winning of lost and precious Souls. And now that conference is over I pray God that every member and friend of the Church shall read and study Brother McClain's address as soon as it appears in print.

Among the many other things worthy of mention, there is just one other thing I must say and that is this, "Thank God our Church is free from the curse of modernism". Not a Church, not a man, among the Brethren Ministers but what is sound in the faith that was once delivered unto the Saints.

May the Lord Jesus Christ himself be pleased to bless and continue to use each member until he shall come.

Uniontown, Pennsylvania.

## From his FINDINGS the Executive Secretary, E. M. Riddle, Concludes --It was a Successful, Notable Conference

The Executive Secretary of a conference has an opportunity to know something of every part of that conference if he will. I am happy to pass on my findings during the 1934 Brethren Conference to others.

Every auxiliary session was well attended and each offered splendid programs. The Sisterhood and Women's sessions were, as usual, largely attended and each, as well as the other organizations, presented strong programs. The Christ of God, our Savior, was exalted. The Word of God was given its rightful place, and the supreme importance of Prayer was emphasized again and again. There was a promptness and eager interest in every group. The new group this year, the Boys' Organization, was not less enthusiastic.

Aside from being a bit too cool a few mornings and evenings, the weather was great for a good conference. The sessions were uniformly well attended. A new adventure this year was the attempt to have all Brethren and friends register. More than 900 did so. This is at least enlightening and will afford a fine mailing list, in the event some organization of the church should want to use it during the year. Many new faces were seen this year. There were scores who had never visited Winona before. For the most part we believe they were favorably impressed.

Very important questions claimed a part of the time of this conference. Discussions sometimes are necessary for a good understanding and a satisfactory settlement of certain problems. These lengthy discussions required more time, hence some Bible lectures and organization programs were crowded off the program. This was no fault of the Executive Committee. To be sure it ought not happen too often, for while some were very enthusiastic about the business of the conference, others were equally zealous for the Bible hours.

Further, the Secretary noted that a considerable number of people, pastors included, left the conference grounds before Sunday. We are aware of the fact that school called some to start home early, but many had no such reason. Churches ought not expect pastors to leave conference before Sunday. The Lord's Day at Winona is always a closing inspiration.

Lastly, the week at Winona passed without one complaint coming to the Secretary, relative to annoyance or objectionable features in hotels or elsewhere. Personally, I want to call the 1934 conference a successful one. All

that I have said and much more made this a notable conference for Brethren people.

Waterloo, Iowa.

## My Impressions of National Conference with special reference to the EVENING SESSIONS

By Ernest F. Pine

Behold the Lord has been gracious to the children of men! Especially is this true in his dealings with the Brethren Church which has just completed its Forty-sixth General Conference at Winona Lake, Indiana. Throughout the entire Conference one could not help but be conscious of the overwhelming presence of the Spirit of God. Indeed it is with rejoicing and thankfulness of heart that we join together in thanking God for his guidance and inspiration.

It is my privilege at this writing to speak in particular of the evening sessions, held in the Auditorium. It is refreshing to reflect on these messages, and note that with singleness of purpose the great Gospel message was proclaimed by every speaker. Launching into the heart of the Conference, on the very first night, our present Moderator, Professor Stuckey, lifted us to heights of aspiration by his challenging message to the Church. No doubt it was this compelling address that won for him a place in the hearts of the people, which later brought to him the honor of being elected the present Moderator. With such a fitting beginning it was only right that the speakers to follow should keep the standards high, and this they most faithfully fulfilled.

The Christian Endeavorers of Conference can well be proud of the selection of their speaker for Tuesday night. Brother Klingensmith challenged our Christian fidelity and asked us very impressively whether we too are going to allow our Lord to be taken away from the center of our life and thinking. It is time for us now to not merely be lifted to heights of inspiration and devotion at the name of our Lord, but also to be defenders and the aggressors in maintaining a high Christian type of life. Following this address, Brother Bame set forth in a convincing fashion the present trend and attitude towards War. It is the historic Brethren position that the Brethren Church and all Christians should not engage in this abhorred evil.

The Sunday school session had as their speaker Brother Duker, who ably defended the cause of Christian education. We can not doubt the importance and place given to the work of the Sunday school. In the address which followed this, by Brother L. G. Wood, we were made to see that the God of this world has peculiar and tremendous power over the lives of men and women, but the glorious Gospel is able to free and sustain one even in the face of such opposition. It is helpful to know, as was pointed out, that God is still on his throne and watches over the affairs of his own.

At our next evening session we heard messages from our latest accepted candidates for the foreign field, Brother and Sister Curtis Morrill. All who heard them will agree that the Board showed wisdom in their selection. We wish them Godspeed in their chosen field of service, Africa. It was altogether fitting that Brother Barnard should conclude the service of the evening with his address on "The Sent Ones". This was missionary in its appeal and application.

Friday night brought us news from our educational institution, Ashland College and Seminary. The messages of hope were brought by Prof. McClain, Dean of the Seminary, and Dr. Jacobs, President of the College. Following this Dr. Bell, President of the Board of Trus-



tees, portrayed world conditions in the light of Biblical truth.

Home Missions held the spotlight at our Saturday evening session, and their interests were ably set forth by Dr. Monroe. Can it be that such opportunities are awaiting us, and we are unheeding to their call? This session was concluded by a unique, but altogether timely, message by Brother Cashman. Old truths were cast in new and interesting dress, and we were brought face to face again with that coming trip through the clouds with our Lord to glory.

We were not privileged to attend the closing session of Conference, but we feel that this service too fulfilled the high ideals set by the preceding men. We feel that this Conference was a time of spiritual refreshing and consecration to our Lord.

Oak Hill, West Virginia.

## What of General Conference?

By L. G. Wood

My impression of the late conference is that it was the outstanding conference for many years.

In the business sessions there were questions of great importance to be discussed and of course there were different opinions expressed, which is common in all group discussions, but the fine spirit that prevailed throughout, made these discussions a means of better understanding among all of the delegates.

The Bible lectures were of a very high type of messages, very instructive and inspiring, and they were so well attended that many were helped by them.

From the moderator's address to the close of the sessions, the prayer and devotional life were the outstanding appeal and the delegates will certainly carry this appeal to our churches. May our mid-week services be doubled in attendance this year and the prayer life of all of our people be so developed, that the Lord may use the Brethren church in a larger way than ever before.

Fort Scott, Kansas.

## The Brethren Church SPARED FOR A PURPOSE

### An Impression of General Conference

By Robert D. Crees

Thank God for a wonderful General Conference! As the annual meeting of the Brethren for 1934 came to a close, I found myself stamped with one indelible impression, and that was that GOD HAS SPARED THE BRETHREN CHURCH TO BE A TRUE WITNESS IN THIS AGE! It seems that God has placed his approval upon the work of our denomination, for while other larger denominations are losing ground, our church seems to be going forward. New missionaries are being sent out instead of being recalled. New churches are being established by the Home Mission Boards. While other churches are being divided by modernism, ours is being knit together in a common defense of the gospel. The sound doctrinal position of the Brethren was shown in the business sessions as well as in the messages. Where will one be able to hear messages on "Eternal Security", "What Can We Do About War", "The Rapture of the Church", "The Christian Doctrine of Sanctification", etc., treated in

such a sane biblical manner? The world needs the message of the Brethren Church, taken from the New Testament, and God has blessed us because we have been giving out bread instead of stones! The retiring moderator, Brother A. J. McClain, hit a whole keg of nails on the head, figuratively speaking, and prepared the way for a brotherly discussion of our problems. Brother R. D. Barnard sounded a key-note message in his address on "The Sent Ones". Truly individual Brethren as well as the church, are sent ones of God to bring a living message to a dying world. Youth was given a place on the conference program as never before. The Sisterhood is progressing, and the Boys' Work was proved very practical by Brother N. V. Leatherman and his helpers. Clean Christian sportsmanship was shown in the afternoon athletic events for young people. There are an increasing number of young pastors in the denomination and they stand true to the word. The attendance at conference was far greater than last year. The College, the Publication Board, the Benevolence Board and others are taking great steps forward.

It is not the strength of numbers that wins spiritual battles, but the strength of the Lord. The last session of General Conference more than ever convinces me that the Lord has yet a great work for the small Brethren denomination, because we have escaped to a great extent, the losses suffered by other denominations. Brethren, we are spared for a purpose! Let us hold fast to that purpose and "press towards the mark for the prize of the high calling of God in Christ Jesus"!

Kittanning, Pennsylvania.

## NATIONAL CONFERENCE

1934 and 1935

By L. E. Lindower, Executive Secretary

The largest National Conference in several years convened at Winona Lake, Indiana, August 27 to September 2. It was of such a high order that its impetus should be transferred from delegates to churches toward an unusually fine year in the Lord's service.

The Bible lectures and sermons were all good and helpful, but the peak of Conference was the Moderator's address by Prof. A. J. McClain. This was so exhaustive and fair a statement of our conditions and needs, and so practical and spiritual a suggestion for emphasis and work that every Brethren ought to study it carefully. Every pastor could very well follow its Biblical suggestions and criticisms for profitable sermons to our churches.

It was to be regretted that it was impossible to hear the Bible lectures of Dr. Beal and Dr. Bauman, due to the volume of urgent and imperative business, but it could not be helped. We will pray that this shall not happen again.

One outstanding characteristic of the Conference may have been misunderstood by some, and that was the prominence of controversy. It is impossible to find any two Christians who would agree on every point, and it is not necessary that they should. May we suggest that possibly we emphasize our disagreements too much and our agreements not enough. But controversy is sometimes necessary and even healthy, if conducted in the right spirit. This year there were so many issues which involved the very life and existence of our Brethren Church, that it became necessary to bring them out for settlement. We believe that those who disagreed were equally concerned that the Lord's will should be done, and we believe that the decisions were according to the Lord's will. We may be sure that behind the controversies there was no personal enmity involved, because Christian love was not only manifested in the remarks but also in the fellow-



ship outside of the sessions. We have so much at stake in the preaching of the whole Gospel to the world that we dare not let differences divide us.

If we will put in practice the suggestion of Moderator McClain for a year of prayer we believe that all our difficulties will be solved. In line with this suggestion we need to begin preparation immediately for next year's Conference, August 26 to September 1, 1935, if the Lord tarries. Next Conference will be one of reconsecration. Our slogan will be "Victory in Christ". We believe not only that Christ has won the victory over sin for the sinner, but also that it is possible for the Christian to live so close to the Lord that he can have daily victory over sin in his living. We can prepare for such a Conference only by prayer. We have chosen each day as a special day for the Conference in order to bring this theme into each department of the life of the Church. Special days will be as follows:—Evangelism, Home (Christian Home, Temperance and attitude on War), Foreign Missions, Education, Home Missions and Brethren Day. Pray that your Executive Committee may have divine wisdom in planning this program.

Warsaw, Indiana.

## Studying the SUNDAY SCHOOL LESSON at the Family Altar

with W. S. Crick

### ISAIAH COUNSELS RULERS

(Lesson for September 23, 1934)

Lesson Text: Isa. 31:1-9; Golden Text: Isa. 26:3

#### MONDAY

**Isaiah Counsels Rulers. Isa. 31:1-9.** In this chapter the eloquent prophet, Isaiah, counsels the rulers of Israel to trust in God for deliverance rather than in the horses and chariots of Egypt—"for the Egyptians are men, not God!" While Isaiah uttered some majestic words relating to the first and second comings of the Lord Jesus Christ, the greater portion of his recorded utterances have to do with the problems, the sins, the perils and the hopes of his countrymen and the surrounding nations. Here, he is directly concerned with his nation's foreign policy. He counsels the people that to depend upon the arm of flesh—Egypt—will mean that they will ultimately fall into the hands of the Assyrians. Does not our nation need the same counsel today—to trust in the Lord rather than in armies and alliances?

#### TUESDAY

**Hezekiah's Prayer. Isa. 37:14-20.** With true military strategy, the Assyrian General, Sennacherib, sought by subterfuge, threat and ridicule to stampede Hezekiah into subjection. King Hezekiah was wise in that he laid the crisis wholly before the Lord—"he went up into the house of the Lord, and spread it (the letter) before the Lord!" He perceived that other nations had fallen before the invading armies because their gods were idols of wood and of stone, and he perceived that Israel would be delivered because her God was the living God, Jehovah. This prayer merits close study. Unlike many of our prayers, it was directly and positively answered. "Then the angel of the Lord smote in the camp of the Assyrians 185,000—behold, they are all dead corpses!" How wondrously prayer brought the victory!

#### WEDNESDAY

**David's Prayer. Ps. 51:1-13.** Here is the prayer of another great king, David, but it grew out of an altogether different situation than that of Hezekiah's. The writer, presumably David, here makes personal confession to God for his heinous crime of having had

Uriah killed that he might take his beautiful wife, Bathsheba. Hence, this is not a prayer for deliverance from foreign foes, but for deliverance from the bondage of guilt—from the compunctions of conscience. Both the guilt and the defilement of sin are in the psalmist's mind: "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow!" This is the prayer every ruler should pray—and every saved person as well, that fellowship, and victory, and peace, and rejoicing might return. "Restore unto me the joy of thy salvation!"

#### THURSDAY

**Solomon's Prayer. I Kings 8:22-30.** Here is another great prayer by another great king, but one wholly different from the other two. Solomon made this sublime prayer on the occasion of the dedication of the temple at Jerusalem to Jehovah. For sublimity of concept, and eloquence of expression, this prayer has few equals. "Behold, the heaven, and the heaven of heavens cannot contain thee—how much less this house which I have builded!" Besides adoration, King Solomon also mingles other elements in his prayer, confession, petition, supplication, thanksgiving, and commitment. How inelegant and uneloquent are most of our prayers! Because we have access to the throne of mercy through the Blood of God's Son is no excuse for rudeness, irreverence, and vainglorying in our praying.

#### FRIDAY

**Counsel Rejected. Prov. 1:24-33.** Much as the human mind would like to eliminate the fact of sin's retribution from its thinking, the Sacred Scriptures, comprising Law, prophecy, psalm, gospel, epistle, and here proverb, with one voice declare the fact that God will punish sin—that the law of cause and effect operates in the moral and spiritual world, as well as in the physical and material world. "Because I have called and ye have refused . . . I also will laugh . . . I will not answer . . . therefore, they shall eat the fruit of their own ways, and they shall be filled with their own devices!" How far-reaching is the summons: "Today, if ye will hear his voice, harden not your heart!" (Heb. 3:7, 8). "But whoso hearkeneth unto Me shall dwell safely, and shall be quiet from fear of evil!"

#### SATURDAY

**Kings Subject to God. Ps. 72:10-20.** Although Kings Hezekiah, David and Solomon were outstanding examples of rulers who ascribed to God his rightful place, there were scores of rulers then, and there are today, who do not and who will not give God his due. In the face of the demolition and suffering attending the repudiation of God's will in national affairs, we can eagerly welcome that day when "every knee shall bow and every tongue confess that Jesus Christ is Lord" (Phil. 2:9-11), and when "The kingdoms of this world are become the kingdom of our Lord and of his Christ, and he shall reign for ever and ever!" (Rev. 11:15). How splendid the prophecy of this psalm: "All kings shall fall down before him—all nations shall serve him!" "Behold, thy King cometh!"

#### SUNDAY

**Victory From God. Ps. 21:1-7.** Let us follow the counsel of the Prophet Isaiah, of the seer, of the psalmist, and look to God for ultimate victory. Let us heed the counsel given in our National Conference Moderator's address and "hold fast the things which we have", and let us make the conference year before us one of unceasing and earnest prayer that God will give his church the victory. These are perilous times indeed through which we are passing. We sorely need that strength which cometh from God that our faith fail not, that our testimony ring true, that we show ourselves approved of God, workmen that need not be ashamed! Let us resolve to trust, not in "Egypt", with her worldly resources and strategy, but to trust in the God of Abraham, of Isaac, and of Jacob—Isaiah's God!

Depression is costly from a financial standpoint. We are told by the National Industrial Conference Board that the three years of depression from 1930 to 1933 cost the American people approximately \$108,000,000,000 in profits, wages and investments.

That is bad enough, but the spiritual depression through which we have been passing is far more costly, a cost that cannot be estimated in dollars and cents, but is being registered in crime, immorality, youthful delinquency, dishonesty, disruption of homes, social looseness and political corruption. What a cost!



# Minutes of the Forty-Sixth General Conference of the Brethren Church

The Forty-Sixth Annual Conference of the Brethren Church convened at Winona Lake, Indiana, August 27, 1934. Leo Polman, Conference song director, announced as the opening song, "We're Marching On to Zion". After the splendid song service the Moderator, A. J. McClain, declared the Conference in session. L. E. Lindower was responsible for the first devotional service and read Revelations 3:7-13 and invoked God's guidance upon the general sessions of Conference now convened. Conference appreciated a vocal duet sung by Rev. and Mrs. Leo Polman entitled, "In the Center of His Will". Vice Moderator M. A. Stuckey, preached the first sermon of Conference on the theme, "The Standing Orders of the Christian Church", basing his remarks on 1 Thess. 5:16-23. G. W. Rench was appointed as chairman of the Committee on Rules and Organization. W. C. Benshoff pronounced the benediction.

## Tuesday Morning

Conference business convened by making use of the song, "Tis So Sweet to Trust in Jesus". The devotions were conducted by A. D. Cashman who read Paul's prayer as recorded in Col. 1:9 and offered prayer. In the absence of Dyoll Belote, Geo. Carpenter was appointed to serve as the third member of the committee on Rules and Organization. The initial report of the Conference Membership committee resulted as follows, —82 ministerial, 131 lay, or a total of 213 delegates present. This report was officially adopted. A motion prevailed that the committee on Rules and Organization consider the matter regarding the eligibility of nominees for conference organization and report on Wednesday morning's business session.

The result of the election for Conference organization follows,—Moderator, M. A. Stuckey; Vice Moderator, W. E. Ronk; Secretary, J. L. Gingrich; Assistant Secretary, L. V. King; Treasurer, Ira C. Wilcox; Statistician, George E. Cone; Committee on Committees, Dr. E. E. Jacobs, R. D. Barnard, A. V. Kimmell. These brethren were escorted to the platform and officially installed into office.

The retiring moderator next read his address captioned, "Hold Fast That Which Thou Hast."

Charles H. Ashman preached the morning Bible lecture on the subject, "The Eternal Security of Regenerated Believers." The benediction was pronounced by W. E. Ronk.

## Tuesday Afternoon

A spirited song service opened the afternoon services after which Robert Crees offered the prayer. Conference enjoyed listening to Angie and Alice Garber sing, "Speak My Lord". The afternoon Bible lecture was given by Dr. Kenneth Monroe on, "Biblical Philosophy of History". A. V. Kimmell dismissed conference with the benediction.

## Tuesday Evening

The evening session, devoted to Christian Endeavor, was presided over by the Association President, F. C. Vanator. E. M. Riddle presented the audience to God's Throne by prayer. Mrs. Joyce Saylor favored conference by reading, "The Church and the World Walked Together". The Christian Endeavor address was given by Ray Klingensmith on the topic, "They Have

Taken Away My Lord." Paul and Iva Bauman sang, "Follow Me" as conference was being prepared for Charles A. Bame's address on, "What Can We Do About War"? The day's conference was closed with prayer by Dr. L. O. McCartneysmith.

## Wednesday Morning

Morning business session was called to order with singing, "There Is a Fountain". Bertram King read from the third Chapter of James and offered prayer. An additional report of the Membership Committee revealed the presence of 88 ministerial, 176 lay, or a total of 264 delegates. Conference approved this report. Minutes of the previous business session were read and approved. The financial reports of the Auxiliary organizations were read and approved.

## THE MISSIONARY BOARD OF THE BRETHREN CHURCH FINANCIAL STATEMENT

August 1, 1933—August 1, 1934

<b>General Fund:</b>			
Balance on hand Aug. 1, 1933	\$ 52.69		
Received during the year	13,483.82		
Disbursements during year	11,060.51		
Balance on hand Aug. 1, 1934	\$ 2,476.00	\$ 2,476.00	
<b>Church Erection Fund:</b>			
Balance on hand Aug. 1, 1933	0.00		
Cash receipts during year	21.30		
Disbursements during year	21.30		
Balance on hand Aug. 1, 1934	.00	.00	
<b>Literature Fund (Tract):</b>			
Balance on hand Aug. 1, 1933	.00		
Cash receipts during year	47.50		
Trans. from General Fund	4.02		
Disbursements—6,000 tracts	51.52		
Balance on hand Aug. 1, 1934	.00	.00	
<b>Munice Building Fund:</b>			
Balance on hand Aug. 1, 1933	93.95		
Amount invested with accrued interest	1,607.00		
Total in fund	1,699.95		
Balance on hand Aug. 1, 1934	93.95	93.95	
<b>Annuity Fund:</b>			
Balance on hand Aug. 1, 1933	7,500.00		
Disbursements	.00		
Balance on hand Aug. 1, 1934	7,500.00		
<b>Annuity Interest Fund:</b>			
Balance on hand Aug. 1, 1933	.00		
Interest receipts	65.00		
Trans. from General Fund	475.00		
Total receipts	540.00		
Disbursements—annuity payments	540.00		
Balance on hand Aug. 1, 1934	.00	.00	
<b>Wheeler Estate Fund:</b>			
Balance on hand Aug. 1, 1933	4,213.07		
Interest received	13.60		
Total in fund	4,226.67		
Disb.—closing costs of estate	441.97		
Total invested	3,784.70		
Balance on hand Aug. 1, 1934	.00	.00	
<b>TOTAL BALANCE ON HAND Aug. 1, 1934</b>	<b>\$25,995</b>		

## CERTIFICATE OF THE AUDITOR

I hereby certify, that I have audited the books of the Missionary Board of the Brethren Church for the fiscal year ending July 31, 1934, and in my opinion, the foregoing statements of receipts and disbursements are correct statements for the period mentioned.

E. W. BAUMGARTNER,  
Cashier First Bank of Berne, Berne, Indiana.

The following are the points to which financial aid has been given by the Missionary Board of the Brethren Church during the year 1933-1934.

Location	W. M. S.	S. M. M.	Home Board
Panoke, Virginia			275.85
Ellet, Ohio			197.62
Oreola, Indiana			473.13
Peru, Indiana			348.83
Fort Wayne, Indiana	250.00		356.06
Fort Scott, Kansas			600.00
Huntington, Ind.		85.00	348.34
Krypton, Kentucky			777.15
Lost Creek, Kentucky			615.53
Mulvane, Kansas			160.00
Compton, Calif.			1,000.00
Spokane, Wash.			140.00
	250.00	85.00	5,292.51

## Itemized Report of Expenditures

<b>Riverside Fund:</b>			
<b>Receipts:</b>			
Allowed from General Fund	511.98		
Clothing sales	25.99		
Thanksgiving offering	27.43		
Song Books	11.92		
Rentals, school building	159.00		
	\$ 736.32		
<b>Disbursements:</b>			
Landrum's salary	243.28		
Current Expenses	103.00		
Repairs	28.54		
Song books, etc.	31.76		
Sodium cyanide	8.50		
Farm expenses	68.65		
Insurance	128.80		
	615.53		
<b>TOTAL BALANCE</b>	<b>120.79</b>		
<b>Krypton Fund</b>			
<b>Receipts:</b>			
Allowed from General Fund	721.50		
Clothing sales	16.25		
Cash offerings	69.01		
	806.76		
<b>Disbursements:</b>			
Lyda Carter—salary	254.00		
Special gift refunds	13.90		
Current expenses	120.00		
Bertha Banks	44.00		
Insurance	80.00		
Notes on property	245.25		
D. V. B. S. allotment	20.00		
	777.15		
<b>TOTAL BALANCE</b>	<b>29.61</b>		
<b>Operating Expenses:</b>			
Office Secretary	730.00		
Secretary-Treasurer	404.26		
Postage, express, office supplies, etc.	197.92		
Insurance, license & car upkeep	137.24		
Stationery, printing, etc.	72.18		
Rent & Lights	131.70		
Telegrams, L. D. phone, etc.	15.70		
	1,749.60		
<b>Literature:</b>			
10,000 tracts	51.52		
Thanksgiving offering material	160.31		
Brethren Witness	52.95		
	\$473		
<b>Field Work:</b>			
Host, Pine & Dowdy	30.00		
Isolated ministry, surveys of Cov. V; Balt. Md; A	350.00		
Cleveland, Ohio; etc.	183.25		
Traveling expense	573.25		
Offering received, Oak Hill	3.25		
<b>TOTAL</b>	<b>570.00</b>		
<b>Miscellaneous Items:</b>			
Sundry refunds	41.75		
Board meetings	34.00		
Car trade in	20.57		
Check tax	5.84		
	347.16		
<b>Isolated Ministry</b>			
<b>Receipts:</b>	<b>623.40</b>		
<b>Disbursements:</b>			
2,800 miles of visitation by secretary	126.00		
Transfer to General Fund	497.40		
<b>Tract Fund:</b>			
Cash receipts	47.50		
Trans. from General Fund	4.02		
<b>TOTAL</b>	<b>51.52</b>		
<b>Disbursements:</b>			
6,000 tracts on Baptism—Stuckey	25.10		
4,000 on Christ's Return—Monroe	26.42		
<b>TOTAL DISBURSEMENTS</b>	<b>51.52</b>		
<b>Foundation Builders Fund</b>			
<b>Receipts:</b>	<b>1,218.45</b>		
<b>Disbursements:</b>	<b>268.11</b>		
Trans. to General Fund	950.34		
<b>Report Showing Gain or Loss in Offerings According to Districts:</b>			
<b>Districts</b>	<b>1933-1934</b>	<b>1932-1933</b>	<b>Increase</b>
Ohio	2,308.95	1,420.54	888.41
Indiana	1,682.29	1,235.28	447.01
Pennsylvania	2,523.32	1,371.35	1,151.97
Southeastern	1,714.95	908.89	806.06
Illiokota	339.85	242.43	97.42
Mid-West	491.22	237.84	253.38
Northern California	101.30	37.50	68.80
Southern California	1,652.85	674.46	978.39
Northwestern	140.57	18.00	122.57
<b>TOTALS</b>	<b>\$10,960.30</b>	<b>\$ 6,146.29</b>	<b>\$ 4,814.01</b>
<b>Receipts from Other Sources</b>			
National W. M. S.	250.00	1,675.00	
National C. E. Society	75.00	15.00	
National S. M. M.	85.00	242.00	
Ann. Conf. Offering	514.10	339.25	
Interest received	78.00	39.70	



Field work .....	3.25	225.89	Decrease*
Sundry Unclassified ..	394.11	22.50	
Isolated Ministry .....	623.40		

TOTALS .....	2,023.52	2,559.34	535.82*
GRAND TOTALS INC. ..	12,983.82	8,705.63	4,278.19

### THE LEADING CHURCHES

Fiscal year offerings—1933-1934

1. Dayton, Ohio .....	\$524.97
2. Washington, D. C. ....	459.22
3. First—Philadelphia, Penna. ....	397.02
4. First—Los Angeles, Calif. ....	391.34
5. Johnstown, Penna.—First .....	355.00
6. Conemaugh, Penna. ....	350.76
7. Hagerstown, Maryland .....	318.55
8. Third—Philadelphia, Penna. ....	290.73
9. Whittier, California .....	281.85
10. Canton, Ohio .....	262.54

Following is a list of those who contributed \$25 or more to the work this year. Each asterisk represents \$25.

Mrs. E. L. Kilhefner, Ashland, Ohio *	
L. F. & Dollie Burkett, Dayton, Ohio ****	
Dayton Sunday School *	
Dayton W. M. S. *	
Mr. & Mrs. Monroe Snider, Dayton, Ohio *	
Rev. & Mrs. R. D. Barnard, Dayton, Ohio *	
Rev. Kinsey & family, Dayton, Ohio *	
Rev. & Mrs. G. C. Carpenter, Smithville, Ohio *	
Mr. & Mrs. H. S. Ruit, Smithville, Ohio *	
W. M. S., Goshen, Indiana *	
John S. Wisler, Nappanee, Indiana *	
W. M. S., Johnstown, Penna. *	
Loyal Women's S. S. Class, Johnstown, Penna. *	
Helping Hand S. S. Class, Johnstown, Penna. *	
Doreas S. S. Class, Johnstown, Penna. *	
Gleaners S. S. Class, Johnstown, Penna. *	
Dr. & Mrs. C. K. Snider, Martinsburg, Penna. *	
Mr. & Mrs. David Craig, Philadelphia, Penna. *	
Mr. & Mrs. E. H. Wolf, Philadelphia, Penna. ****	
Mr. & Mrs. W. Emhart, Philadelphia, Penna., 3rd *	
Third Philadelphia, Penna. Sunday School *	
Men's Bible Class, Waynesboro, Penna. *	
Mr. & Mrs. W. B. Dangerfield, Roanoke, Virginia *	
Mr. & Mrs. R. E. Donaldson, Washington, D. C. **	
Miss Mabel E. Donaldson, Washington, D. C. *	
Rev. T. C. Lyon & family, Washington, D. C. *	
Mr. & Mrs. A. C. Munch, Washington, D. C. *	
Mr. & Mrs. F. E. Simmons, Washington, D. C. *	
G. B. Seibert & family, Beaver City, Nebraska *	
Florence Cleaver, Falls City, Nebraska *	
Harriet Kimmel, Falls City, Nebraska *	
Ada Penchard, Falls City, Nebraska *	
Mrs. Mary Schable, Falls City, Nebraska *	
Mr. & Mrs. D. B. Clum, Fort Scott, Kansas ****	
Mr. & Mrs. T. N. Garner, Fort Scott, Kansas **	
Mrs. Fannie Miheuser, Eldorado, Kansas *	
Mr. Harry Kirby, Long Beach, Calif., Second *	
Maybelle Harrison, Los Angeles, Calif., First *	
Mr. & Mrs. Walter Haugh, Los Angeles, Calif., First *	
Lucie Taylor, Los Angeles, Calif., First **	
Rev. & Mrs. Leo Polman, South Gate, Calif. *	
South Gate, California Sunday School *	
Mr. & Mrs. Heltman, Turlock, California *	
Mrs. H. C. Wertz, Crestline, Ohio ****	
Mr. & Mrs. Harvey Naugle, Ellet Ohio *	
Rev. & Mrs. A. B. Cover, First, Los Angeles, Calif. *	

### PROGRESS IN THE FIELD

Membership	Increase	S.S. Att.	Increase
Roanoke, Va. ....	194	17	135
Ellet, Ohio ....	190	9	192
Oseola, Indiana ..	64	1	55
Peru, Indiana ....	239	23	169
Fort Scott, Kans. ..	109	4	78
Huntington, Ind. ..	82	11	87
Fort Wayne, Ind. ..		42	22*
Mulvane, Kans. ....	65	5	33
Spokane, Wash. ....	126	4	105
Oak Hill, W. Va. ....	135	2*	100
Krypton, Ky. ....	40	1*	70
Lost Creek, Ky. ....	29	1	120
Krypton, Ky. ....	40	1*	70
Compton, Calif. ....	—	—	—

### BALANCE SHEET

Ashland College, August 1, 1933 to July 1, 1934

ASSETS			
<b>Current Assets:</b>			
Cash .....		\$	338.24
Notes Receivable .....			1,002.67
Accounts Receivable .....			5,180.21
Total Current Assets .....	(6,617.12)		
<b>Fixed Assets:</b>			
Land .....			54,000.00
<b>Buildings:</b>			
Founders' Hall .....		\$151,619.57	
Laboratory .....		100,356.77	
Dormitory .....		78,500.00	
Gymnasium .....		55,082.14	\$385,558.48
<b>Equipment:</b>			
College .....		14,073.58	
Laboratory .....		22,081.39	
Dormitory .....		11,131.39	47,289.36
<b>Laboratory:</b>			
Biological .....		9,781.44	
Chemistry .....		9,363.38	
Physics .....		5,300.55	
Psychological .....		66.42	24,511.79
<b>Athletic Field:</b>			
Walks, Gates and Drives .....			8,691.61
Pianos .....			2,765.00
Typewriters .....			1,745.00
Band Equipment .....			752.75
Seminary Capes .....			93.86
Total Fixed Assets .....			(525,468.30)
<b>TOTAL ASSETS</b> .....			( 532,085.42)

LIABILITIES	
<b>Current Liabilities:</b>	
Reserves .....	172.11
Notes Payable .....	21,078.14
Accounts Payable .....	1,538.60
Total Current Liabilities .....	( \$ 22,788.85)
<b>Capital:</b>	
Capital—August 1, 1933 .....	509,323.64
Net loss for 1933-34 .....	27.07
Total Capital .....	( 509,296.57)
Total Liabilities .....	( 532,085.42)
Endowment Fund Balance Sheet—1933-34	
Ashland College	
<b>Assets</b>	
Cash in bank .....	\$ 4,295.42
Notes receivable .....	40,910.98
Investments .....	367,145.74
Total .....	\$412,352.14
<b>Liabilities and Capital</b>	
Scholarship .....	\$ 1,000.00
Annuities .....	46,856.00
Permanent Endowment .....	364,496.14
Total .....	\$412,352.14

Submitted by,  
DEAN J. BENSHOFF.

### STATEMENT OF PROFIT AND LOSS

#### ASHLAND COLLEGE

#### August 1, 1933 to July 31, 1934

<b>Income</b>	
Tuition .....	\$42,375.52
Investment Income .....	15,822.39
<b>Gifts:</b>	
Education Board	
From Churches .....	\$1,835.36
Other sources .....	4,798.76
National Sunday School Ass'n. ....	700.00
Woman's Missionary Society .....	2,125.00
Total .....	9,459.12
<b>Auxiliary Enterprises:</b>	
Dormitory .....	1,869.52
Bookstore .....	731.98
Special Departments .....	187.24
Laboratories—Net .....	845.53
Diplomas .....	200.25
Miscellaneous .....	64.29
Total .....	3,988.81
<b>TOTAL INCOME</b> .....	(\$71,645.84)
<b>Expenses</b>	
Instruction and Administration	
Salaries .....	\$41,206.00
Library Service .....	1,657.76
Observation and Prac. Teach. (Net). ..	1,135.50
Operating and Maintenance	
College Expense .....	2,310.81
College Labor .....	2,576.25
Janitor Service .....	2,022.36
Fuel, Light and Water .....	4,246.20
Repairs and Maintenance .....	880.42
General	
Asset charged off .....	594.59
Bad debts .....	602.97
College Annual .....	617.20
College Associations .....	237.00
Collegian .....	1,110.31
Flowers .....	114.04
Insurance, Taxes and Interest .....	2,406.20
Postage and Advertising .....	1,407.73
Recruiting Expense .....	732.36
Scholarships .....	5,032.00
Seminary House .....	1,100.16
Seminary Refunds .....	53.60
Student Activities .....	1,629.51
Total .....	15,637.67
<b>TOTAL ALL EXPENSES</b> .....	(\$71,672.91)
<b>NET LOSS</b> .....	27.07

Submitted by,  
MARTIN SHIVELY, Endowment,  
DEAN J. BENSHOFF, General.

### FINANCIAL REPORT OF

#### The Brethren Publishing Co. For the Fiscal

#### Year Ending July 31, 1934

GROSS BUSINESS	
The Brethren Evangelist .....	\$ 3,253.50
Compassion Goods .....	1,441.07
Job Work .....	6,037.41
Miscellaneous .....	409.46
Publication Day Offering .....	279.62
Rents .....	805.53
Sunday School Literature .....	9,805.07
Tracts .....	14.91
Total .....	\$22,946.57
Bank Balance Aug. 1-33 .....	703.63
Loan from Bank .....	400.00
Total .....	\$24,050.20

RESOURCES	
<b>Fixed Assets:</b>	
Building and Grounds .....	\$40,000.00
Machinery and Equipment .....	16,750.00
Furniture and Fixtures .....	550.00
Total .....	\$57,300.00
<b>Current Assets:</b>	
Bank Balance, Aug 1-34 .....	\$ 688.40
Accounts Receivable .....	3,009.19
Paper Stock .....	2,400.00
Engravings and Electros .....	650.00
Tracts & Books .....	310.00
Coal .....	20.00

Stamps and Petty Cash .....	3.90
Total .....	\$ 7,081.49
Current Assets, Aug. 1-33 .....	5,962.05
Gain in Current Assees .....	\$ 1,119.44
Fixed Assets, Aug. 1-33 .....	\$57,600.00
Fixed Assets, Aug. 1-34 .....	57,300.00
Depreciation .....	\$ 300.00
LIABILITIES	
Building Debt .....	\$ 9,500.00
Current Notes Payable .....	1,400.00
Accounts Payable .....	3,796.96
Tract Fund .....	41.38
Total .....	\$14,738.34
Total Resources .....	\$64,381.51
Total Liabilities .....	14,738.34
Net Resources .....	\$49,643.17
Net Resources, 1933 .....	\$50,486.02
Decrease .....	\$ 842.85

EXPENDITURES	
Advertising .....	\$ 34.69
Book Binding .....	197.38
Building Upkeep .....	210.45
Commission Goods .....	1,177.68
Current Supplies .....	30.43
Engravings .....	31.32
Equipment .....	155.72
Freight, etc. ....	167.89
Interest .....	709.86
Ink .....	32.50
Insurance .....	418.87
Labor .....	14,010.00
Laundry .....	12.31
Light, Heat & Power .....	1,019.73
Miscellaneous .....	314.24
Paper Stock .....	2,322.25
Postage .....	702.24
Refunds .....	87.07
Repairs .....	174.16
Repaid Loans .....	1,200.00
Stones .....	300.00
Taxes .....	736.12
Telephone .....	59.00
Type Metal .....	22.02
Water Rent .....	89.66
Total .....	\$24,216.63
Cash & Bank Bal., 7/1/34 .....	692.30
Total .....	\$24,908.93
Bank Balance, Aug. 1/33 .....	706.53
Cash Received .....	24,202.40
Total .....	\$24,908.93

<b>Equipment and Improvements Paid from the Business in</b>	
<b>About 12 years:—</b>	
Babcock Optimum Press .....	\$ 3,500.00
Two Typesetting Machines .....	9,000.00
Three Folding Machines .....	1,000.00
Two used, one New Ford Delivery Trucks ..	800.00
One Stitching Machine .....	400.00
Three Typewriters .....	300.00
One Adding Machine .....	125.00
Electric Addressograph .....	300.00
Bench Saw .....	65.00
Hot Air Furnace .....	160.00
Incinerator .....	400.00
New Roof on Building .....	400.00
Replaced all Hotwater Plumbing .....	200.00
Wired and Installed Electric Lights in Apartments	800.00
Total .....	\$17,450.00
<b>An Average of \$1,450.00 per year</b>	

We have this day checked this report with the books of The Brethren Publishing Company, and find it correct according to the record of the year's business.

Signed, DEAN J. BENSHOFF, Auditor.  
E. G. MASON.

Aug. 17, 1934

### TWENTY YEARS' UPS AND DOWNS OF THE

#### BRETHREN PUBLISHING COMPANY

1915, Net	Worth	
1916, " "	" "	\$ 5,627.91
1917, " "	" "	6,725.27
1918, " "	" "	6,765.29
1919, " "	" "	8,564.77
1920, " "	" "	11,170.06
1921, " "	" "	23,840.75
1922, " "	" "	22,587.86
1923, " "	" "	27,896.16
1924, " "	" "	31,390.27
1925, " "	" "	35,747.09
1926, " "	" "	48,804.20
1927, " "	" "	49,090.74
1928, " "	" "	51,523.13
1929, " "	" "	54,150.66
1930, " "	" "	55,942.97
1931, " "	" "	56,070.57
1932, " "	" "	56,419.93
1933, " "	" "	55,396.08
1934, " "	" "	50,486.02
Net gain in twenty years .....		\$44,016.28
		R. R. TEETER, Business Manager.

### REPORT OF THE TREASURER OF THE

#### NATIONAL SUNDAY SCHOOL ASSO-

#### CIATION OF THE BRETHREN

#### CHURCH FOR THE YEAR

#### ENDING JULY 31, 1934

A. B. & S. Co. ....	\$ 65.68
A. B. & L. Co. ....	3,826.80
Notes Receivable .....	600.00



<b>Receipts:</b>	
White Gifts .....	1,819.43
Interest and other receipts .....	133.88
<b>Expenditures:</b>	
Seminary of Ashland	
<b>Balance on hand July 31, 1934:</b>	
(A. B. & S. Co. ....	423.52
(A. B. & L. Co. ....	3,786.80
(Notes .....	600.00
	4,810.32
	\$5,445.79
College .....	700.00
Summer Camps .....	658.32
Other Promotional	
Work .....	15.00
Secretarial Work .....	62.45
Printing .....	73.78
Books .....	73.17
Office supplies and	
Miscellaneous .....	52.75
Total .....	1,635.47

<b>Resources August 1, 1933:</b>	
On Deposit .....	\$3,892.48
Notes .....	600.00
Total .....	4,492.48
<b>Resources August 1, 1934:</b>	
On Deposit .....	4,210.32
Notes .....	600.00
Total .....	\$4,810.32
Net Profit for year .....	317.81

Respectfully submitted,  
Treasurer, K. M. MONROE.  
I have examined the accounts as they appear on this statement and in my opinion they reflect the true financial condition of the Association  
Signed,  
DEAN J. BENSHOFF.  
Date August 2, 1934 .

## BRETHREN NATIONAL CHRISTIAN ENDEAVOR

### Financial Report—8 31 33 to 8 1 34

<b>Receipts:</b>	
Cash Balance on hand 8-31-33 .....	\$ 82.91
<b>Other Resources:</b>	
35 percent Stock participating certificate in Geo. D. Harter Bank .....	32.42
65 per cent certificate of deposit in Geo. D. Harter Bank .....	18.78
Receipts on pledges during year .....	35.67
Interest on account .....	.62
Interest on certificate of deposit .....	1.49
Total .....	\$ 201.92
<b>Disbursements:</b>	
Home Mission Sec'y .....	\$ 75.00
Letterheads, envelopes .....	5.30
Banquet tickets .....	1.25
Postage and Postals .....	2.39
Total .....	\$ 83.94

Balance on hand, 8-1-34 .....	\$ 117.98
This balance includes a cash balance in bank of \$85.56 and the 35 per cent stock participating certificate, \$32.42, or amount reported above,—\$117.98.	
Ten year report August 31, 1924 to August 1, 1934:	
<b>Receipts:</b>	
Registration fees at Ashland, Ohio .....	\$ 10.50
Offering received at Winona (1924) .....	32.20
Payments on pledges .....	2,510.93
Interest on accounts .....	16.16
Total .....	\$2,569.79
<b>Disbursements:</b>	
Paid to Home Mission Secretaries .....	\$2,166.00
Expenses (postage, printing, etc.) .....	170.81
Paid to General Secretary (G. M. Spice) .....	115.00
Total .....	\$2,451.81
Balance on hand, 8-1-34 .....	\$ 117.98
GLADYS SPICE, Treasurer.	

## FINANCIAL REPORT OF BRETHREN HOME

(Incorporated)	
<b>(Aug. 1, 1933 to July 31, 1934)</b>	
<b>OFFICERS AND BOARD OF TRUSTEES</b>	
J. Allen Miller, Ashland, Ohio, President .....	1928
C. G. Wolfe, North Liberty, Indiana, Secretary .....	1934
Martin Shively, Ashland, Ohio .....	1937
A. V. Kimmel, Philadelphia, Pa. ....	1938
Eph. Culp, Gosden, Indiana .....	1937
L. V. King, Mexico, Ind. ....	1936
G. W. Brumbaugh, Dayton, Ohio .....	1935
Melvin D. Kerr, Bryan, Ohio .....	1934
Henry Rinehart, Florida, Indiana .....	1934
Fred Vanator, Peru, Indiana .....	1937

### EXECUTIVE COMMITTEE:

C. G. Wolfe, Eph. Culp, and L. V. King

### TREASURER

L. V. King, Mexico, Indiana

### SUPERINTENDENT AND MATRON

Mr. and Mrs. Cyrus Meyer, Flora, Indiana

<b>Receipts</b>	
<b>Of Treasurer:</b>	
Loan .....	\$2,000.00
Eyman Estate .....	417.06
Lowman Estate (In Full) .....	48.46
Gifts from Churches .....	873.26
Gifts from S. S. & Societies .....	187.22
Gifts from Individuals .....	112.45
From Farm .....	22.52
Total Received .....	\$3,650.97

<b>Of former Treasurer:</b>	
On Hand .....	4.06
From Farm .....	115.01
Lowman Estate .....	361.51
Gifts from Churches .....	141.42
Gifts from Societies, etc. ....	19.00
Gifts from Individuals .....	48.35
Total Received .....	\$ 689.35
<b>Of Superintendent:</b>	
Sale of Hogs .....	307.96
Sale of Corn .....	72.52
Sale of Beans .....	4.50
Total Received .....	\$ 384.98
<b>Of Matron:</b>	
Board .....	325.54
Sale of Chickens .....	31.82
Sale of Cream .....	105.51
Sale of Eggs .....	68.44
Gifts from Churches .....	26.25
Gifts from Societies, etc. ....	65.35
Gifts from Individuals .....	29.00
Miscellaneous .....	45.07
Total Receipts .....	\$ 696.96
Grand Total Receipts .....	\$5,432.26

<b>Expenditures</b>	
<b>By Treasurer:</b>	
*Salary of Supt. ....	\$1,076.72
Feed .....	27.29
*Lumber and Wood .....	49.90
Flora Bank .....	63.77
Telephone .....	20.45
Light .....	88.86
*Hardware Co. ....	66.21
State Tax on Checks .....	1.30
*Gas and Oil .....	191.20
*Coal .....	204.00
*Annuities .....	789.60
New Roof on Home .....	755.56
Insurance .....	130.99
Attorney Fee .....	68.63
Digging Grave .....	2.00
Cow .....	8.00
*Smoke Stack .....	28.50
*Ice .....	2.75
*Cemetery Lot .....	30.00
Board Expense .....	5.00
Postage, Printing .....	9.00
Total .....	21.00
Total .....	\$1,631.04
<b>By Former Treasurer:</b>	
*Salary of Supt. ....	\$ 125.00
*Gas and Oil .....	50.00
*Doctor .....	61.00
*Undertaker .....	50.00
*Edith & Jennie Hendrix .....	27.00
Flora Bank .....	25.00
*Annuities .....	278.12
Telephone .....	3.50
Light .....	12.85
Printing .....	4.00
Grinding and Feed .....	30.66
Miscellaneous .....	22.22
Total .....	\$ 689.35
By Superintendent, Mr. Meyer .....	370.83
By Matron, Mrs. Meyer .....	696.83
Grand Total .....	\$5,388.65

<b>RECAPITULATION</b>	
<b>Receipts:</b>	
Former Treasurer .....	\$ 689.35
General Treasurer .....	3,660.97
Matron .....	696.96
Superintendent .....	384.98
Total .....	\$5,432.26
<b>Expenditures:</b>	
Former Treasurer .....	689.35
General Treasurer .....	3,631.64
Matron .....	696.83
Superintendent .....	370.83
Total .....	\$5,388.65
<b>In Treasury:</b>	
Former Treasurer .....	.00
General Treasurer .....	29.33
Matron .....	.13
Superintendent .....	14.15
Total .....	\$ 43.61

<b>For information as to Admission, Gifts, Bequests, Annuity Bonds or any matter pertaining to the Home write the Superintendent or any of the officers of the Board</b>	
<b>Send all money, gifts or donations for the Home to the Treasurer or the Superintendent.</b>	
<b>Respectfully Submitted,</b>	
L. V. KING, Treasurer, Mexico, Ind	

## NATIONAL STATISTICIAN'S ANNUAL REPORT

Mulvane Kansas, August 24, 1934.  
Dear Brethren, Greetings:

We are pleased to make the report for this year, regretting, however, that it is not possible for us to be present to make the report in person.

Not all of the churches have seen fit to cooperate. Most of them have. The District Statisticians have worked splendidly. We believe they did their best.

The report may have some surprises for any one who will take the time to compare it with those of previous years.

Brethren have reported 140 church houses in use and 4 union houses and 1 hall. Brethren numbering 27,004 use these places of

worship. The women seem to constitute the larger number 16,004 as against 11,000 male members.

Church houses are valued at \$2,131,311.86 and parsonages at 196,925 and other miscellaneous properties at \$50 625. The total property value is set at \$2,378,861.86.

Brethren Evangelism and Bible Conference work is still, "The power of God unto salvation to those who will believe" judging from the results, there being reported the addition of 1811 by baptism, 284 by letter and relation, making a total additions of 2,095. Death claimed its toll, letters and dismissals, removed others, totaling 966, leaving a net GAIN of 1,129. Evangelistic services numbering 100, and 20 Bible Conferences were held.

Prayer meetings were held in the greater portion of the churches, 110 in number and each week an average of 3,689 were in attendance.

Even in these times it takes consecrated money to carry on the Lord's work among men. Current expenses amounted to \$52,-616.65; improvements to \$12,995.47, and unclassified expenses to \$18,206.21.

Special mission work at home through the channels of Home Missions, \$8,084.16 and District Missions, \$5,119.42,—a total of \$13,203.58 to extend the home base.

To take the Gospel to the uttermost parts of the earth, Foreign Missions, there is reported \$26 312.88. Praise God for the provision for this extension work at home and abroad.

To train for Christian living in all walks of life and especially to train Brethren ministers, Ashland College was offered \$821.42. To keep the Brotherhood informed, encouraged, and to fulfill all other functions of a Publishing house the Brethren Publishing Co. is reported to have received \$973.94.

Benevolences in behalf of the Superannuated Ministers received \$1,189.64 and The Brethren's Home, \$1,150.43.

Evangelistic services drew \$8,777.05 and Bible Conferences \$1,073.99. Pastor's salaries amounted to the sum of \$109,210.43, which is not so extremely much below a few years ago as some are attempting to tell us.

The churches raised and spent a grand total of \$246,531.69. On June 30 treasuries yet contained \$3,197.70.

To assist the 201 Elders reported, there are 450 Deacons and 339 Deaconesses. It would seem that the Brethren Church has nothing to regret that she has clung closely to "The Whole Bible". Nor would it seem that she need hesitate in the least to step forward and onward with her Lord.

Your brother in Christ and fellow servant  
GEO. E. CONE.

## REPORT OF COMMITTEE ON COMMITTEES

Rules and Organization—Dr. J. Allen Miller, G. W. Rench, Robert Crees.  
S. S. Nominating—H. W. Koontz, A. L. Lynn, Milton Puterbaugh.  
C. E. Nominating—Wm. Steffler, Ray Klingensmith, A. D. Cashman.  
Finance—E. H. Wolf, Ephriam Culp, F. E. Simmons.  
Moderator's Address—H. A. Kent, L. V. King, S. M. Whetstone.  
Conference Membership—W. E. Ronk, Orville Lorenz, S. J. Adams, Geo. C. Pontius.  
On Resolutions—W. S. Crick, R. R. Haun Chas. Mayes.  
Inter-Church Relations—C. A. Bame, W. S.



Bell, G. T. Ronk, C. H. Ashman, H. H. Rowsey.

Spiritual State Churches—Vice-Presidents of Ministerial Association and Secretary Home Mission Board.

Boys' Work—N. V. Leatherman, Floyd Shiery, Wm. Schaffer, Jr., Chas. Mayes, W. I. Duker, R. D. Barnard, Wm. Steffler, Paul Bauman, Ray Haun, Fred Frank.

On Education—Dr. E. E. Jacobs, R. A. Hazen, Martin Shively.

Church Organization and Administration—W. C. Benshoff, J. L. Gingrich, John F. Locke, Kenneth Monroe, Wm. Clough.

Ways and Means—E. L. Miller, G. L. Maus, Robert Porte.

R. D. BARNARD,  
E. E. JACOBS,  
A. V. KIMMELL.

An amended motion prevailed that the matter relative to the discharging of the Fraternal Relations Committee be deferred until after the committee made its report which will be heard as one of the first items of business on Thursday morning. The following brethren were elected to constitute the new Conference Executive Committee: Ohio—A. E. Whitted, Charles Bame; Northwest—Albert Lantz; Southern California—Chas. W. Mayes; Northern California—J. Wesley Platt; Southeast—Frank Coleman, B. H. Conner; Midwest—L. G. Wood; Indiana—S. C. Henderson, L. E. Lindower; Pennsylvania—W. C. Benshoff, Wm. Clough.

The following brethren were elected to membership to the Home Mission Board for the coming three years: Dr. C. L. Anspach, C. C. Grisso, R. Paul Miller, E. H. Wolf, H. V. Wall.

Conference ruled that the annual financial reports of all auxiliary organizations and Boards for next year be bound together in one book as this year. This book shall contain the statistician's report the printing of which report will be financed by conference. The New Executive Committee is to supervise the entire arrangement.

The following period was opened by singing, "Carry Your Cross With a Smile." I. D. Bowman invoked God's blessing upon the hour. Leo Polman sang, "Under His Wings." The Bible Lecture, "The Origin and Ministry of Angels", was given by A. V. Kimmell, who also gave the benediction.

### Wednesday Afternoon

Conference chorister announced the song, "I Love to Tell the Story" as the afternoon program commenced. Geo. Jones made the prayer in behalf of the Bible lecture hour. Iva Bauman favored conference by singing, "They Led Him Away". Homer Kent lectured on the theme, "Our Three-fold Shepherd" and made the closing prayer of the day.

### Wednesday Evening

A very spiritual song service marked the opening period of the hour devoted to Sunday school interests. The prayer was offered by Grant McDonald. A special musical feature followed which was a whistling duet by Charlotte Pomeroy and Vera Roher, who whistled, "The Old Rugged Cross". The Sunday school address was given by W. I. Duker using for his theme, "The Man With a Measuring Rod", found in Ezekiel 40:3. Robert and Mary Ashman sang, "Home Sweet Home". Invocation for the Spirit's guidance was asked by G. W. Rench. The closing sermon of the day was a message by L. G. Wood on the subject, "The Glorious Gospel vs. the God of This World".

God's blessing was asked upon the day's work by B. H. Flora.

### Thursday Morning

Business session of conference was opened by singing, "Brighten the Corner Where You Are". W. S. Crick read from John 17 and implored the direction of God upon the matter before conference. The Membership Committee reported the presence of 90 ministerial and 196 lay credentials or a total of 286 delegates. This report was received. Conference next adopted the minutes of the previous business session.

The Fraternal Relations Committee made the following report:

**Report of Committee on Fraternal Relations**  
To the Annual Conferences  
of the Brethren Church and of  
The Church of the Brethren  
for Nineteen Hundred Thirty-four:

Your committee on comity and fraternal relations is endeavoring to promote at every opportunity the spirit of good will, common understanding, and sympathy between our two bodies. We are studying the problem of our relationships carefully and, we hope, constructively. Our work as a committee has brought us into a pleasant and blessed fellowship. We have discovered situations and problems which are significant in the life of our two bodies and we desire to submit the following report:

**I. Our Findings.** The Committee has made a factual survey of our two bodies and submits a few items from that study:

	1916	1926	1934	1935
Church of Brethren—membership	76547			
Brethren Church—membership	17042			
Church of Brethren—congregations	815			
Brethren Church—congregations	202			
Total combined membership	93589			
Total combined congregations	1017			
	1916	1926	1934	1935
105102	128392	154169		
24060	26026	27836	27004	
997	1030	1030		
201	174	164		
129162	154418	182005		
1198	1204	1195		

Church of Brethren—ministers—1933	2726
Brethren Church—ministers—1933	195
Church of Brethren—value of church property—1933	\$9,018,385.00
Brethren Church—value of church property—1933	2,302,736.00
Church of Brethren—value of college assets—1933	5,927,000.00
Brethren Church—value of college assets—1933	1,188,883.00

Our survey shows that there are about 124 communities throughout the United States in which are located churches representing both bodies. If, in the 102 of these communities in which we were able to discover the number of members in each group, the smaller group were to combine with the larger in a program of comity, it would mean that the Church of the Brethren would transfer 6073 members and the Brethren Church 9856 members. Thus the Church of the Brethren would lose 6073 members and gain 9856. The Brethren Church would lose 9856 members and gain 6073. The Church of the Brethren would have the advantage in this transfer to the extent of 2783 members.

Your committee also finds that in a number of communities scattered throughout the brotherhood local churches are combining—sometimes into a federated church and again into congregations with definite alignment with one or the other of our national

bodies. This results in varying methods of procedure and will mean ultimate loss to both groups.

**II. Recommendations with Reference to Comity in Local Communities.**

Inasmuch as the movement of consolidation is definitely advancing in some local congregations the committee feels that in fairness to both bodies some guidance should be offered to these communities by the Annual Conferences of each group and we, therefore, recommend the adoption of the following principles of comity:

1. That our conferences authorize and encourage the merging of congregations in communities where there are groups representing both denominations and where either one group or the other, or both, cannot grow and prosper separately. It is the view of the committee that such mergers should be effected by mutual agreement and be approved by some authority representing each conference in order to avoid unnecessary disadvantages to either group.

2. That the conferences authorize and encourage the organization of cooperative churches in communities where there is a sufficient number of members belonging to both groups to maintain a working church but where neither group alone is able to support an organization.

3. That the conferences authorize and encourage fellowship in the Love Feast and Communion service, and the exchange of letters of transfer in order to better conserve our isolated members to the Brethren faith.

4. That the conferences encourage cooperative evangelism between our two groups where this is possible, in order that through our combined effort and strength we may be instrumental in winning some to Christ.

5. That our conferences authorize a study of our publication needs and interests with a view of possible coordination and economy.

6. That the conference authorize a joint survey of our non-resident membership and the development of a program through our committee on Fraternal Relations for the nurture and conservation of these scattered groups of Brethren people.

7. That each conference provide the necessary machinery, for carrying forward the above program, in harmony with its own plan of appointments and organization.

**III. The Problem of a Re-united Brotherhood.**

Your committee finds that there are many of our beloved brethren and sisters in both groups praying earnestly for a re-uniting of our brotherhood. This problem was discussed by the committee at length. It is our conviction that the conditions which led to our separation in the early eighties have in a large measure disappeared; that the purposes and practices of our two bodies are fundamentally the same; that our message of peace, love, temperance, simplicity, and a whole gospel, is the common message of our common heritage; that our common loyalty to the Scriptures as the inspired word of God and our love for Jesus Christ, the only begotten Son of God, our only Redeemer, Lord and Master, in reality bind our people into an inseparable union of faith; and since it is the will of our Lord that his disciples "be one as he and the Father are one" (John 17:21), and seeing that "There is one body, and one spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above, and through all, and in you all" (Eph. 4:4-6) our people should







State Tax on Checks .....	1.14
Total Disbursements .....	\$1,328.09
Balance on hand .....	\$ 73.91
Received from Sec. G. L. Maus:	
L. V. KING, Secretary.	

Conference elected John C. Eck of New Lebanon to membership to the Board of Benevolence for a period of 5 years. F. C. Vanator offered the closing prayer.

#### Friday Afternoon

Conference joined in singing, "Marching to Zion". Raymond Blood invoked Divine guidance upon the session. Miss Marguerite Gribble sang "Trees" as a special solo number. The committee from the Eel River Christian Conference, consisting of Judge O. W. Whitelock, Rev. C. S. Bennet and Rev. Cleon Swartz, conveyed Christian greetings to our conference. A mixed quartette comprised of Paul and Iva Bauman and Rev. and Mrs. Leo Polman sang, "Rose of Sharon". Wm. H. Beachler presented the afternoon Bible lecture on the theme, "High Spots in the Book of Acts". The benediction was pronounced by Wm. Beachler.

#### Friday Evening

At the conclusion of a very spirited song service the Secretary of the Conference offered the opening prayer. The evening session was devoted to the interests of Ashland College and Seminary. Conference appreciated a special number of music by the Engle sisters from Center Chapel. The first speaker, A. J. McClain, spoke regarding the Seminary at Ashland. Dr. E. E. Jacobs spoke in behalf of the College in general.

At this point in the conference program, an offering was received to help defray the expense of conference which amounted to \$60.30. As an offertory Miss Mildred Flatten played a violin solo, "Think On Thy Way". Once more Iva Bauman favored conference by singing a solo. The closing address of the day was brought by W. S. Bell on the message, "A Topsy-Turvy World".

#### Saturday Morning

Morning devotions for the last business session of conference consisted of two songs and the devotions as conducted by C. C. Grisso, who read from Acts 2:41-47 and made the opening prayer. The Membership Committee made its final report to the conference which revealed the presence of 95 ministerial and 217 lay delegates—a grand total of 310 as compared to 216 for last year. This report was adopted. Minutes of the previous business session were read and adopted. A delayed report of the Committee on Rules and Organization regarding the eligibility of nominees for Conference officers was submitted and the committee was requested to bring in a more definite report on the same next year.

The following motions prevailed: That this conference refer to the Committee on Rules and Organization, the question as to whether or not this conference shall recognize the right of a delegate to a seat in this conference who shall bring to this conference a duly signed credential from his congregation but which congregation is not recognized by the District Conference in which it is located.

That Conference extend business session until completion of business.

That time and place of next year's conference be Aug. 26-Sept. 1, 1935, and that the place be Winona Lake, Indiana.

That the Annual shall be printed on the same pattern as last year.

That the time from 8:15-8:30 Saturday evening be devoted to business of the Publication Board.

That a rising vote of thanks be given the Moderator for the splendid way in which he presided over the business sessions.

Conference voiced its unanimous appreciation to Leo Polman's efficient directing of conference music.

The following reports were received by conference:

#### Committee on Nominations for the National Sunday School Association

President—W. I. Duker.  
Vice-President—E. L. Miller.  
Secretary—N. V. Leatherman.  
Treasurer—K. M. Monroe.  
Administration—S. M. Whetstone.  
Young People's Dep't.—George Jones.  
Adult Dep't.—L. E. Lindower.  
Children's Dep't.—Miss Hazel Keiser.  
Educational Sup't.—M. A. Stuckey.  
Home Dep't.—Homer Kent.  
Missionary Sup't.—Miles Taber.  
Citizenship Sup't.—John Locke.  
Tract Promotion—H. W. Koontz.

Respectfully submitted,  
M. P. PUTERBAUGH,  
A. L. LYNN,  
H. W. KOONTZ.

#### C. E. Officers, 1934-35

President—Robert D. Crees, Kittanning, Pa.; Associate President—Wm. Schaffer, Jr. Conemaugh; Sec'y.-Treas.—Miss Mildred Dietz, Berlin, Pa.; Editor & Publicity Sup't.—C. D. Whitmer, South Bend, Ind.; Intermediate Sup't.—Thomas Hammers, Ashland, Ohio; Junior Sup't.—Mary O. Zook, Whittier, Calif.; Quiet Hour Sup't.—Bertram King, Clay City, Ind.; Stewardship Sup't.—Albert Flory, Ashland, Ohio; Citizenship Sup't.—Floyd Shiery, Homerville, Ohio; Missionary Sup't.—Hill McConaghy, Limestone, Tenn.

#### Committee on Committees

Report on committee of ten to confer with a similar committee from the Church of the Brethren as follows:

C. A. Bame, L. S. Bauman, W. S. Bell, A. J. McClain, Claud Studebaker, C. H. Ashman, R. R. Haun, W. E. Ronk, I. D. Bowman, W. C. Benshoff.

#### CONFERENCE FINANCIAL REPORT

##### Outstanding Bills

September 1, 1934

Brethren Publishing Co. ....	\$ 83.30
Winona Lake Institutions .....	100.00
Executive Sec'y. Expenses .....	26.40
Secretarial Expenses .....	43.00
Statistician's Fee .....	16.00
	<hr/>
	\$268.70

##### Cash on Hand

Balance from 1933 .....	\$ 9.67
Dividend from Closed Bank .....	3.13
Money received on Credentials .....	315.22
Offering Friday, 31st, P. M. ....	60.40
	<hr/>
	\$388.42
	<hr/>
	\$268.70
	<hr/>
Balance .....	\$119.72
IRA C. WILCOX, Treas.,	
E. H. WOLF, Chr. Fin. Con.,	
F. E. SIMMONS, Fin. Con.	

<b>National Sunday School Association Budget</b>	
Ashland College and Seminary ..	\$1,000.00
Summer Young Peoples' Camps ..	1,000.00
Field Work, Printing, Office Work,	
Secretary, etc. ....	500.00
	<hr/>
	\$2,500.00

#### Report of the Resolutions Committee, Forty-Sixth National Conference, 1934

WHEREAS, our Heavenly Father has graciously blessed us throughout another year, because he has made us heirs in his unsearchable riches in grace, and has caused his work ministered by our hands through the churches to prosper, with the results that souls have been saved, and saints have been edified, and,

WHEREAS, we are entering upon another year with the full assurance that the Lord Jesus Christ will be with us always, that he "is the same, yesterday, today, and forever", and that he has promised that his Word "shall not return unto him void, but shall accomplish the purpose whereunto he sends it",

#### BE IT RESOLVED:

1. That we praise his most worthy and holy Name for the blessings wherewith he has blessed us "in heavenly places in Christ Jesus".

2. That we commend the Conference Executive Committee for the splendid program it has planned; that we express our appreciation for the many inspiring, informing, and challenging addresses which have been given; and that we especially commend the retiring Moderator, Prof. A. J. McClain, for his timely and courageous message.

3. That we accept the challenge of the Moderator's address to make the year before us one of earnest and unceasing prayer "that we hold fast the things which are ours" (Rev. 3:11).

4. That we thank the Winona Assembly for the courtesies extended this conference in the use of the grounds, equipment and conveniences.

5. That we commend the address of Dr. Charles A. Bame on "What Can We Do About War"? and that we reaffirm the historic Brethren position against Christians going to war.

6. That we recognize the dearth in evangelism and spiritual impotence in the Church at large as a challenge to greater effort on our part "to preach the unsearchable riches of Christ" to a world morally and spiritually bankrupt.

7. That we commend the work of the Sisterhood girls, the Boys' and Young Men's Brotherhood, the Young People's Camps, the Christian Endeavor Societies, the Sunday school and every other effort that is being made in our denomination to inspire our young people to deeper spiritual life, to teach them for better service in the Church to instruct them in the problems of every day living, and to provide for them an enlarged and more wholesome social life.

8. That we deplore the increase in divorce in our country, and that we continue our defense of the Christian home, counseling our people concerning the disasters of broken marriage vows; that we reaffirm the attitude of the Brethren Church from its very beginning which stands for the highest type of clean moral life, as set forth in the New Testament Scriptures.

9. That we encourage our churches to set up a positive crusade against alcohol against the demoralizing influence of the movies, against tawdry books, and magazines, and to fight the exploitation of womanhood and our youth through advertising by the tobacco companies.

10. That we pledge ourselves to pray for those in authority, according to Roman 13:1-7; I Peter 2:13-17, and I Timothy 2:1-3, upon whose shoulders rest the responsibility, not only of maintaining law and order



der, but also the sustaining of thousands, even millions, of our citizens with the necessities of life.

11. That we welcome the growing influence of the Layman's Organization, and that we recommend that the Conference Executive Committee for 1935 accord this work a larger place on the Conference program.

12. That we again go on record as standing "for the faith once delivered unto the saints", and that we again affirm our belief in the Old and New Testament Scriptures as the final, complete and authoritative revelation of God in all matters pertaining to faith and practice.

**COMMITTEE:**

WM. S. CRICK, Chairman,  
CHAS. W. MAYES,  
R. R. HAUN.

**Report of Committee on Moderator's Address**

In view of the vital and timely character of the Moderator's address your committee offers the following recommendations:

**First:** That it become the property of conference and be published in the Evangelist.

**Second:** That we urge our people to a very careful study of every part of its contents in order that we may come to a fuller appreciation of our heritage as the Brethren Church and a greater determination to hold fast that which has been committed unto us.

**Third:** That we follow the recommendation of the Moderator that the coming year be made a year of prayer throughout the various churches, in all our District programs, in all our institutions literature, pulpits until it has reached with a family altar into every home in our beloved Brotherhood.

**Fourth:** That in as far as possible the speakers in sermons and Bible lectures at next year's conference dwell upon subjects relative to the deepening of the spiritual life with the thought of developing a fuller consecration on the part of our membership.

Signed:

S. M. WHETSTONE,  
HOMER KENT,  
L. V. KING.

The Publication Board recommended the name of Ira C. Wilcox to be substituted for Loren Black, and the name of Mrs. A. E. Whitted to be substituted for that of Mrs. K. M. Monroe. This was approved. The Publication Board submitted the following resolutions to the conference which were adopted by proper vote:

**Motion**

That the present holders of the legal title of the Corporate Shares of The Brethren Publishing Company be requested to vote said stock at the annual stockholders' meeting for the following persons as Directors to serve for one year or until their successors are elected and qualified.

J. C. Beal, R. D. Barnard, R. Paul Miller, Freeman Ankrum, A. J. McClain, J. Allen Miller, N. G. Kimmel, Ira C. Wilcox, Mrs. U. J. Shively, Mrs. A. E. Whitted, E. G. Mason.

That the records of the Corporation be carefully examined and that such provisions be prepared that will bring them into conformity with the requirements of the General Corporation Laws of the State of Ohio, as exist today.

That a committee be appointed by this conference for this purpose to report to the Annual Conference in 1935.

The Committee on Recommendations to

1935 Conference relative to the Corporate Standing of The Brethren Publishing Co.: Geo. Kem, Roy A. Patterson, N. G. Kimmel.

The minutes of the last session of business for conference were read and approved by conference.

Conference merged into the last period of the morning session by singing, "I Need Jesus". Herman Koontz offered the prayer for this hour. A special instrumental trio by the Misses Olive Whitted, Mildred Flatten and Bertha Kuhn played, "Near the Cross". The morning Bible lecture on "Sanctification" was delivered by Chas. Mayes. The closing prayer of the morning was offered by H. M. Oberholtzer.

JOS. L. GINGRICH, Sec.

**Saturday Afternoon**

The afternoon session was given over to the work of Home Missions. The President, Prof. Charles Anspach, presided. He first outlined the policies of the Board, after which Rev. R. Paul Miller, the Secretary of the Board, spoke on the theme: "The Lid Off of Home Mission Facts". A playlet was then given by the Berne S. M. M., entitled "The Great Awakening".

**Saturday Evening**

After a half hour of Demonstration by the boys and a spirited song service the first part of the evening service was given over to further consideration of Home Mission work. The message was brought by Prof. K. M. Monroe on the theme: "Home Missions on the Battle Line".

A brief business session was then held to further consider the interests of the Brethren Publishing Co. work. Dr. J. C. Beal, President of the Board, reported that the Board had reemployed Dr. Bame as S. S. Editor and Dr. Geo. Baer as Evangelist Editor for a year, and Dr. R. R. Teeter as Business Manager till Dec. 31, 1934. Since authority is invested in the Board itself, no action was taken by Conference.

Rev. and Mrs. Leo Polman sang: "Day of All Days". The closing sermon was brought by Rev. A. D. Cashman on the theme "The Near Future Mode of Transportation".

**Sunday Morning**

At 9:30, 1073 people assembled in the Billy Sunday Tabernacle with Rev. Homer Kent as Superintendent to study the Sunday school lesson. Rev. R. D. Barnard taught the adult department, Rev. E. D. Miller the young people, while Mrs. Saylor had charge of the children. The offering amounted to \$216.65, which went to support of the Home Mission work.

The morning sermon was delivered by Rev. A. L. Lynn on the theme, "The Supreme Business of the Church".

During these two morning sessions, Mrs. Floyd Sibert and Mr. and Mrs. Leo Polman sang. The offering of the morning worship, which was also to go to Home Missions amounted to \$155.37.

**Sunday Afternoon**

After a wonderful spirited song service, Rev. S. C. Henderson read from Luke 9 and led the congregation to the Throne in prayer. An offering was then lifted of \$23.07 to promote Boys' work. Leo Polman then sang a special number. John Locke brought the sermon of the afternoon on the subject "The Understanding of Jesus".

**Sunday Evening**

The C. E. hour from 6:30 to 7:30 was led by Miss Ruth Snyder. The song service of the evening was filled with inspiration. De-

votions were in charge of Rev. Wm. Overholser of the Church of the Brethren, who read from I Cor. 13. Miss Fisher and Miss Copp of Center Chapel, sang "Have You Received the Blessing"?

The last sermon of Conference was delivered by Rev. Claud Studebaker on the theme "The Cross".

L. V. KING, Assistant Secretary.

**REVIVAL AT BRUSH VALLEY CHURCH**

The Brush Valley Brethren Church, located in the hills of Western Pennsylvania near Adrian, Pa., has just experienced a refreshing revival of interest in the work of the Lord under the leadership of Brother J. L. Gingrich of Johnstown as the evangelist. It was at first planned to have a two weeks' meeting beginning August 5, but at the end of that time the Holy Spirit guided us to extend the services for three more nights which resulted in more decisions for the Lord. Brother Gingrich labored hard and unselfishly both in the pulpit and in visitation with the pastor, and the Lord blessed his efforts. He preached the gospel to those within and without the church without compromise, and the Lord rewarded his courage. There were twelve public decisions for Christ in the meeting, some being reconsecrations and others first confessions. The Sunday following the meeting two more made the great decision, and eight people were that day baptized and will be received into the church. The members of the church have received a new spiritual impetus, and are now entering more wholeheartedly into progressive plans for the future. They have voted to adopt a constitution for the church, and to use Brethren literature in the Sunday school. Bitter opposition to our revival meetings was expressed in many ways by a group of folks representing the Pentecostal Tongues Movement who pitched a tent within a mile of the church and tried to take the crowds away from us. Their whole body came in a delegation one Sunday afternoon to hear Rev. Gingrich speak on "The Tongues Movement", and after that the opposition dwindled away, and the tent was soon removed. We are praising God for the victory in this campaign against both unbelief and false belief.

ROBERT D. CREES, Pastor.

**REVIVAL AT BRUSH, VALLEY, PENNA.**

The writer was asked to conduct a revival at the above mentioned church sometime during the summer months. Final arrangements were completed for the period of our vacation—August 5-19. Brush Valley is a typically rural church with the usual rural problems—plus. Some of the ablest pioneer preachers labored here and left their imprint. This church is served in conjunction with West Kittanning, forming a circuit.

No sooner had we gotten started when the "Tongues' Movement" pitched a tent within walking distance of our meetings. Their avowed purpose was to put us out of business. (They came in a body to hear our lecture on the "Tongues' Movement"). They learned that the "Pennsylvania Dutch" are made of different stuff. We had the entire Gospel message to preach and this we preached for two weeks when they pulled tent and went—no one knows where. They appealed to the sympathy of the emotional and ignorant element by referring to themselves as the "Speckled Bird" of Jeremiah 12:9. When I heard this I exposed it from the pulpit by presenting the proper interpre-



tation of this passage. This refers to Is-the persecution, to be consistent they must also be the forsaken house, and they were given over to their enemy; they were hated of God .... This was the last of the "Speckled Bird". We were solicited to remain for three more nights after their departure, which we did.

We have never had greater opposition in any one meeting. We have never preached with more freedom and ease. Certainly the Spirit was directing the revival. We closed with a full house. Gradually sinners became convicted of sin but were defiant to the last. Most of our efforts were in the nature of a revival in behalf of the church.

It was a pleasure to work with the pastor, Robert Crees. He is a tireless worker, knows his Word and his Lord. He loves to witness for his Master. He has an earnest passion for lost souls. Brother Crees has won the respect and admiration of the community. The church has a promising future if she continues to stand solidly on the Blessed Rock and "contends for the faith once for all delivered unto the saints". Certainly the Devil is on the run.

Never shall we forget the fine Christian hospitality accorded us during the meeting. Everybody tried to outdo the other person in the art of entertainment. Then to climax the whole program the church gave a donation to the evangelist that literally filled the car with fresh fruit, vegetables, honey, etc. We shall ever cherish the memory of this meeting with the Brush Valley Brethren.

JOS. L. GINGRICH, Evangelist.

## 91-Mile Aqueduct will Carry Colorado River Water to Southern California

Four thousand men are working along a 250-mile desert front, building an aqueduct to take water from the Colorado River to the Metropolitan Water District of Southern California.

They will put 5,670,000 barrels of cement into the completed project—sufficient to build a fourteen-foot highway from Los Angeles to New York.

And 3,600,000 gallons of gasoline will be burned before the job is finished—sufficient to drive 2,200 automobiles once around the earth at the equator. The project also will utilize 90,000,000 board feet of lumber, 41,000,000 pounds of explosives and 2,500 miles of copper cable.

This second year of activity finds thirteen miles of the project's ninety-one miles of tunnel already driven through hard rock desert mountains.

Working under the direction of F. E. Weymouth, general manager and chief engineer, 4,000 men are fulfilling orders of taxpayers to build the aqueduct at a cost of \$220,000,000 or less.

Within two months the aqueduct forces will be increased by the launching of several new units of work. The Public Works Administration has allocated \$2,000,000 for the financing of the first year of construction on Parker Dam, the aqueduct's diversion structure on the Colorado River.

Preliminary work already has been started by the Metropolitan Water District on nine additional miles of sixteen-foot tunnel, bringing the total of the aqueduct now under construction to ninety-one miles, constituting all the tunnels on the main line.—*The Evangelical Messenger.*

## OUR LITTLE READERS

### THE FAIRY CONSCIENCE CLUB

All the little Farnhams liked fairy stories. They would listen by the hour to them. They were dear, sweet children—all of them, Margaret and Dick, Jean and little Dorothy. But, like all children, each had some little fault, especially in the matter of polite behavior. Their mother suggested that they form a little home club, which they might call the Fairy Conscience Club, or the F. C. C. for short. She told them about that in each child's breast called conscience, and that it would be well if they formed this little club for the study of Fairy Conscience, so as to learn about sweet, happy ways.

The children were delighted with the plan, and wore small badges which mother made of strips of blue ribbon with F. C. C. painted in gilt letters upon them; and each child with her badge pinned on, could not forget to listen for the whispers of little Fairy Conscience.

Margaret was the oldest and was greatly interested in her school, so she had gotten into a way of not noticing anyone on the street except her little playmates. She would pass older people by without a word or a smile, and this grieved her mother very much, of course.

Now one of the things they found when they studied about Fairy Conscience was that she was always respectful to older people, and was polite and pleasant and kind whenever she met them. So Margaret was to listen especially for her whisper when she met grown-ups on the street, and she found that it was real nice to say "How do you do?" to old Mr. Jones as he came thumping down the street, for he always looked up with a friendly smile. Once he stopped and said: "Wait a minute. I believe I've got peppermints in my pocket." And, sure enough, he had. They tasted good, too. Lots of grown-ups seemed very nice to speak to, so she rather enjoyed it for a while.

But one morning she was hurrying along home from school carrying in her hand a little drawing which the teacher had praised and of which she felt very proud. She could not get home fast enough to show it to mother. Then up the street came Miss Snider, an elderly woman with a very grim face. Margaret remembered the F. C. C. badge and began to hear Fairy Conscience whispering in her ear a pleasant "How do you do?" But she did not want to stop long enough to say it. The whisper kept coming through, "How do you do?" "How do you do?" Almost in spite of herself she slackened her steps as she met Miss Snider, smiled, and said in her clear childish way, "How do you do, Miss Snider?" when, to her great surprise, Miss Snider not only replied pleasantly, but laid her hand on her shoulder and said: "Is that your drawing, my dear?"

"Yes, ma'am," said Margaret modestly.

"Are you taking drawing lessons?"

"Yes ma'am. Just at school. Mother wants me to take from a real artist some day if we can afford it."

"Do you like to draw?" said the lady a little sharply.

"Oh, yes, ma'am!" replied the little girl. And then Miss Snider patted her cheek and went on.

But what do you suppose? Miss Snider

came to see her mother that evening and said that a child with the talent Margaret had ought to have a chance to study drawing and painting; that she had wanted so much to study when a child, but had been denied it, and now she wanted to give Margaret a chance and would pay for her lessons.

So Margaret is just the happiest little girl in the world learning to draw and to paint pictures and hoping sometime to be an artist. One day she said to her mother: "This nice thing would never have happened to me if I had not listened to dear little Fairy Conscience and stopped to speak pleasantly to Miss Snider that day."—Selected.

## ANNOUNCEMENTS

### HAGERSTOWN, MARYLAND

During the week of September 23 to 30 the First Brethren church of Hagerstown will hold a Brethren Sunday School and Church Rally Week. Thursday, September 27 will be Sunday School Institute Day. Brethren E. L. Miller and John F. Locke will be the principal speakers. Institute opens at 2 o'clock and closes at 9 o'clock. All are welcome. F. G. COLEMAN.

### ATTENTION

#### About Columbus, Ohio

Friends of our Cooperative work at Columbus, Ohio, will please do this: Send the names of friends, children or relations who live in Columbus whom you would like to have visited and if possible, related to our work in that city.

The undersigned expects to help to conduct a meeting there beginning October 7th and continuing for two weeks. We have accommodations for larger crowds, facilities for a larger Sunday school, and an urging need for more workers. Besides as a rule all Dunkers work better in their own churches than any other. Will you hurriedly send the names to me or to the pastor D. R. Murray, 2892 Indianola Avenue?

CHARLES A. BAME,  
Ashland, Ohio

### WARNING

"The Evangelist" warns its readers to be ware of strange solicitors and agents who present themselves as representatives of benevolent and religious enterprises. We are not advising against the support of any institution that you may consider worthy but beware of fakirs.

An over-heavy, suave man of between forty-five and fifty-five years of age, posing as "J. C. Norton," has recently been calling on annuitants of the American Bible Society and in one instance defrauded an unsuspecting woman of nearly \$1,000. This man with an ingratiating manner, carrying a forged letter of introduction, and well acquainted with annuity processes and principles, is likely to continue in his unscrupulous activities unless apprehended. Pastors, religious workers, and particularly persons interested in annuities should be on their guard against him. Information as to his whereabouts should be sent at once to the American Bible Society, Bible House, Astor Place, New York City.

We advise our lay readers to consult their pastors before giving any sizable contribution through an unknown agent or solicitor.

THE EDITOR.



# THE BRETHREN EVANGELIST

## A Modern Miracle

*Once, in the shadowy hour of eve,  
I heard a voice that said:  
"My children hunger and faint and die;  
Give of thy store of bread."  
And I answered (unto the presence nigh  
Of the God-man who asked of me):  
"Only these five small loaves have I,  
And these fishes, dear Lord, for thee!"*

*Ah! but the eyes of Christ were kind,  
And his words fell tenderly—  
As he looked afar o'er the weary throng,  
"Bring them hither to me!  
Bring the loaves and the fishes small,  
Nor blush for thy humble store;  
The hungry are many that faint and fall  
But the love of a Christ is more!"*

*"Only these five small loaves, Dear Lord,—  
And so many cry out for food!  
Meager my store to meet the want  
Of this hungering multitude.  
So few, so small, and so poor—dear Lord,  
In this darkening close of day—  
Better for thee to speak the word  
And send the people away."*

*So, trembling, I laid my little all  
At the feet of the gentle Lord—  
And watched the myriads great and small  
Who waited upon his word.  
And oh! how my heart throbbed fast with joy,  
And my soul in rapture thrilled,  
For, out of the humble gift I brought,  
The multitude all were filled.*

—Sunday School Times.







# "Hold That Fast Which Thou Hast, That No Man Take Thy Crown"

## Moderator's Address

The 1934 General Conference of the Brethren Church

By Alva J. McClain

The first three chapters of the final book of the Bible are mainly devoted to a series of messages indited by the risen Christ and sent to seven churches. These churches were not only historical, but also typical and prophetic. That is, these particular churches in Asia were selected as the recipients of the divine messages for three reasons: first, because conditions in these historical

churches required both correction and commendation; second, because they were typical of conditions which would be found existing locally side by side in every future generation of the Church; and third, because they were prophetic of seven great periods in the entire history of the Church upon earth.

By many thoughtful students of the prophetic Word it is believed that the professing church is now passing from the sixth into the seventh and final period of its history. If this be true, then whatever our Lord has to say to the Churches of Philadelphia and Laodicea must be of deep interest to every Christian. In his message to Philadelphia, one exhortation stands out like a great mountain peak: "Hold that fast which thou hast," He says, "that no man take thy crown." In this exhortation, it would seem, Christ has in view the coming Laodicean period and seeks to guard against its deadly tendencies. For the one great difference between the Philadelphian and Laodicean churches was a difference of possessions. Philadelphia has some very precious spiritual possessions. Laodicea, apparently, had lost everything of spiritual value. Thus, it is clear, the Philadelphian church becomes the Laodicean church by failing to hold fast her spiritual possessions.

This failure is the common ecclesiastical sin of today. Modern churches are not only failing to "hold fast" their spiritual possessions, but are deliberately casting them away. And this they are doing under the strange Laodicean delusion that by getting rid of these possessions they will somehow become rich and have need of nothing. In the face of such tendencies, therefore, I feel there is historical appropriateness in the use of Revelation 3:11 as the textual background of what I shall say in this paper. "Hold that fast which thou hast, that no man take thy crown."

The Brethren Church has a great many things worth holding fast. It is my purpose to enumerate some of these possessions, and suggest ways by which we may guard against their loss.

### I. We have the Common Faith of Biblical and Historical Christianity.

As to the basic content of this faith there need be no argument. We know what and Whom we have believed. Whether they accept or reject the Biblical doctrines of Christian Faith, all honest scholars know what they are. Over against the aberrations of heresy and schism, down through the centuries, certain things have stood the test of time and the assaults of criticism. The dream of an unbroken Apostolic Succession of men is wholly vain, but there is a true Apostolic Succession. It is a succession of Truth, not of men.

The truth of the Holy Scriptures of the Old and New Testaments which, as originally given of God, are the infallible record of the perfect, final and authoritative revelation of his work and will, altogether sufficient in themselves as the rule of faith and practice.

The truth of the One True God, perfect and infinite in his being, holiness, love, wisdom, and power; transcendent above the world as its Creator, yet immanent in the world as the Preserver of all

things; self-existent and self-revealing in three divine Persons, the Father, the Son, and the Holy Spirit who are equal in power and glory.

The truth of Jesus Christ the Eternal Son, Revealer of the invisible God, Who became incarnate by virgin birth, lived the perfect human life upon earth, gave himself in death upon the Cross as the Lamb of God bearing sin and its penalty in our stead, was raised and glorified in the body in which he suffered and died, ascended as our only Savior and Lord into heaven, from whence he will come again personally and visibly to raise and translate his waiting Church, establish his Kingdom fully over all nations, and at last be the Raiser and Judge of the dead.

The truth of the Holy Spirit, third Person of the Godhead, the divine Life-giver and Artist in creation, history and redemption Who indwells, seals, empowers, guides, teaches and perfects all those who become children of God through Christ.

The truth of Man, the direct creation of God, made in the divine image, not in any sense the offspring of an animal ancestry; who by transgression became a fallen creature, alienated from the life of God, universally sinful by nature and practice, and having within himself no means of recovery.

The truth of Salvation, the free gift of God's grace, received through personal faith in the Lord Jesus Christ, in Whom all those who believe have eternal life, a perfect righteousness, sonship in the family of God, and every spiritual blessing needed for life and godliness; but those who reject the gift of grace in Christ shall be forever under the abiding wrath of God.

The truth that Christian Character and Conduct are the outgrowth and evidence of salvation in Christ, not its procuring cause and therefore the Christian is bound to honor his Word, to walk as he walked, to keep his commandments and ordinances, and thus bear the fruit of the Spirit which is love, joy, peace, long-suffering, kindness, goodness, faithfulness, meekness, and self-control, against which there is no law.

These are some of the truths which are the common heritage of the Church of God, the Body of Christ, of which the Brethren Church is a member. Let us hold fast what we have, that no man take our crown.

The past quarter of a century, within the memory of most of us gathered here today, witnessed the rise of that peculiar phenomenon which has chosen to call itself "Modernism". In its attitude toward Christian Truth, there was of course nothing modern about Modernism. Like all movements of unbelief down through the centuries, the distinctive program of Modernism was wholly one of negation. It insisted, not upon the right to believe, but upon the right to deny; not upon the right to construct, but upon the right to destroy. In all this there was nothing new. If there was anything modern about Modernism, it may be found in the vainglory and success of the movement. No church worthy of the name entirely escaped its assaults. It brought the churches of Protestantism down into the valley of decision. There some chose the way of negation and doubt. Others chose the road of compromise, which has proved to be only a detour leading at last to the same goal. And like all detours, it was only a longer and rougher road than the main highway leading to the same destination.

Facing the momentous issues involved, the Brethren Church made her choice on the side of faith. As one result of that choice, we may humbly thank God today that we belong to a church that has no "Modernistic Controversy". We may have our problems and difficulties, often trying to the soul, but unlike many of our fellow Christians in other denominations we do not have to battle with unbelievers at our conferences. We may find it necessary to con-

(Continued on page 7)



GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## Tithing is For The Church

This is the time of year when our churches are struggling in a special way with financial problems and they are now unusually acute. Such problems would have been largely solved in advance if in every congregation we had been teaching our people the privilege and duty of tithing for a decade or more. But we have not been doing that. We have been neglecting it all too widely, and have sought to excuse ourselves by referring to the tithe as belonging to the Mosaic law. All too often we have depended on drives and high pressure campaigns to get sufficient money from the people to meet the immediate need, rather than laying deep in their hearts the conviction that man is a steward of all he possesses and is under high obligation to definitely acknowledge that stewardship by giving lovingly and cheerfully no less than a tithe of all his increase.

The tithe is much older than Mosaic law. Abraham paid tithes to Melchizedek, and Jacob pledged himself to give tithes of all that he was prospered unto God. Besides, the tithe was well known and often practiced outside the Hebrew race before it was incorporated into the law of God's chosen people. It was therefore very fundamental and not an arbitrary law enacted for a season shortly to be repealed.

The tithe was practiced after the Mosaic law was annulled and the period of grace established, indicating that the Christian church understood it to be a Gospel requirement. Augustine, the outstanding theologian of the early church, living in the fourth century, said: "Tithes ought to be paid from whatever be your occupation." Chrysostom writes from the same century saying: "O what a shame! that what was no great matter among the Jews should be pretended to be such among Christians! If there was danger then of omitting tithes, how great must be that danger now?" Irenaeus, from about the middle of the second century, gives us this confirmation: "We ought to offer to God the first fruits of his creatures, as Moses says, 'Thou shalt not appear before the Lord empty.' Christ came not to diminish, but to increase our obligations." That indicates not less but more than a tithe ought to be the Christian standard. Going back still closer to the beginning of the Christian dispensation, we find Paul, one of Christ's chosen spokesmen, giving the Corinthian church this advice: "Upon the first day of the week let every one of you lay by him in store, as God has prospered him" (I Cor. 16:2). The tithe is not definitely mentioned here, but it seems clear from the clause, "as God has prospered you," that he had the principle of the tithe in mind.

The principle of the tithe existed before the Jewish law, continued without interruption right through it and still is effective in the Christian church. Though the Law as such was done away, there is no evidence that the tithe was done away, but rather that it was not, for Jesus said, "Ye tithe mint and anise and cummin, . . . these ought ye to have done and not to leave the other undone" (Matt. 23:23). He wanted to free the Jews from the legalism into which they had fallen through careless practice, and not to free them from the requirements of the tithe. He merely lifted the obligation to a higher and more spiritual significance.

The tithe is founded upon an unalterable relationship and can never be annulled. It is the relation of steward to owner. Man is the caretaker; God is the owner of all. He himself definitely declares it: "All the earth is mine" (Ex. 19:5). "For every beast of the forest is mine, and the cattle upon a thousand hills" (Psa. 50:10). His also is the wealth of mint and mine, for, "The silver and the gold are mine, saith the Lord of hosts" (Hag. 2:8). Every good thing is the gift of his beneficence and is stamped with the mark of his ownership. In the United States mint is an instru-

ment resembling a hand, which is filled with blank pieces of metal, and carries them to a die which stamps them one by one with a clear and beautiful impress, and thus changes them into coins which bear the mark and authorization of the government. So it is that everything of value comes to us with the image of God upon it, and the superscription of his love. There is nothing good in our lives but is marked as the gift of heaven, and demands that we return our tributes of love to him. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's" (Matt. 22:21). And be assured that it is required of a steward, that a man be found faithful. And until we get the stewardship attitude into our hearts and lives, we are not likely to give unto God that which is a fitting recognition of divine ownership and of our loving and faithful stewardship.

Remember, the tithe is for the church and should be practiced by it. Truly we shall beware lest we become formal and legalistic in our observance of the requirement. The same can be said of any form or practice of the church. They are all given that we may profit thereby. So it is with tithing: it is a means of great spiritual blessing if rightly observed. And it is God's way of financing his church. We shall not know the joy of overcoming financial hardships and obstacles until we begin widely to teach and to practice the Lord's way.

## Education Not a Cure-all

A man who goes to extremes does the cause injury which he defends. That is what is happening to the cause of education from the efforts of some modern writers who are seeking to promote greater interest and expenditures in behalf of education. We also are enthusiastic for education and believe the country is short-sighted when it needlessly curtails its educational program. And it is worse than short-sighted when it increases its allowance for the building of warships while it trims its budget for the building of a cultured manhood and womanhood.

But education is not the cure-all that some of its promoters would have us believe. One writer insists that "Those who head our prisons agree as to the relation which ignorance bears to crime. They tell us", he says, "that crime in its essence, and for the most part, is due to ignorance." And consequently "society should apply the only antidote known for ignorance, namely, education. If by proper education society can cut the money cost of crime 50 percent, it will not only save itself \$6,000,000,000 annually, but will release that amount into channels of infinite value to all."

Crime is indeed a terrible blight on the country's life. It destroys not only the well-being of the criminal but tends to break down the whole social order. The money cost of crime in all its varied ramifications is said to be \$12,000,000,000 annually. And what it is costing in the health, peace, morals and safety of the people, who can tell? Sin in all its varying degrees is making a sorry mess of things, H. G. Wells' description is applicable to our day as if it had been written along with these lines: "The world of mankind today seems to me to be a very sinister and dreadful world. It has come to this—that I open my newspaper every morning with a sinking heart, and usually I find little to console me. Every day there is a new tale of silly bloodshed. Everyday I read of anger and hate, oppression, misery and want—the insults and suspicions of ignorant men, and the inane and self-satisfaction of the well-to-do." It is all true to this point. It is not all of "ignorant men." When he says, "It is a vile world because it is an under-educated world, unreasonable, suspicious, base and fero-

(Continued on page 9)



## EDITORIAL REVIEW

The Pennsylvania district conference is scheduled to meet in the Philadelphia First church, October 8 to 11. We invite districts meeting this fall to send their programs for early publication, if they wish to make such use of *The Evangelist*.

The matron of the Brethren Home, Mrs. Cyrus Meyer, reports some donations in the way of fruit trees and fruit, and some of their resources that make the outlook brighter for winter than has been the case for several years. She also makes mention of some of their needs, the outstanding need being the interior decoration of the Home. A splendid suggestion is made, that some individuals or groups might wish to pay for the redecoration of one or more of the rooms. There are only twenty-eight; "first come, first served."

Brother W. R. Deeter writes that he is closing his work at Carleton, Nebraska, on September 30, after having taken fifty-eight new members into the Brethren church and twenty-six into the Methodist church, having served the former for six years and the latter four years. It is a good work Brother Deeter has done at Carleton and he deserves to be used in some new field for which he is waiting a call. And while waiting he and his capable wife are ready to conduct some evangelistic meetings.

Brother L. V. King, treasurer of the Brethren Home, gives us some of the financial data that was included in the Conference secretary's report last week, but he also tells us of the completion of the consolidation and reorganization of the Brethren's Home Board and the Superannuated Ministers' Board, under the headship of Dr. Martin Shively. Two things in the report deserve special notice: one being, that \$1,350. of accumulated bills from the past year remain to be paid with only \$29.33 in the treasury, and the other, that only 78 churches responded with an offering during the year. The need is obvious.

We are publishing this week the Educational Day offering concerning which we spoke last week, showing a total of \$2,176.72 given to date for the maintenance of our college. By way of reminder we call your attention to three things in this connection: first, that \$5,000 is necessary to make the college financially able to meet the demands that are being made of it; second, 56.5 percent of that amount yet remains in the church treasuries or the purses of the members; and third, the churches giving the entire amount apportioned to them are doing what was considered their duty toward making the goal a reality. Again we urge that no church shall do less than its best to do its part.

Dr. Charles A. Bame gives us some "travel flashes," making brief mention of the Winona Bible Conference and of the Brethren Conference and calling attention to Brethren Sunday School Quarterlies, which it is his job to make. And we dare say for our colleague, that he knows how to make lesson helps that are good and really Brethren. We heard on numerous occasions at National Conference favorable comments concerning our Sunday school literature, as well as our other church literature. We are encouraged by this growing confidence in the output of our own publishing house and we are steadily seeking to improve it. And to help us to that end, as Dr. Bame says, we welcome suggestions. We bespeak the largest possible use of our Sunday school literature on the part of all our schools. There is none to be found as good for Brethren people as our own.

Brother Claud Studebaker reports encouraging growth in the work at Pittsburgh, Pennsylvania during the past year, and during recent months thirty souls have been added to the church. The Sunday school has made some new records in attendance and other auxiliaries are doing good work. The "Community Mother's Club," as it is conducted in this church, strikes us as being rather unique and we are favorably impressed with it. One observation which Brother Studebaker makes deserves special emphasis, and it is that "the solution to the great problems of the church is a continual stream of new members giving life and strength to the work." He is entirely right. That, it occurs to us, was the secret of the strength and vitality of the church in the first century. It had a passion for souls and was continually winning them, so

much so, that it is recorded that the Lord *added unto the church daily* such as were being saved. Nothing else is so important as that.

Dr. Florence N. Gribble writes a letter that all will want to read, the reading of which will cause a stirring of new strength to faith. Prayer invariably plays a large part in the missionary's life, but this is an especially inspiring record of remarkable answers to prayer. And Dr. Gribble asks our cooperation in prayer for the overcoming of a particular difficulty or cause of delay in her work. But the thing that especially impresses us is the readiness with which our missionaries submit to the leading of the Lord and make their disappointments turn out to the glory of God. Doubtless our devoted doctor did not write with that thought in mind, but it occurs to us that God may have directed her to record that incident to teach us in the homeland to be more submissive to the Lord's leading at every step of the way and to be more ready to make use of every opportunity to bear witness to the saving and keeping power of the grace of God. If could,—nay, if we could, but step up on that plane of trust and devotion, the home guard would be vastly stronger and more aggressive against the hosts of sin.

Information from South Bend, Indiana, comes to the effect that Dr. R. F. Porte, in addition to his duties as pastor of the First Brethren church, is teaching Old Testament in Riley High School of that city, teaching forty hours in fifteen weeks. We congratulate Brother Porte on this opportunity to teach the Word to an age of students and in a place where it is greatly needed, and he is well equipped to do a good job of it. We are also informed that Dr. Porte is stressing Bible instruction in his own church and is conducting a Bible lecture series with Dr. Leander S. Keyser, of Springfield, Ohio, as the special speaker. Dr. Keyser is a prominent conservative Bible scholar and appears on many Bible Conference platforms. He is to speak on the general topic, "The Biblical System of Truth." Some of his special themes are: "How the Bible Lights the Way," "The Power and Beauty of Christian Faith," "How Archeology Confirms the Bible," "Why the Son of God came to Earth in Human Form," "The Need of the Spiritual Birth," "A Big Religion for People of all Sizes," "The True Foundation and Some Proposed Substitutes," "The Biblical Account of Man's Origin," and "The True Deity and Humanity of Christ." A real treat is offered and it will doubtless be greatly enjoyed by our South Bend brethren.

Dr. James M. Gray has resigned as President of Moody Bible Institute of Chicago, in order to be relieved of the business cares of its administration but has accepted the title and office of President-Emeritus and will continue as a member of the Faculty and as editor of the Moody Monthly, and lecturer in the field. He will be succeeded by Dr. Will H. Houghton of the Calvary Baptist church of New York City, who is a strong defender of the Word and a great organizer and soul winner, having built up a great and deeply spiritual institution there with gospel teams and Bible teachers going out in every direction. Dr. Gray's connection with the Institute, officially and unofficially, has covered a period of forty years, dating back to the time of the founder, D. L. Moody, with whom he was associated, and whose successor in office he became. During his administration, the Institute has greatly expanded.

From eight buildings it has increased to thirty-eight; from a staff of forty officials, teachers, and other employees, to one of more than 200, and a student roster of about 1,000 has increased to more than 17,000 in the combined Day, Evening, and Correspondence Schools. The assets of the Institute now exceed six million, and although the gross operating expense last year approximated one million, yet the budget was balanced within about \$2,000. The depression and the immigration laws have somewhat reduced the student roster of the Day School during the past two or three years, but the opening of the present Fall Term shows a return toward the peak.

Dr. Gray has been a prolific author, nearly twenty volumes and a large number of pamphlets having come from his pen. The work for which he is most widely noted, however, is *Synthetic Study of the Bible*. Many will be pleased to know that Dr. Gray will continue as editor of *The Moody Monthly*.



# Today's Challenge to the Minister

By W. R. Deeter

Sermon-Lecture given in the Brethren Church  
at Carleton, Nebraska, June 17, 1934

We have not even selected an "accommodating" text, but from humble observation here and there do we bring this message.

We remember our own conversion back in 1904, and we feel we have been able to help others in these years since.

Neither have we forgotten the long days and years of hunger for Christian training in our own Church College. Colleges and Seminaries are for the training of men for the Christian ministry and Christian work. Then these trained ones go out and serve the Lord. To me it meant the giving up of many things, as it does with any one, but the reward has been ample.

Conversion is absolute and necessary.

It is also Primary and Fundamental.

On the other hand, there is the Overflow, ... the expression of that which is within; the activity, the service. The Social Gospel of helpfulness is the fruitage of the Overflow.

A converted atheist, who for 12 years of his unconverted life was editor of a godless Journal, relates that many a time on his lecture engagements when denouncing the existence of a God, he dared him to come down and strike him dead in three minutes. God did not come, hence to him it seemed to prove there was NO GOD. Twenty-two months ago he was converted, and the Lord saved him. Now he is out preaching the Everlasting Gospel of the Savior and Lord, whom he used to spurn and deny. In his great passion to serve him, the "overflow" is helping others to know and to serve their Lord. Just when or how soon atheistic Russia will be convicted and converted, we do not know, but we hope the Holy Spirit will plead so convincingly, that there will be a yielding to his Power.

There are Spontaneous Convictions that rise up, and that even in spite of yourself. They bubble up and you just can't help giving expression to them in some way. Argument and eloquence that lead to conviction is a "goal" you set up out there with the hope that you may reach it. You set it up and struggle that you may arrive, and arrive at something definite. It is necessary to have a God somewhere down the line. A certain son wanted to drive his father's car, and to do certain other things that other folks did. The father told him that when he was a bit older he could do them, but admonished him to wait till old enough, but there was a goal of better value down there,—more or less remote, it is true, but it led on. A man should order his life according to his aim or purpose. It's the business of a musician to teach music. It's the business of the salesman to sell goods. It's the business of a minister to preach the Gospel, primarily; then the "overflow" is to help folks to do and to be.

1. The minister has greater difficulties today to contend with than fifty years ago. He also has greater tasks.

Now, he has as some of the obstacles, Sunday golf,—in places; Sunday baseball,—in places; joy riding on the Lord's day,—in places. Over his radio he can hear great sermons, preached by great men, which thrill and move the soul toward God,—the BEST preaching in the United States. He has to compete with that, and must put in his best licks from his own pulpit. They did not have these things fifty years ago. Then, preachers had "iron" in them. If a fellow did not behave in church, they took him out and thrashed him. Men read the newspapers these days on Sunday, They say they can get a little religion in reading the church announcement page, or sermon column. They can get a little religion from the radio; or go off to the mountains, drinking in nature, and there find religion. They don't need to go to church, so they think.

People are more independent than they used to be. They are better informed. Some even think the preacher "can't tell them anything", and they close their ears to his messages. Indeed in this unusual age, the preacher has to be intelligent and alert in every way in order to be a fisher of men. Yes, his difficulties are greater.

2. The minister has more aids than fifty years ago. There are better helps in the Church school literature. There are more and

better books. There are helps in the newspapers. One cannot study anything in religious literature without getting up close to the great creative power of God. The public schools have made their contribution to the preacher's aids. In every way it is evident that while he has greater obstacles, he also has greater aids.

3. There are three sets of materialism you've got to take your people through today, and I will only dwell on one of them.

What the world needs is for every parent in the United States and every parent in the British Empire, and every parent in Germany, in France, in Italy and in Japan to have a son like John Calvert, who stands for righteousness in all his work. That's a tribute to the product of the parsonage. Yet some say "preachers' boys are the worst." If you study "Who's Who?" in America, the boys of the Manse will be found to predominate over those of every other profession or vocation.

a. A desire for wealth. Where the most money is piled up, you usually find the morals the lowest. Where is that, in our country? In New York City. Capitalism, as it is in that city has high ranking but the morals rank LOW.

Did you know that the railroad traffic in America today is more than double what it was two years ago—or even a year ago? Passenger travel is double what it was 14 months ago. And did you know that the railroad people wanted to lower their rates more than two years ago, but the Eastern Capitalists and International Bankers would not allow them to do it? Railroad presidents have been the puppets of these bankers and capitalists.

With the advent of two new trains, the Zephyr, and Tomorrow's Train Today, the railroads are trying to forget the past by adopting new ideas, making all passenger, express and freight competition by automobile or motor truck impossible. With modern equipment, speed and low rates, they can control much traffic again.

The Astors had nothing when George Washington was the richest man in the country. The Astors, in the regular course of nature, will have nothing when somebody yet unborn will come from some farm to be the country's richest man.

But there is a difference in common wealth and great, obstructing wealth that militates against the public good. Old father Rothschild, began his career by dealing in Old Coins. In the years that followed he accumulated much gold, and became very rich. He had five sons, and on his death-bed he called them around him, and explained how they could get control of the money of Europe. Later these five sons established a great Banking System, in five eastern countries. They made, or withheld loans, to other countries to carry on war. Later, through the help of a Mr. Sherman of Ohio, an International Bank was established in New York. Since that, we have seen how Capitalism controls cities, controls nations, and even presidential campaigns and administrations.

Where wealth accumulates, men decay. I'd rather have as much as possible of the Thomas Jefferson ideals as possible, rather than those of the present with one-half the people in poverty.

The thing that Japan wants to do to China now, is what England did to India 175 years ago. Piece by piece the people of India are paying interest on the debt for being conquered. The races of color are two hundred years late in trying to grab up the land of the earth. Did you know that Japan has no iron ore on her territory, and yet she is trying to build up a world empire. All that she is doing today is simply to follow the example set by the white people two centuries ago.

What was the World War fought for? I have some "hot things" to say here. Was it for Democracy, or for a Better World? It was to "DEFEND the House of Morgan". It was a great trick played on the masses. Listen, SOMEWHERE, between Wall Street, and Russia is a happy middle ground. A God-fearing man should despise those two extremes.

How true that "Where wealth accumulates, men decay".

I like the Christian College. It has a real place in the world.



It needs our support, morally and financially—in every way. Ashland needs our help NOW as well as in the future.

I have no quarrel with State Education. I am for State Education up to a point, then I believe in Christian Education. One teaches Vocation, and the other teaches Culture—Christian Culture.

Yes, the preacher has greater tasks. There isn't much help in the social orders outside of the Christian Society. We should never look to the worldly social order for guidance to spiritual things. There is no help to come from such leaders who are godless.

Who controls the movies?—the movies of America? You say: "Who, Mr. Hays, of course". No, he's only a stuffed white shirt. The holders of the wealth of our land—the money holders—control

them. Do we want a society where all the "pigs" have a house, and an auto, or do we want a society—a Christian Society, where we all have shoes and food, and have a real consciousness of God?

What was the background of the Armenian Revolution? Well, the Armenian can buy of a Scotsman, and sell to a Jew, and make a profit. The Armenian Government loaned the people money, and records show they charged as much as 30% interest. So they killed the Czar, and got back their homes and houses.

What's the supreme task of the Minister? What is the Challenge today? To lead his people into the Presence of God, where they will have a consciousness of the Divine. Amen.

Carleton, Nebraska.

## More About Conference by Men Who Were There

The Bible Lectures by H. W. Koontz

My Impressions by Hill Maconaghy

The Forty-sixth General Conference of the Brethren Church held at Winona Lake, Indiana, is now history. The value of this conference can never be wholly estimated. Every congregation will directly or indirectly feel the effects during the coming year. The future of the Brethren Church is directed yearly by the messages given, the business transacted and the general tone of the entire conference.

But it is my task to report my impression of the Bible lectures. To me these lectures are always bright points of the conference. Unfortunately several lectures could not be given because the business sessions encroached upon the hours set for them.

These lectures, given by leaders in the denomination, act as a weathervane to show the trend of the Brethren fraternity. If the elements of destructive criticism with the attending doubts are expressed, whether they be given openly or clouded in vague and ambiguous language, it is a sign that a swing is being made to the left toward a modernistic and liberalistic theology. But where an undisguised earnestness with the accompanying frankness is evident one is made to feel that the messages are given by those who are sound in doctrine and that the denomination is still safe. The Bible lectures that we heard made us feel that our beloved Church is still standing true to the "faith which was once delivered unto the saints." With a vicious liberal theology rampant it is a source of great satisfaction and joy to know that there is at least one Church where every fundamental of faith can be proclaimed and, with but a few exceptions, receive a wholehearted response from the members who make up the denomination.

One was also made to feel that orthodoxy in belief should produce orthodoxy in practice. With the laying of a foundation of faith that tide and time cannot destroy there should follow the building of the spiritual house that will stand in the day when the works of the believer will be tried for their intrinsic worth in the fires of judgment. It would take all eternity to reveal the good work of a denomination such as is ours if every member would pay heed to the plea to harmonize belief and practice. May God bring us as individuals to this place in our Christian experience.

Then we were made to feel the divine urge to "Go." Realizing the abysmal darkness of the world apart from Christ, the light, we are constrained to go with the glad news that will bring hope and cheer. Partaking to a degree of the "unsearchable riches of Christ" we see ourselves as ingrates if we deny to others the opportunities of partaking of the well of living water that God in grace has imparted to us through His beloved Son. Then, too, there was brought to our minds the unequivocal command of the Lord Jesus Christ who in his parting words said, "Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you always, even unto the end of the world."

Recapitulating, the Bible lectures impressed upon my mind the need for sound doctrine, sincere practice and implicit obedience to the command of Christ to witness unto Him.

Roanoke, Va.

It was my privilege to attend our National Conference at Winona Lake and, together with others, I would now pass on to those who did not enjoy that privilege some of the impressions I received from its sessions.

First—It was indeed a blessed experience to again enjoy fellowship with brethren gathered from all sections of the country, and to hear of the Lord's blessing upon their labors during the past year. Despite the drouth and pitiable economic conditions, it was quite evident from conversations held that the Brethren were determined, by God's grace, to continue their labor and testimony for the Lord Jesus till He comes.

Second—I was impressed by the prominence given to the place of prayer. From the closing recommendation of the retiring moderator's address, that the Brethren make the coming year a year of prayer, prayer was emphasized not only in word but also in deed. The early morning prayer meetings held daily in the auditorium were indeed mountain top experiences, and also a source of inspiration, guidance, and help through the sessions of the day. One of these meetings I would especially mention. It was in charge of Brother Wm. Schaffer. In the part devoted to prayer he called upon the lay members to take part. And what a season of communion and prayer followed as we were led to the throne of grace by one consecrated layman after another. Truly the Brethren ministry can go forth to victory with such a consecrated group of laymen holding them up in prayer.

Third—I was impressed by the spiritual tone of the song services, which were under the leadership of Leo Polman, of South Gate, California. Not only was there congregational singing, but upon several occasions there were fine choruses composed of young people, who provided special numbers. We were also favored by several solos, duets, and quartets throughout the Conference. All of these were of an uplifting nature as is evidenced by their names. These are the names of a few which were sung: "Jesus, Rose of Sharon," "Lord, Use Me," "Speak, My Lord," and "Carry Me Back to Calvary's Mountain."

Fourth and last—I was impressed by the manner in which the Moderator, Brother Stuckey, conducted the meetings, especially the business sessions. His fairness, patience, and abiding by the rules of Parliamentary Law, even in trying and difficult sessions, were noted and appreciated by all. Concrete proof of this was shown by the Conference which extended to Brother Stuckey a rising vote of appreciation for his fine service.

Truly the Forty-sixth General Conference of the Brethren Church was an important and blessed gathering. May the Lord's seal of approval rest upon its deliberations and decisions.

Limestone, Tenn.

The Holy Ghost, as he is a cloven tongue, opens as a compass, that reaches over all our map, over all our world; from our east to our west, from our birth to our death; from our cradles to our graves; and directs us, for all things, to all persons, in all places, and at all times.—Dr. Donne.



## Hold That Fast Which Thou Hast

(Continued from page 2)

here and argue over church policies, but we do not have to argue about the Virgin Birth, the Inspiration of the Bible, the Deity of our Lord, or his Substitutionary Death upon the Cross. And this, it seems to me, is an incalculable advantage.

In choosing the path of Christian Faith, I desire to remind the delegates of this Conference, the Brethren Church did not strike out into a new and unfamiliar path. Rather we chose to remain in the old and tried. And we affirmed our decision in a tangible form that none could misunderstand. The "Message of the Brethren Ministry" issued at the time did not indicate a change of faith, but rather a decision **not** to change our faith. It did not represent a maximum, but a minimum of belief. It set limits, not on belief, but on unbelief.

But so long as we live in a world whose god is the "prince of the power of the air", the battle for the way of faith is never won. We need, therefore, to be everlastingly vigilant. For these precious truths of the Word of God which are the common heritage of the Christian Church may be lost in more ways than one.

First, we may lose them **by repudiation**. Knowing my church and my brethren in the ministry, I am not greatly concerned about this possibility. I doubt whether we have any minister or leader who would even suggest publicly the repudiation of any of the great doctrines of Christian Faith.

Second, we may lose these truths **by failure to preach and teach them effectively**. It is not enough to pass statements of belief. Mere statements may easily become nothing but a dead letter. We must impress these things indelibly upon the minds and hearts of our people. This task is never done, for new generations are constantly coming into our churches and Bible schools. I feel that we are making progress here in the right direction. The spread of Bible Conferences and the Camp schools for our young people are encouraging signs of progress, but this is not enough. The work of the pastor and his helpers in the local church is the key to the whole situation. We should not be satisfied to have a corps of Sunday school teachers at work, but we should know what they are doing from the cradle-roll upward. And if their work is not effective in the right direction, we should take steps to make it so. Furthermore, the pastor himself should occasionally review his own program of preaching to insure two objectives: first, that he is covering the whole round of truth to some extent within the year; and second, that each truth is receiving the attention and emphasis given it in the Bible. This leads to my next point.

Third, we may in a certain sense lose the truths of Christian Faith **by partial views and one-sided emphases**. Let me give several examples of what I have in mind. We Brethren, because of the form of baptism which we practice, rightly lay great stress upon the doctrine of the Tri-Personality of God. But unless we balance this truth by also teaching the Unity of the Godhead, we may easily lose the true doctrine of the Trinity, and slip inadvertently into the error of poly-theism, becoming worshippers of three gods.

One of the clearest evidences of spiritual progress in the Brethren Church is the wide spread preaching of the Second Coming of our Lord and a genuine love for The Blessed Hope. The devil, I am sure, hates nothing more than this. And so, if he cannot wean us from our Hope, he will try to get us into the business of setting dates. Now no date ever set for the Coming of the Lord was more than a guess, and apocalyptic guesses can do nothing but harm. We need set only two or three mistaken dates, and people will begin to doubt the whole prophetic program. And even if the date could be set correctly the effect would be harmful, for the peculiar spiritual value of the Blessed Hope lies in the fact that the time is unknown and yet momentarily imminent. And do not forget that there are two classes of date-setters. Dates may be set in two ways. The man who teaches that Christ will come in 1940 is a date-setter. And the man who says that Christ will **not** come in 1940 is also a date-setter (if anything worse than the former). There is but one true Christian position to take: The Lord of Glory may come at any moment. We are not to look for him in 1935, or in 1937, or in 2000, **BUT NOW**. This is the fundamental truth that makes the Second Coming the Blessed Hope of the Christian, and which is logically denied by every man who sets a date.

Another illustration: Many among us are discovering anew the spiritual strength and assurance which are in the Biblical truth of Eternal Security. As a personal testimony I have often said that the greatest moment of my life came when God in Christ saved my soul. And the second greatest moment came when I found from the Word of God that **Salvation is SAFE**. But precious as this truth is, we must not forget to preach the Biblical demand for that personal holiness without which no man shall see the Lord. The Apostle Paul taught security for all who are truly born of God, but not security for men no matter what they did or how they lived. The hyper-Calvinist preaches the promises and explains away the warnings. The Arminian preaches the warnings and explains away the promises. But we should preach both, and remember that God may use his warnings as one way of bringing to pass the promises. There is no contradiction between the two except in the logic of man's finite reason. The truth is not that man will be saved no matter how he lives, but that men who are really saved will be careful how they live. This, the Biblical view, safeguards both Christian assurance and the moral life. If we preach Security at the expense of the moral life, we shall at last lose both. And do not forget that the contrary is also true.

Fourth, the Brethren Church may lose the truths of Christian Faith **by merging with some larger religious body whose controlling leadership may not be vitally interested in these truths**. It is not my purpose to enter into any lengthy discussion of church union in this paper. Personally I could wish for a union of the Brethren divisions; or better yet, a union of all the divisions of the Church of God. But whatever steps are taken should be with clear understandings on both sides. Church union, like marriage, is a serious matter. Therefore, complete frankness and honesty on both sides should characterize the period of courtship. Then there will be no mistakes and no regrets. I am willing to unite with any body which will enthusiastically set its signature to a statement of Christian faith and give evidence that it honestly supports that faith. But with no other.

### II. The Brethren Church Has Certain Distinctive Possessions which are Worth Holding Fast.

First among these distinctive possessions I would mention triune immersion and our communion service consisting of feet-washing, love-feast, and the eucharist. Recently some fear has been voiced to the effect that we may be in danger of abandoning some of these time-honored practices. As far as my personal knowledge of the brotherhood extends I find no tendency in this direction. If we have churches today where these things are not observed I am not acquainted with them. But there are ways of losing the ordinances other than by the way of deliberate abandonment.

To cite one very real danger, we may lose the ordinances by misinterpretation. The spiritual value of the ordinances lies not merely in **doing** these things, but also in **knowing** the meaning of what we do. Our Lord laid great stress upon the importance of this "knowing" when he inaugurated the ordinances. To Peter, whose feet he was about to wash, he said, "What I do thou **knowest** not now, but thou shalt **know** hereafter." (John 13:7). And the task of washing being finished, his first word to the disciples is a question, "**Know** ye what I have done to you?" Still further, his final word on the subject is not as it is often quoted, "If ye **do** these things, happy are ye." but, "If ye **know** these things, happy are ye if ye **do** them" (13:17). In dealing with the ordinances of the Lord, **knowing** and **doing** must be kept together. This is why I say that we may lose the ordinances by misinterpretation. It is altogether possible to go on doing the ordinances after we have lost them.

This is what happened when Jehovah through the prophet Isaiah said to Israel, "Your new moons and your appointed feasts my soul hateth" (1:14). Yet these very feasts had been ordained of God! What was wrong? The people had utterly lost the meaning of the solemn rites of the law. They had fallen into the age-long popular delusion that there was magical efficacy in religious forms, that through the mere doing of these things they could somehow save their souls. And the result is that, when kept under this delusion, God disowns his own appointed feasts. The people may go on keeping them religiously, but they are no longer **God's** feasts.

Now there is no surer way to destroy the divine ordinances of the Christian church than to give them a fictitious saving value and set them up as a kind of legalistic ladder by which sinners may climb "the steep ascent to heaven." Such interpretation, in



our own case, is almost certain to turn away from the doors of the Brethren Church many spiritual Christians who are looking for a church home and who would otherwise find great joy and profit in keeping the ordinances of the Lord. For, those who have come to know truly the infinite Grace of God, which is the distinctive truth of Christianity, can with difficulty be turned back to what the Apostle called "the weak and beggarly elements" of legalistic religion (Gal. 4:9). On the other hand, those untutored souls who may be persuaded to accept the ordinances as a legalistic means of salvation are robbed of the very joy promised by the Lord in the doing of these things. For that joy, I would remind you again, is conditioned not merely on the doing, but also on the knowing of the true meaning of what you are doing. "If ye know these things, happy are ye if ye do them."

If we only have eyes to see, the ordinances themselves are great object lessons of the Grace of God. As Christian believers we did not baptize ourselves. Do we need to be reminded of this simple fact? We only by faith committed ourselves into the hands of another who buried us beneath the baptismal waters and then raised us up—a beautiful and accurate picture of the operation of God's Grace whereby his Blessed Spirit baptized us into Christ and raised us up to sit with him in heavenly places. Neither do we wash our own feet, but each submits his feet into the hands of a fellow-Christian—another perfect representation of God's Grace which, having cleansed us once, now keeps us cleansed every moment and hour and day of our need. Let us be careful, if we value the ordinances of the Lord, to keep them with the eyes of our hearts open to their meaning. Otherwise the mere performance of these things may come to have no more meaning than the clack of a pagan prayer-wheel.

But the Brethren Church has other distinctive possessions besides the ordinances I have mentioned. "Above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath" (Jas. 5:12). Do these words sound a bit strange in this conference of Brethren Churches? I wonder how many of us in the Brethren ministry have preached on this text in the last ten years, or even mentioned seriously the commandment that it contains.

"Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away doth commit adultery" (Matt. 19:9). How many Brethren churches have dealt seriously with this matter in the last ten years? How many churches and pastors have utterly ignored it? I understand, of course, in these days when the wife of the President of the United States has publicly endorsed easy divorce and remarriage, and two of her children have become public examples of their mother's counsel, that the sin of adultery has become a very light thing. But the Word of God still stands: "Be not deceived; neither fornicators . . . nor adulterers . . . shall inherit the Kingdom of God" (I Cor. 6:9-10).

These things are in the Word, just as clearly taught as any other distinctive tenet of the Brethren Church. Not long ago a minister of the church made the assertion, very forcibly, that opposition to oath-bound organizations was no part of true Brethrenism, and gave as proof of its alleged absence from "Brethren Literature." Personally I think it can be found in "Brethren literature." But suppose it were wholly absent. Since when has it come to pass that the position of the Brethren Church is to be circumscribed and limited by what we are able to find in the writings of men?

This brings me to a final word under this head. The most important distinctive possession of the Brethren Church is her claim to stand, not merely for a part, but for the WHOLE WORD OF GOD. This, to me, is the very genius of our movement. Whatever is in the Word—that is Brethrenism. This does not involve any complete repudiation of the past. Whatever the fathers truly found in the Word of God is our heritage. But the fathers did not exhaust the unsearchable riches of the Word. If I read their writings aright, they expected us to increase in our knowledge of the Truth. And I am thankful that many of our brethren are discovering new and precious truth in the Word. Let us encourage, not hinder, the search. Certainly, therefore, any tendency to scale Brethrenism down to the measure of four ordinances, or even to the articles set forth in the "Message of the Brethren Ministry" (which I believe, everyone), is to violate the fundamental charter of Brethrenism. The whole Word of God, no less, is our platform. Let us preach and teach it. Of course it may take courage to

preach some of these things. But the command of the Lord is unconditional: "Hold that fast which thou hast, that no man take thy crown."

(To be continued)

## The Last Battle and Its Reward

By J. L. Bowman

Nothing in nature is more grand and glorious than a sunset. It is possible that storm clouds may enhance its beauty. The day may have had its trials and burdens but as the sun gilds the western horizon in gold and royal purple there comes a peace that the day with its trials and burdens is over. St. Paul felt like that when he burst forth with a feeling of exaltation and declared, "I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give to me at that day: and not to me only but to all who love his appearing."

Paul had real storm clouds but they were gilded by the Saviour's love. He was upheld by the Saviour's power and supported by that invincible faith that made the dark ground of a martyr's experience one of indescribable beauty and made Paul's heroism the admiration of Christians of all ages.

I have fought—finished—and kept the faith. Paul's pathway was rough and rugged. The battle was fierce but he never faltered. "I know whom I have believed." He realized that the darkest night brings out the stars. Crushed flowers render the sweetest perfume. The heated furnace refines the gold. Storms test the skill of the sailor. The chisel brings out the angel in the marble. He played the game and he played it fair and stayed in it to the end, then he said, "A crown of righteousness is laid up for me,—and to all who love his appearing." Few indeed have been called to go forth into a conflict as severe as that which Paul entered. Few have suffered for the cause of Christ as Paul suffered. And he says, "I reckon the sufferings of this life are not worthy to be compared with the glory which shall be revealed to us in that day. "What is the reward of the faithful? A crown of life and a home at his right hand. A smile from his blessed face will more than repay all toils and tears."

Linwood, Maryland.

## SIGNIFICANT NEWS AND VIEWS

### CENTENARY OF MISSIONARY EFFORT IN SOUTH AMERICA

This year marks the centenary of American missionary effort in Africa. A hundred years ago six American missionaries and their wives came to what are now the South African provinces of the Transvaal and Natal. The names of two of them still survive in African geography. A town in the Orange Free State was offered by the Dutch to Daniel Lindley, of Virginia. He refused it but it still bears his name. Grootville, in Zululand, Natal is named for another of the six, Aldin Grout, of Springfield, Massachusetts. The principal historian of American missionary effort and the oldest American woman in Africa, is Mrs. Mary Gray eighty, wife of a Johannesburg pastor and granddaughter of Dr. Bennet Tyler, third president of Dartmouth College.—Religious Telescope.

### NEVER DO THIS

Don't give any stranger a list of the members of your church organization, or any of its affiliates. The lists are confidential and they are not your individual property.

Don't authorize any stranger to do anything in the community in the name or for the sake of the church, except under the direct supervision of your most cautious layman—especially if money is to be even so much as mentioned.

Don't authorize any stranger to collect money from church mem-



bers or from citizens in general. If the stranger insists on collecting before rendering whatever service it is which he offers, ask him to get permission from the chief of police—in writing!

Don't let a smooth-talking stranger persuade you that he can do for any part of your church, or for all of it, what the members themselves cannot do.

Never trust any stranger who has any sort of financial scheme whatever. Put him under rigorous and unrelaxing observation. Reverse the usual rule and consider him dangerous until he has proved himself harmless. Find out exactly what there is in it for him.

And then, ninety-nine times out of a hundred, show him this notice, and bid him a polite good-day.

By heeding these warnings, many a church has saved itself much grief.—Christian Advocate.

#### "WHAT SHALL WE DO NOW?"

The International Association of Daily Vacation Bible schools was recently merged with the International Council of Religious Education, which now has complete supervision of this agency of religious education. The results of the domination of the International Council became evident when the word "Bible" was taken out of what was formerly known as the Daily Vacation Bible School and the name changed to Daily Vacation Church School.

This movement toward a Bibleless school is further reflected by the themes prepared for consideration by the thousands of schools that are now under the domination of the International Council. For 1932 the theme for the Vacation Schools was announced as "World Friendship." Last year they had for their consideration the topic, "A Century of Progress." The topics to be considered this year were as follows: Beginners—"Our Happy World"; Primary—"Learning about the Local Church"; Junior—"Friends at Work"; Intermediate—"Discovering God in the Beautiful." These are to be followed in 1935 by the following themes: Beginners—"Happy Times Out-of-Doors"; Primary—"Exploring Out-of-Doors"; Junior—"Living in Our Community"; Intermediate—"What Shall We Do Now?"

We suggest that the thing to do now is to get the Bible back into the Vacation School.—Moody Monthly.

#### FIRST CHURCH OF CHRISTIANS

The United Press reports from Rome that the first Christian church ever built and the original seats of the first popes—301 years after the crucifixion of Christ—was discovered August 5.

The discovery was made by accident, though Vatican archeologists had been for a century or more trying to find it. Workmen were repairing the floors in the lowest level of the Basilica of St. John Lateran, "the mother church of Christendom and the traditional episcopal see of the pope as bishop of Rome, when the pick of a laborer struck into another wall outside the present foundations." Vatican archeologists were called. Excitedly they ordered the workmen to trace the outlines of the discovery with their picks. Fourth century masonry was revealed, and was identified as the original wall of the "first church of Christendom."

The present St. John Lateran was built over the ruins of the first edifice. Until the year 313, when Constantine gave freedom to the church, Christianity was despised by the Roman Empire and persecuted. Constantine built the original church on the present site of St. John Lateran. The basilica has had an illustrious history, and was the seat of councils and crowning of kings.—The Christian-Evangelist.

#### COURAGE FOR CHRISTIAN WORKERS

Souls are still being saved in this land, not in large groups as sometimes we have known it to be, but here one and there another, as the gospel is simply and faithfully preached and sung. We have just learned of a Roman Catholic in Racine, Wisconsin, a man of mature years, who accepted Christ while listening to a radio message. At the time he could not read words of two syllables, but the quickening of the Holy Spirit has awakened within him such a desire to read the Bible, that he has begun to school himself with all diligence. We have seen some of the notebooks he uses to copy Scripture sentences, bringing us fresh evidence and illustration of what eternal life does for the whole man when it enters into him.

Another conversion just reported to us is that of a young man on the West Side in New York. He had been robbed of a sum of money as he alighted from a bus one evening, and the next evening found him at the same spot, if perchance he might get a glimpse of the thief. There was a gospel meeting there on this occasion, and he heard them sing, "Only a Sinner Saved by Grace."

That is just what I am, he exclaimed, "Only a sinner", but I am not "saved by grace."

To make a long story short, he followed the crowd into the John 3:16 Gospel Mission, and was saved before he left that night. Now he himself stands on the same street corner, after a hard day working over a furnace, proclaiming the same gospel and witnessing to the Savior he has found.

Take courage, Christian workers, God's arm is not shortened that it cannot save, nor his ear heavy that it cannot hear.—Moody Monthly.

#### FISH WITH HEADLIGHTS FOUND AT 2,510 FOOT DEPTH

Darkness blacker than the gloomiest midnight through which moved fish equipped with headlights was described by Dr. William Beebe July 12 as he told of his record breaking 2,510 foot descent into the sea the day before.

Dr. Beebe and Otis Barton, co-inventors of the New York Zoological society's spherical diving apparatus known as the "bathysphere" made the plunge into the ocean near Hamilton, Bermuda, to study marine life. In their two ton steel ball, which dangled from a cable and which was equipped with an oxygen releasing device, they went down 310 feet further than the depth attained in a similar experiment last year.

The phosphorescent lights on the strange deep sea fish gave him an impression that "stars in a black sky twisting around crazily, had suddenly gone mad," Dr. Beebe said. All the while they were in the steel sphere Dr. Beebe and Barton kept in communication with a tender on the surface by telephone.

The dive took place seven miles off the shore of Bermuda. From the time Dr. Beebe and Barton were sealed into the sphere until they crawled out of the small openings in its walls three hours and 19 minutes had elapsed. They were under water for two hours and 51 minutes. They remained at their greatest depth for half an hour, taking photographs, including motion pictures, and making careful notes of their observations. Dr. Beebe said he saw larger fish than he had encountered ever before on such dives.

On August 15, the scientists spent five minutes at a depth of 3,028 feet, beating their record of a few days earlier by 518 feet, passing their goal of half a mile by 388 feet. At 2,750 feet in the descent, Beebe observed a large gray shadow. Signaling for a halt, he tried to distinguish what appeared to be an unknown denizen of the deep. He said he was unable to identify it.

The scientist described the strange fish as illuminated by myriads of tiny lights, glittering like a diamond tiara around the object. It was assumed the lights were phosphorescent parasites. Barton exposed 100 feet of moving picture film in an attempt to photograph the monster, but results were uncertain.—The Evangelical-Messenger.

On the plans you form, the thoughts you foster the visions you delight in, rests your prospect of advancement and faithfulness to the likeness of your Lord.—Rev. T. T. Carter.

#### Education Not a Cure-all

(Continued from page 3)

cious", he reveals a shallow analysis which is common to those who know not the power of Christ in the life of man. Those who would make a god of education are no true friends of education nor their fellow-men. Education alone does not do away with crime, nor does it make men good. It never has and it never can—not even education in the broadest sense.

The real cure of crime, and of all manner of sin, is not education, important as that is, but religion. And not just any kind of religion, but a vital, powerful, Christ-begetting religion, that takes into account the Cross and the new birth, religion that transforms personality, disciplines emotions, re-aligns human wills and gives new motive and direction to life. Give us education without religion and crime is simply made more efficient and terrible.



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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# Sunday School Teachers' Recognition Day

By Walter L. Lingle, D.D., LL.D.

Several months ago a very unique idea was suggested by Dr. Wm. T. Ellis, the distinguished writer and traveler. The idea is that the people of America, especially the Christian people, should set apart Saturday, October 6, and Sunday, October 7, as days on which there should be a nation-wide recognition of the unselfish service that the two million Sunday school teachers in America should freely give of their services every Sunday, through all kinds of weather, without any sort of compensation, to the great work of teaching the twenty million children and young people of America the Word of God, thus pointing them to Jesus Christ as the only Savior of mankind, and at the same time making them better citizens.

The idea of setting these two days apart as recognition days was only an idea at first, but it is taking a more and more tangible form. Several of the larger denominations, including the General Assembly of the Presbyterian Church in the United States of America, have already endorsed the idea. It came closer home this morning when I picked up my daily paper and noticed a front page article with large headlines stating that the Sunday school association of the county in which I live is planning to observe Recognition Day. In part, the article reads as follows: "The Mecklenburg County Sunday School Convention, meeting yesterday at Williams Memorial Presbyterian church, went on record by a standing vote as approving the plan of the American Sunday School Union for a National Sunday School Teachers' Recognition Day on October 6.

"On Saturday, October 6, and on Sunday, October 7, the churches and Sunday schools of America will honor the two million unsalaried Sunday school teachers of the world who have at the cost of self-sacrifice and unremitting labor given priceless service to the boys and girls in shaping character and ideals." I may say that Charlotte and Davidson College are located in Mecklenburg county, which is especially noted for having made the famous Mecklenburg Declaration of Independence on May 20, 1775.

Perhaps some one is wondering how we would proceed on those two days to give recognition to our Sunday school teachers in an appropriate way. One beautiful thing about the idea is that it has no cut and dried program. Any community or church can have just such a program as it may deem most suitable for that particular community or church.

Dr. Ellis has suggested that some communities might want to have a Sunday school parade Saturday afternoon in honor of the Sunday school teachers in the community. Those of us who are matter-of-fact sort of people would not know how to stage such a parade. But there are always some people in a community who know how to stage things and who like to do it. Such people might be enlisted. I know a Presby-

terian minister who says he would like to lead such a parade in his town with a brass band and thus call the attention of the whole community to the work of the Sunday schools of the community, and especially to the unselfish services of the teachers. I have an idea there is going to be just such a parade in his town.

It has been suggested that some communities might observe this Recognition Day by having a joint Sunday school picnic on Saturday, October 6, at which time suitable recognition would be made of the services of the Sunday school teachers in an informal program.

Dr. Ellis has suggested that on Saturday night there might be a mass meeting in the community auditorium where suitable musical and speaking programs might be put on. He even suggests some of the items for that Saturday night program. Here are some of them: "United choirs and orchestras on platform with all the clergymen of the community. Promptly without announcement open with singing of 'America'; invocation by senior Sunday school superintendent of the community; chairman's address of five minutes; civic welcome by mayor or some other officer who will also speak for civic clubs and Chamber of Commerce; hymn: 'I Love to Tell the Story'; address by best available speaker on: 'The Sunday School Teacher as a Force in American Life'; offering; hymn: 'Onward, Christian Soldiers'; recognition of individual distinctive service in the Sunday school; have the teachers stand in a body and renew their pledge of service; sing 'Faith of Our Fathers'; benediction by senior minister of the community.

It has been suggested that all Sunday schools on Sunday, October 7, by a little careful planning could put on an impressive and inspiring program in recognition of the services that our present Sunday school teachers are rendering, and at the same time in recognition of the services and memories of those teachers who have gone on before.

Every minister of every denomination could, with profit, take note of this Recognition Day in his sermon and in other parts of the church services. The minister might take for his text Daniel 12:3: "And they that be teachers (translation in the margin) shall shine as the brightest of the firmament, and they that turn many to righteousness as the stars forever and ever."

Another good text would be Ezra 7:10: "For Ezra had prepared his heart to seek the law of the Lord and to do it, and to teach in Israel statutes and judgments." To know, to do, and to teach, constitute a fine equipment for the Sunday school teacher.

Or the minister could speak on the teaching function of the church. Jesus had a three-fold ministry of preaching, teaching, and healing. A church that would walk in

his steps must have this same three-fold ministry.

Or the minister could go back to the sixth chapter of Deuteronomy and preach on the importance and duty of teaching the Word of God to our children.

Just this casual glance that we have taken indicates that this national Recognition Day opens up some wonderful opportunities for the minister to preach at the psychological moment on some vital themes that need emphasis.

You do not need to write anywhere for any program for this Recognition Day. You can make your own program to suit your own church or community. It is hoped that Recognition Day will be a whole community affair as well as an individual church affair.

I am hoping that this idea of Recognition Day will take some sort of tangible form all over the country. It will serve not merely to pay just tribute to two million unselfish workers, but also to impress the importance of our Sunday school work upon whole communities and, through them, upon the whole nation.

This is a good time for those of us who are older to think of Sunday school teachers who we have known and what they have meant to us and perhaps to whole communities. I am thinking just now of two Sunday school teachers I have known and I would like to pause here, two months before Recognition Day, and pay tribute to their memories. Neither one of them had ever taken or ever heard of a teacher training course and neither one could qualify as a teacher under present-day standards. Both of them were men well along in years.

One of them was my own teacher, and is the only one of my Sunday school teachers who I can recall. I may have had others but I do not remember them. He was not a great lecturer or teacher. He simply asked the questions that were printed on the lesson helps and quietly discussed them with us. Then he would talk to us about being Christians, about prayer and other kindred subjects. It was all quietly done in a low voice. Best of all, he took a personal interest in each one of us. When I started to college he knew that my father had died several years before and that I had very little money. So he quietly said to me that if at any time I needed any money I could borrow it from him without any security or endorsement. Bless his dear memory! He did not have a great deal of his own but he was ready to share it with one of his Sunday school boys. A Sunday school teacher who believes in a boy and stands by him is worth more than all the eloquent lecturers put together who fail to take that individual interest.

The other teacher that I am thinking of was an elder in one of my churches. He taught a men's Bible class. He was well on in years, was very deaf, had a voice pitched so low that it was a strain to hear him, and there was nothing particularly impressive about his personality. The men of the church crowded around him every Sunday morning to hear him teach. It was all a mystery to me. I wondered what attracted them. Then one day his daughter incidentally told me that he had been teaching Sunday school for forty years and that during that whole time he had made it a practice to study his Sunday school lesson and related passages one hour every day. Then I knew. Here was a master in Israel. He knew the Word of God as no other man in that church knew it, not excepting the



minister. The men who gathered about him every Sunday morning knew that they were sitting at the feet of a master.

What could be more appropriate than to pause and pay tribute to the tens of thousands and millions of Sunday school teachers in the past and in the present who have given themselves without stint in the service to the church, the community and humanity in general in the name of the master Teacher. Let us do it.—Christian Observer.

Davidson, North Carolina.

**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick**

**REVIEW: GOD IN HEBREW HISTORY**

(Lesson for September 30, 1934)

Golden Text: Psalm 145:13

**MONDAY**

**Ahijah's Prophecy.** I Kings 11:29-39. Let us note the following truths which are a few of the outstanding teachings of this lesson: 1. Jehovah God was—and is—the God, not only of the destinies of the Hebrew nation, but of all nations. 2. The perennial value of a good life—"for David, my servant's sake"! 3. God's blessings are conditional on man's obedience—"If thou wilt hearken unto all that I command . . . then I will be with thee!" 4. The failure of "policy" as a religious motive; Jeroboam's false and imitation religion centering in the calves at Bethel and at Dan, were injurious to Israel, to Judah and to Jeroboam, as well. 5. The promise of future glory for the faithful remnant of Israel. That Ahijah's prophecy was true, read I Kings 14.

**TUESDAY**

**Elijah Hears God's Voice.** I Kings 19:9-18. We emphasize but five of the many significant truths from Elijah's life: 1. Even a mighty man for God may become discouraged. 2. While Elijah was fearless and defiant before four hundred and fifty prophets of Baal, he fled from before the wrath of one woman, Jezebel! 3. God has his own methods for caring for his servants; Elijah was fed by the ravens, by the widow, and by the angel! 4. Sometimes discouragement makes us hide and sulk in a cave, when it is God's will that we be out on top of the mountain listening for his voice. 5. We have wearily to retrace the steps we take in wandering out of the centre of God's will before we can be of further service. God had work for the prophet Elijah to do to the north, in Damascus, and yet he had fled southward—to Horeb! "And the Lord said, Go, return . . .!"

**WEDNESDAY**

**Asa Relies on God.** II Chron. 15:8-15. Asa, a once-faithful king who forgot, suggests the following observations: 1. "The Lord is with you while ye be with him!" (II Chr. 15:2). 2. Asa was victorious when he trusted God, but he was utterly defeated and rebuked when he resorted to strategy and the arm of flesh in seeking an alliance with the king of Syria. 3. It was God's mouthpiece, the prophet Azariah, who urged Asa to take courage and inaugurate a reform. 4. There were the proverbial "7,000" who were glad to rally to the Lord's

banner as upheld by Asa. 5. Asa's zeal for the true worship was so consuming that it emboldened him to interfere with the religion of a near relative—the queen mother. Our enthusiasm is real when we will stand for the right even when our relatives are in the wrong.

**THURSDAY**

**Micaiah Speaks the Truth.** I Kings 22:13-23. Let us not forget the courageous deed of Micaiah, and its connotations. 1. Religious leaders have indeed dropped to a low level when they become more "yes-men" for the state, or for any clique. 2. Ahab and Jehoshaphat first decided what they wished to do, and then apparently as an afterthought, sought the Lord's will in the matter—even as you and I! 3. God's will cannot be determined by a majority vote. 4. Jehoshaphat's reward for aligning with King Ahab was to have his own life placed in jeopardy—Ahab "double-crossed" him. 5. Let us pray that the Lord will raise up more prophets and preachers who will say—and mean—"As the Lord liveth, what the Lord saith unto me, that will I speak!"

**FRIDAY**

**Amos Pleads for Justice.** Amos 5:10-15. During the years of prosperity and opulence in Israel, when Jeroboam II reigned, Amos sensed the rise of factors which would lead to ultimate downfall, and he fearlessly cried out against them. 1. There can be no real and lasting prosperity which is built upon a system of injustice and oppression. 2. When the majority come to hate those who speak uprightly and to afflict the just, the nemesis is "just around the corner"! 3. Amos condemned not only injustice, but indulgence as well—his was evidently a "social message"! 4. Amos's great challenge was: "Seek ye the Lord and ye shall live . . . Seek good and not evil that ye may live!" 5.

Amos, with true prophetic provision, saw and foretold the future glory of Israel—after the national catastrophe.

**SATURDAY**

**Isaiah Teaches True Worship.** Isa. 1:10-20. Isaiah, prince of all the prophets, who was more closely associated both with the court and with the temple, with politics and with religion, lifted up his voice against hypocrisy in religion. 1. The blood of animal sacrifices upon the hands of the priests did not atone for the spilled blood of the poor which was upon the nation that exploited them. 2. Piety is no substitute for purity and right living. 3. Ceremonial washings must be followed by actual clean-up of life if God is to accept our oblations. 4. The scarlet and crimson life can be made snow-white in the blood of the Lamb of God—Praise his Name! 5. It is much more advantageous to "reason" with the Lord than with some of his avowed followers!

**SUNDAY**

**Prevailing Faith.** Heb. 11:32-40. The writers of "Hebrews" was limited for "time" else he probably would have listed all the men of God whose life work we have considered in the last Quarter in studying the later prophets of Israel and of Judah. What a study this has been of life, of government, of social problems, of worship true and false, of sin, of forgiveness and restoration. And what a study of character as exemplified in good and wicked kings, true and false prophets. While we may easily remember Elijah, Elisha, Amos, Hosea and Isaiah, let us not forget Hanani, Azariah, Ahijah and above all Micaiah! And let us rejoice in the truth of the Review's Golden Text: "Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations!"

<p><b>E. M. RIDDLE,</b> President Waterloo, Iowa</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p><b>B</b>RETHREN <b>C</b>HRISTIAN <b>E</b>NDEAVOR RINGING <b>H</b>URCH <b>X</b>TENSION BY <b>U</b>NSECRATED <b>V</b>ANGELISM</p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer</p> <p>2301 13th St., N. E., Canton, Ohio</p>
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## Planning Your Recreational Activities--"Guide-Posts"

By Carroll M. Wright

**Suggestions for building your program of recreational activities for an entire year.**

"Handy," one of the finest recreational books published, has provided a series of "Guide-Posts." We reproduce some of these "Guide-Posts" for your help.

### Activity Guide-Posts

#### The Scope of Play

We will promote organized, purposeful play by providing a continuous program of varied activities—both indoor socials, athletics, and parties, and open-air sports, games, hikes, and outings:

Play that will supplement and round out the activities of the daily lives of the players;

Play that will provide physical activity in a social atmosphere, that will exert both body and mind;

Play that will train the players in courtesy, kindness, and fair play as a group and provide self-expression for each individual;

Play that will melt the carriers of cold artificiality which keep apart people who, by playing fairly and freely, may learn to live and work together in society.

#### Fellowship Values

We will develop a lively fellowship in our society, in our church, and in our community, by eating together, singing together, and being together. We will find and develop the hobbies and interests held in common by various groups and for all our young people, provide constructive activities where group comradeship may grow, and minister to the universal hunger for social fellowship.

#### The Value of Entertainment

We will provide entertainment of a cheerful, appealing, wholesome character, developing as much as possible the latent talent among our own people, through self-expression in dramatic, literary, and musical activities.

We will lift the level of the community



recreation by actively fostering good books and reading material and by lecture courses, entertainments, concerts, and fine arts exhibits.

#### Working Guide-Posts

##### Survey and Correlation

We will survey our field, define the extent and limits of our activities, and determine our objectives to find out what movements are constructive and what forces are destructive in our community; and in order to avoid duplication and waste—

We will correlate our activities with those of the church, the home, and the school, and with the constructive forces at work in the community.

##### Organization for Action

We will organize our work for aggressive and efficient action, seek to discover and train capable leadership, provide adequate equipment, and enlist the financial and personal support of a large number of volunteer workers for service in such departments as the following:

1. Survey and Correlation;
2. Publicity and Finance;
3. Socials and Parties;
4. Sports, Hiking, Camping;

5. Clubs;
6. Playgrounds and Community Recreation;
7. Feeds and Fellowship;
8. Dramatics and Entertainment;
9. Books, Reading, and Culture;
10. Music, Fine Arts, and Community Singing.

##### Methods for Efficiency

We will use modern and businesslike methods. We will finance our social recreation program on a carefully planned annual budget, to be met in advance by dues or subscriptions at other than social recreational gatherings.

##### A Social Policy

We will make big plans, to meet in a big way the big opportunity that is coming to us.

We will undertake our leadership seriously as a sacred social responsibility. We will study the field thoroughly and plan each program carefully, in order that each social recreational activity may make a positive contribution to the lives of the players.

We will try to make our social activities stand out as "the best place in town for a good time."—C. E. World.

been passed in the loneliness and peculiar difficulties which beset the life of a widow on the foreign field.

Very signally on June 10th, the Lord answered prayer and got glory to his name in the delivery by forceps in less than half an hour of a living child—the mother having been four days in labor, but persistently refusing chloroform and other help. We feel this will mean much for our obstetrical work at Yaloke where the majority of cases brought to us in labor are abnormal ones in which instruments are consented to as a last resort, after the babe is already dead. The perfect and speedy recovery of the mother has also been another signal answer to prayer.

The Lord has also answered prayer in enabling us through the kindness of a Portuguese patient to obtain gasoline at Yaloke at Bangui prices, thus reducing considerably the enormous expense necessary in order to make our car of practical use in the service of the only missionary doctor in French Equatorial Africa.

We have had the great sorrow and the great joy of seeing pass from our midst two patients, on succeeding days, who were brought to Yaloke hospital in a dying condition, but who in their brief sojourn with us found the Lord and entered joyously into their Heavenly rest.

The dear Lord has also graciously answered prayer in delivering from a godless marriage a cherished Christian widow.

He has graciously answered prayer also in signally blessing the work of translation at our various stations.

In the midst of great financial difficulties he has so provided for our work from day to day that it need not be curtailed. Just at the moment of need he has sent funds and provision for the day.

Many prayers yet unanswered we are spreading before him, pleading his promises, knowing that because of his essential faithfulness he cannot deny us.

One of these petitions yet unanswered we will share with you. At the very moment of writing this, Sunday afternoon, June 24th, we are in the village of Gazeli, well known in the history of the Oubangui-Chari Mission as the place of the death and last resting place of our dear Brother Bennett.

God has worked more than one miracle of conversion since that death now more than eleven years ago. Almost exactly ten years ago today fifty people were converted in a single Sunday morning service. For some years now we have had an evangelist stationed here who is doing faithful, plodding work and numerous converts are awaiting baptism. How do I come to be here?

On June 21st at 6 A. M., with my old car and my new chauffeur, a bad combination in Central Africa, where there are no service stations in the bush, I started for Bellevue to make the quarterly visit to the hospital. But evidently God had other plans. At 8:30 the automobile stopped almost without warning and seemingly intact. Luc was an expert mechanic and had often helped us out of serious difficulties en route, but Andre has had comparatively little experience in that line. After two hours by the roadside, Monsieur Bettincourt, a Portuguese gentleman residing near Yaloke passed. Neither he nor his mechanic could help us out of our difficulty. He offered to return me bag and baggage to Yaloke in his own car, having no means of towing mine. But the Lord had so definitely led at the last moment in providing gas and

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## An African Letter--Remarkable Answers to Prayer

Gazeli, June 24th, 1934.

Dear Evangelist readers:

I last wrote you during the month of May at Bozoum about one month ago today. I left Bozoum and went to Bassai where I spent a delightful time, though less than two days, with our dear fellow-missionaries there, the Jobson's and Miss Myers. Miss Emmert had just completed a vacation of something more than two weeks there, and together we returned to Yaloke on May 24th. We found that Mr. Foster, knowing the date of our return, had left on an itinerating trip just the day before. We found Mrs. Foster well, and we gratefully accepted her hospitality for lunch, the more so as we had forgotten the lunch which Miss Myers had prepared for us at Bassai!

Miss Emmert resumed school on the following Monday. As for me a busy day followed my arrival, for there were hospital adjustments to make, a few patients who were not doing well, to see, and care for, and preparations for another journey to be made. On the 26th I left Yaloke for Bangui, taking with me not only Luc, my chauffeur, but his wife as well, as we hoped our apprentice Andre would be able to obtain his certificate to drive. We stayed at "Kilometre 8," a rest house about five miles from Bangui. At Boali we heard of the serious illness of one of our church members, now residing in Bangui, so we went down to Bangui to see him before arranging our belongings. Returning to camp preparations, a late supper, and an evening meeting, we were glad to retire at a late hour for a much-needed rest. Sunday we were privileged to be present and to speak at a large open-air service held by Yaberde, an evangelist working under the direction of Mr. Rosenau, also to attend a group meeting in Bangui.

Monday arrangements were made for Andre to take his examination the following day, an examination which fortunately he passed. I was successful in aiding Luc to regain his former position, and glad to have him accompany me on May 30th to Boali; from thence he returned to resume his work with the "Cie Duyardin" the following day. Luc had driven us across the two barges or floating bridges between Biali and Bangui. Andre drove successfully from Bangui to Yaloke where we arrived late in the evening to pass three busy weeks at Yaloke.

June has thus far been a month of difficulties and deliverances. Perhaps in no month of my life has prayer been more signally answered.

Some of these answers may be briefly enumerated here. One of our women has signally recovered from a very serious illness. The Lord has graciously answered prayer in providing for the needs of a family, for whom we have been especially praying. He has graciously protected from infection two who had been exposed to a serious disease. He has been pleased to give an increasing measure of his Holy Spirit to numbers of our native Christians for whom we have been beseeching his grace. In one case especially we have seen, as it were, a demon of resentment and hatred cast out. He has raised up from a serious attack of pneumonia one of our sweet Christian girls, engaged to a bright young lad who promises much in the Master's service. He has given information concerning the impassable condition of certain roads before journeys have been undertaken.

Incidentally on June 3rd, I was enabled to complete my 35th year in the Lord's service. Comparatively few Christians are enabled to count so many years from the day of re-birth! Eleven years (June 4th) have



sufficient funds for the trip that I could not feel it his will to return. M. Bettin-court therefore loaned me his camp-equipment and conveyed me to the rest house at Ndai. I have two boys with me (the chauffeur and the nurse) who between them do the camp work. It "happened" that the people at Ndai having just finished their plantation work were having a half holiday, and immense crowds attended our services, many of whom were converted. Then came an urgent invitation from Chief, Soldier, and people to visit Gazeli. The people pushed the car for several miles—the distance between the two villages—and I am installed here in a rest house for a few days. I am in communication with Yaloke and additional provisions have already been sent me.

I do not know just how the Lord will choose to deliver me and make it possible for me to continue my journey to Bellevue, but he is able and faithful. Should Mr. Foster come it must be by slow journeying by push. I am hoping rather that the chauffeur of some passing automobile will have sufficient mechanical ability to help me out of my difficulty.

Meanwhile the Lord is graciously condescending to bless the services here. Most of them are held in the yard of the rest house to save me the long journey to the evangelist's home. But the Sunday morning service was held in the usual place,

crowds attending not only from Gazeli but from adjacent villages. The Lord graciously answered prayer in giving me the consent of chief and soldier that there should be no work today, thus leaving the people free to attend the services.

After the service this morning, converts awaiting baptism and those who today accepted the Savior were asked by Deaconou, the evangelist, to group themselves apart. After the regular service was dismissed I arose to join the group and what was my surprise to find them sitting on Mr. Bennett's monument, which is a brick structure covering the whole of the grave, and the lower part broadest. The tapering, however, is not an inclined plane but in regular steps. A solid mass of converts covered the stone and surrounded the grave. Men, women and children closely pressed together, with one little boy standing on the topmost point! My emotion was too deep for tears—far too deep for words. Never have I seen so literal an illustration of the text, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

I must leave my story unfinished here. Whether or not the sequel will be added before mailing, or in a succeeding letter, he, in whose hands are our times, alone knoweth. May we be faithful till he comes.

F. N. GRIBBLE.

the problem-method of looking into the lesson and is written by one who deals with youth of that age in the High School, all the time.

The Boys' and Girls' Quarterly is for the ages 9, 10 and 11. It is full of suggestions for discussion by the child and the teacher and one must study both the text and the written explanation if they follow the method projected. The increase in the orders are a testimony to the value of it. The Authorized or King James Version of the Bible will be used this year instead of the American Revised as formerly. If this pleases tell me; if it does not, tell me. I am anxious to please and at the same time do my duty. Now, hurry up the orders. And—N. B.—how about sending along the cash? Even editors can not live off of wind.

CHARLES A. BAME.

#### PITTSBURGH, PENNSYLVANIA

I presume most readers of the Evangelist read the church news and enjoy doing so, but many are reluctant to write the news and I classify in that group. However, if some one does not write, no one will have it to read. No news has come from this church for several months. We have not much cause to complain. We do have much room for improvement. Some one has said, "The biggest room he ever saw was the room for improvement."

We have had a good year, although it should have been much better and are hoping it shall be, if God gives us another. Attendance has been larger at all services. The Sunday evening service which seems to be losing its interest in many churches, in fact, many of our city churches have dispensed with the evening service, because of such poor attendance, yet ours has picked up sharply, which is encouraging. Thirty have been received into the fellowship of the church in the last few months, fifteen heads of families, representing eleven new families and indeed some splendid families. I am quite sure the solution of the great problems of the church is a continual stream of new members giving life and strength to the work. Losses are continually depleting the ranks. We have lost three by death in the last year, two of the most devoted and faithful saints that ever graced the roster of any church, Mrs. M. C. Meyers and Mrs. W. A. Altman, and such are not only a loss in membership but a very distinct loss in spirit and power. May God give us many more of like precious faith. Folks move away, marry away, fall away, deliberately go away and the evil one is continually seeking to lead folks away and he is quite successful at his work. We have a splendid midweek prayer and Bible study group, but are not able to boast of great numbers, although it has been larger the past season, of any year, and we are hoping next year gives us as great an increase. We have a Thursday afternoon meeting for women which is proving quite popular and helpful. It is called a "Community Mother's Club" and maintains a program of devotions. Bible address and friendly hour. I bring the address each week. Attendance is about 40, with prospect of a much larger attendance.

Our Sunday school has made some new records in attendance under the superintendency of Mr. C. A. Garland, who has been in the ranks of the unemployed and gave much time to the work. He has been lately called back to his work, for which we are grateful, but shall miss him in our school.

## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



#### CARLETON, NEBRASKA

Closing up our work here September 30. Taken in 58 members into the Brethren Church and 26 into the M. E. Church. Six years for the Brethren and four years with Union worship services. We are waiting for a call from some church and praying the Lord will open the door soon. In the interim we plan some meetings if he so wills.

Sunday morning, October 7, during the 8 o'clock Gospel Hour from KMMJ Radio Station at Clay Center, Nebraska, Mrs. Deeter and I will sing Gospel Songs and she accompanies with her guitar. The Lord has richly blessed heretofore, and he will again.

Hope to have a more detail letter later on. Big Rally Day the 23rd. Communion the 18th. Having rains and things are growing. Wheat sowing is on, and some coming up.

W. R. DEETER.

#### TRAVEL FLASHES

##### Winona Lake

Again it was our privilege to attend the Great Bible Conference for a few days at this beautiful place, Winona. The program this year was unusually strong. The attendance was larger than last year and the evident advantages to any pastor or preacher augurs that many more Brethren preachers and Sunday School teachers should have been in attendance. Of course, money is scarce and yet, living was never so cheap as this year, as I remember.

##### Brethren Conference

Our own conference was larger also than for several years, I believe. Debates were engaged on two very live subjects: concern-

the Fraternal Relations Report and the Publishing Report. I presume that the intense feeling regarding these two subjects brought more people than usual. The lectures and sermons were of the usual order and the program so full that none could stand the pace of attending all of them. It is still my belief that more time for visiting and pastime should be given and a more faithful attendance of the scheduled services observed. We need to be more practical also.

#### Home and Quarterlies

The new Quarterlies are now coming off the press as fast as they can come and we are ready for all the orders possible, immediately. It is to be hoped that more of our schools will reach the standard of 100% Brethren literature each new Quarter, and that when any one thinks they have a suggestion for the betterment of our output that they will report the same to the editor. I have repeatedly asked for this in my Quarterlies, but of course, there are some who do not see it there. So, if you know how to make a Lesson Help that will meet our needs, as you believe, tell the one who has to make them and see if it can not be worked out, if the suggestion is good.

#### Big Increases

The big increases in the recent months have been in the Youth's and Boys' and Girls' Quarterlies. Yet, I know that some of our schools can use them which do not now order them. They are up-to-the-minute productions according to the latest methods and will stand the closest comparison with any or all other productions. Youth's is for age 12 up to 25, I should say. It seeks



Miss E. E. Shaw, Superintendent of the children's division, is also entitled to much credit for the thoroughness with which she carries on the work in the regular Sunday school and also in meeting with boys' and girls' groups each week for devotions and handwork and various interests. The W. M. S. has had a good year and should be larger and do even greater work next year. The S. M. M. is making a good start and no doubt will give good account of themselves later. The Christian Endeavor work has been a bit difficult but we have two groups and we expect to give a better report in another year. We have endeavored to present all the interests of the brotherhood to the congregation and they respond to every call of need.

This church seems to feel that the Old Folks Home, Superannuated Ministers, College, etc., should all be remembered in our benevolences. I do not think our college offering has been sent in, but I am sure Pittsburgh will meet her share and more. We could make the usual complaints about unemployment and losses of our men in these times but few churches are exempt from these and we are meeting the situation and carrying on in the usual way. We enjoyed having Dr. Monroe with us on a Sunday morning. He brought us a splendid message, did credit to the college and seminary. Probably the best defensive for the church in all of her problems from within and the criticism that comes from without, is a more vigorous offensive all along the line. Victory is certain and we may confidently press on. We rejoice in all the victories and would sympathetically share in every burden that is being borne. Praying always for you.

CLAUD STUDEBAKER,

5002 Dearborn Street.

### BRETHREN'S HOME—MATRON'S REPORT

Dear Churches:

I have been requested to write and tell you about "The Home".

It was very dry here this summer but we are having plenty of vegetables to eat and to can now. We canned sixty quarts of cherries which we picked off our trees here and we planted thirty apple and pear trees donated by the W. M. S. of Hagerstown, Maryland, and ten plum trees donated by Mr. Henry Rinehart, Flora, Indiana. In spite of dry weather they are growing fast and in a few years we will have plenty. Mr. Rinehart also gave us cherries, grapes, pears and plums to can.

We have a good corn crop, but no hay and not very many potatoes. They just didn't come up as they should. We have 110 pullets and are keeping about seventy-five old hens, have five cows and twelve hogs.

There are eleven old ladies and I may have two more soon. Joanna Beaver and Lydia Craig are blind. Mrs. P. J. Brown never leaves her room and Harriet Lampert runs away every chance she gets, night or day, so we have to watch her continually.

Dr. Mary Laughlin, Mrs. Laughlin and Miss Bentz of Hagerstown, Maryland, spent a night here before conference. We are always glad to have any member stop. They pay tourist camp rates which goes into my general fund. When you see "The Home" you are more interested.

We are needing sheets, tablecloths, dresser scarfs, dress and apron material and

small rugs. Will need some underwear and hose. We have bought a number of new shades and curtains and four of us spent nearly two days turning and hemming shades, fixing up the old ones. There are over seventy windows so it takes a lot.

The whole inside of the building is so dirty. The walls are alabastine and it has been eleven and one-half years since it was decorated, so you may know it looks bad. The hall, dining room, kitchen, pantry and bath rooms have cement floors, the rest need varnish.

I thought perhaps some of the churches might redecorate one or two rooms and it wouldn't cost anyone so very much. There are twenty-eight rooms besides bath rooms and halls.

If some one has an extra stand or rocking chair, we would be glad to have some for the rooms. I am using a dresser in the dining room instead of a buffet and will need that when I have more than one more person to come. And I wondered if anyone has an ear trumpet that isn't needed. We could use two.

We would be glad to have some print scraps, as some of the women are piecing quilts and cushions and we do not have enough to supply them.

And a piano—We have different churches and societies coming to give programs and it can hardly be done without a piano, as so many play. We are going into the winter with more provisions and income than at any time since we have been here, (this is the third winter,) but the women are getting older and more helpless and require more care.

The past year I have bought quite a few dishes and cooking equipment and things really needed.

Some time ago I received a quilt from Mrs. F. V. Kinzie, Harrah, Washington, when it should have been credited to the W. M. S. of Harrah. I am very sorry for the mistake.

May God richly bless all who have helped us during the past years, and pray for us that we may have the strength to do all the things required of us in the right way.

Thanking you all, I am very sincerely,

MRS. CYRUS MEYER.

### BRETHREN'S HOME REPORT

August 1, 1933 to July 31, 1934

#### Receipts:

Former Treasurer .....	\$ 689.35
General Treasurer .....	3,660.97
Matron at Home .....	696.96
Supt. at Home .....	384.98

Total All Funds .....	\$5,432.26
Received through Loan .....	\$2,000.00
Received through gifts, estates and farm .....	3,432.26

	\$5,432.26
Received through gifts, estates and farm last year .....	3,328.40
Gain over last year in receipts..	103.86

#### Expenditures:

Former Treasurer .....	\$ 689.35
General Treasurer .....	3,631.64
Supt. at Home .....	370.83
Matron at Home .....	696.83

Total Expenditures .....	\$5,388.65
Left by Treasurer .....	\$ 43.61
Old Bills .....	\$2,500.00
This year's Bills .....	2,888.65

Outstanding Bills ..... 1,360.95

Churches Making Largest Gifts:

(Personal gifts included)

Ashland .....	\$ 90.88
Bryan .....	68.51
Dayton .....	65.80
Waterloo .....	54.03
Roann .....	51.83
Philadelphia (1st) .....	50.00
Smithville .....	44.53
Pittsburgh (Personal gift of \$25 included) .....	40.00

Goshen .....	40.00
Waynesboro .....	32.55
Churches contributing according to Districts:	

Ohio .....	17
Pennsylvania .....	20
Indiana .....	22
Southeast .....	4
Illioikota .....	5
Mid-West .....	4
N. California .....	0
S. California .....	4
Northwest .....	2

Total ..... 78

Since such little time was given to the Brethren's Home Hour at Conference I am making a more detailed report which will not appear in the Minutes of Conference.

Most of our Evangelist readers are aware that the Superannuated Ministers' Board and the Brethren Home Board merged into one, effective at Conference time. The Board reorganized at its business session at Conference with Dr. Martin Shively as President, C. G. Wolfe as Secretary, Rev. Fred Vanator as Assistant Secretary and L. V. King as Treasurer. John Eck of New Lebanon, Ohio, was the new member elected to the Board for a term of five years, pertaining to the Home while Rev. Vanator is to care for all correspondence pertaining to the Ministers' Fund. But all money for either the Home or Ministers is to be sent to the Treasurer. The Board although chartered under the name of 'The Brethren's Home Board,' will be known as 'The Brethren's Home and Benevolent Board.' All money sent in undesignated will be placed in the General Fund and distributed by the Board as the need arises. Money designated for either Home or Ministers will be used as designated.

According to the action of General Conference of 1933 the Board was given the privilege to secure a loan not to exceed \$3,000 to pay outstanding old bills, some of three or 4 years' standing. \$2,000 of this was received during the year but was not sufficient to cover all old bills. The other \$1,000 was received during Conference but this was used to repay a former loan with interest, interest on the \$2,000 for the year and former taxes thus leaving only a very small amount to be used at present by the Treasurer.

With only \$29.33 in Treasurer's Fund at close of the year and 6 months before the regular February offering is lifted and with bills coming in as usual it does not take much of a mathematician to see the Board's needs NOW.

In addition to the regular bills coming in, we need \$1,350 to pay bills which have accumulated during the year. The offerings during the year were not sufficient to meet these bills as they came due. In other words we are running behind about a year with our bills. We are anxious to catch up.

You ask: "Why have we not received sufficient to meet our bills?" Because only 78



churches sent in an offering for the Home during the year. That means, at a conservative estimate, only about half the churches responded. If those who failed to make an offering would have done half as well as those who did, it would have helped us greatly. And they could have done it, for some of the churches making the largest gifts to Foreign Missions sent in no offering.

In the above report of the ten leading churches special recognition should be given to Bryan, Ohio, and Roann, Indiana. Bryan was able to raise this amount because monthly pledges of \$1 to \$2 were made by three or four of the Sunday School classes. Roann manifests a keen interest because this is the home of the Myerses.

So I bring this long epistle to a close by suggesting that churches who made no offering during February, yet give their people an opportunity to do so. And let others pledge \$1 or \$2 per month from Sunday school classes, etc. If churches will do this we can come to Conference next year with a much different report.

In this year of prayer remember the HOME and aged MINISTERS.

L. V. KING, The Treasurer.

### REPORT OF EDUCATIONAL DAY OFFERING

Dear Brethren:

The second of the detailed reports showing the progress made in the Educational Day Offering for the College and Seminary is given below. This report lists the individuals and churches contributing since our last report July 15th. We are pleased to list an additional amount of \$870.38, representing gifts from thirty-two churches and three individuals. This brings the total offering to \$2,176.72, which is 43.5 per cent of the \$5,000.00 needed from the Brethren.

We desire to thank those who have shared in this their cause, and urge those who have not as yet contributed to do so for the need in this work is great.

#### Individuals:

Gladys Brubaker Randall, Dallas Center, Iowa .....	\$ 1.00
Mrs. H. S. Endslo, Ottawa, Kans. ..	.75
Mrs. Laura Keyes, Peru, Ind. ....	5.00
	\$ 6.75

#### Indiana

South Bend .....	\$ 65.00
Warsaw .....	38.08
College Corner .....	3.50
*Muncie (Additional Contribution) ..	13.00
Sidney (Additional Contribution) . .	5.00
Center Chapel (Additional Contribution) ..	5.00
Poplar Grove .....	3.00
Oakville .....	41.14
Cornwith .....	5.28
Tiosa .....	3.00
	\$182.00

#### Pennsylvania

Summit Mills .....	\$ 27.87
*Masontown .....	35.00
Allentown .....	10.75
Meyersdale .....	55.45
Johnstown—Second .....	5.00
*Johnstown—First .....	120.00
	\$254.07

#### Ohio

Pleasant Hill .....	\$ 7.30
Fremont .....	11.49
*Ashland (Additional Contribution) ..	5.00
Dayton (Additional Contribution) ..	10.00

Gratis .....	6.50
*Smithville .....	75.00
*Bryan .....	50.00
	\$ 165.29

#### Midwest

McLouth, Kans. ....	\$ 8.87
Hamlin, Kans. ....	14.42
Falls City, Neb. ....	58.23
	\$ 81.52

#### Southeast

Hagerstown, Md. ....	\$ 21.00
Illiokota .....	
Waterloo, Ia. ....	\$ 66.05
*Lanark, Ill. ....	50.00
	\$ 116.05

#### Southern California

Los Angeles—First .....	\$ 25.43
Los Angeles—Second .....	19.27
	\$ 44.70

#### Northern California

*Lathrop .....	\$ 20.00
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Total .....

\*Churches which have given apportionment or more. DEAN J. BENSHOFF.

### PROGRAM

Forty-Sixth Pennsylvania District Conference, First Church, Philadelphia, October 8 to 11

#### Monday Evening

7:30	Devotions. A. V. Kimmell
8:00	Sermon—F. Sibert

#### Tuesday Morning

8:30	Simultaneous Meetings: Ministerial. Address, "The Burning Heart", Milton Bowman Laymen. Presiding. William G. Horn Devotions. First Church, Phila. Address: "The Laymen's Part in Evangelistic Work." Edward Wolfe W. M. S. Devotions.
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Miss Clara Hendley  
President's Report. Mrs. D. C. White  
Secretary-Treasurer's Report.

Mrs. W. C. Benshoff  
Appointment of Committees  
Talk: "Hold Fast, Go Forward"  
Mrs. Chas. Ashman

9:30	General Session: Devotions. William Steffler Address of Welcome. Carl H. Seitz Response by Delegates
10:00	Moderator's Address: "The Brethren Church and the Narrow Way." William C. Benshoff

10:45	Conference Business Session—Reports: District Missions C. E. Report Statistician's Report Ministerial Examining Board College Trustees Boys' Work Sunday School
12:00	Adjournment

#### Tuesday Afternoon

1:30	Sunday School Session: Devotions. Floyd Sibert Boys' Work. W. Steffler Camp Juniata. W. E. Ronk Sunday School Institutes. N. V. Leatherman
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	Young People's Rallies Address. C. H. Ashman
4:00	Adjournment
6:00 to 7:30	Christian Endeavor Session, Church Basement Presiding. R. D. Crees, State Pres. Song Service. Conducted by W. Schaffer, Jr. Keynote Message: "Youth and Evangelism". Edward Yanchus, State Evan. Supt.

Special Music. C. E. Phila. Third Church  
Introduction of State Officers  
Annual Report of C. E. Work  
Presentation of New State Program  
Special Music. Phila. First Church  
Inspirational Address: "The New Deal". J. L. Gingrich

#### Tuesday Evening

7:30	Worship
7:45	Devotional "Scripture and Prayer." S. E. Christiansen
8:00	Announcements and Special Music
8:15	Bible Lecture. A. J. McClain

#### Wednesday Morning

8:30	Simultaneous Meetings: Ministerial: "Evangelism, Personal and Public." William Clough Laymen. Presiding. W. G. Horn Devotions. Berlin Church Address: "The Laymen's Part in the Spiritual Life of the Church." D. C. White
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Round Table Discussion of Subject  
W. M. S. Devotions.

Miss Clara Hendley  
Presentation of Program of Progress

Talk: "The Harvest Field."

Mrs. Floyd Sibert

9:30 Business Session—Organization

11:15 General Session

Devotions, "Scripture and Prayer."

I. D. Bowman

Address: Benevolences. W. E. Ronk

Adjournment.

#### Wednesday Afternoon

1:30	Ministerial Open Session. Address. A. J. McClain Devotions. "Scripture and Prayer." Paul N. Naff
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2:00 Home Missions and District Missions

Address: "Building the Church."

Claud Studebaker

2:45 College and Seminary.

W. C. Benshoff

Publication. Floyd Sibert

Adjournment

4:00 S. M. M. Session

5:30 Business Session

Banquet

Talk

Conference Reports

Benediction

#### Wednesday Evening

7:30 Worship

7:45 Devotional: "Scripture and Prayer".  
William Gray

8:00 Offering and Special Music

8:15 Bible Lecture. A. J. McClain

#### Thursday Morning

8:30	Simultaneous Meetings: Ministerial. Address. George Jones Laymen. Presiding. W. G. Horn Devotions. First Church Johnstown Address: "The Laymen's Part in the Mission Work." Edward Yanchus
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Business and Election of Officers

W. M. S. Devotions.

Miss Clara Hendley

Election of Officers

Unfinished Business

Talk. Mrs. Laura Frank

9:30 General Session

Devotions. William Schaffer, Jr.

Business Session

11:00 Bible Lecture: "Satan; His Origin,  
Purpose and Doom."  
J. L. Gingrich

12:00 Adjournment

#### Thursday Afternoon

1:15 Foreign Missions

Address. Miss Tyson

2:00 Evangelism. Address. A. V. Kimmell

2:30 Tour of City.

#### Thursday Evening

7:30 Worship

7:45 Devotional: "Scripture and Prayer."  
R. I. Humbert

8:00 Offering and Special Music

8:15 Bible Lecture. A. J. McClain  
F. SIBERT.



## A HUMAN MIRACLE

H. A. Gossard

(In reading the following poem, it is important that the scriptures indicated therein be read; they are supposed to explain the thought the author has endeavored to express.)

I'll blame Thee not, nor thy sufficient Grace,  
If groping blindly on I fail to see  
The heights and depths that thou hast  
meant for me.—Eph. 3:18  
I've shunned the inspiration of thy face.—  
2nd. Cor. 4:6

If thy almighty power can thwarted be,  
'Tis done by my resentful, puny might!  
—2nd. Tim. 3:8  
A worldly god snuffed out thy holy  
light,  
And blinded me to all I ought to see!—2nd  
Cor. 4:4

I cannot save myself; . . . yet I, so mean,  
Can keep thy boundless grace from doing  
so.—Acts 7:51, 52  
By these: do nothing; go where sinners  
go; Phil. 3:18, 19  
Eat husks; and thirst by watered pastures,  
green.—Luke 15:16

Hast thou not planned that I should work  
for Thee?—John 15:16  
Hast thou not promised strength to do  
each task?—Mat. 28:19  
Canst thou not do more than I think,  
or ask?—Eph. 3:20  
Thou canst! . . . I pray, "Let not my  
Angel flee."—Mat. 18:10

Thy power is great to save, and to destroy—  
Luke 12:5  
Yet I can conquer Thee in both of  
these: . . .  
(a) Come; confess; believe thou wast  
raised; thus please; Rom. 10:9;  
Jn. 6:37  
(b) Or feed my starved soul on sin; . . .  
be hell's decoy. Heb. 6:4-8  
Lanark, Illinois.

## OPINIONS OF OUR READERS

## TEACH THEM NOT TO DRINK

The liquor traffic is one of the greatest curses that afflicts our land and I think the Christian people ought to be doing what they can to help the young folks to understand the evil of it. Some of us know what the old saloon was and what it did, but the boys and girls do not know. Drinking doesn't mean much to them. They haven't seen the fruit of it. They are being counted on to supply the crop of drinkers. They need to be taught the harm of drinking and encouraged not to drink. If we do not do what we can to protect them and to guard them against temptation, we shall have to bear much of the blame, if they become drunkards and end in a drunkard's grave.

When I was young, not as much was known about the evil of intemperance on the body and mind as is known today, but Christian parents and Christian leaders knew it was a curse and they taught it by admonition and song. Following are verses from a quaint old song my mother sang to me. In the stillness of the night I seem to hear her voice coming back to me through the more than three score and ten years, but her voice has been still many years.

This song was handed down through several generations and may have come from Scotland where my grandfather and his people lived. The words are as follows written from memory:

"I saw him at the close of day  
Standing in a grog shop door:  
His eyes were dim, his cheeks were pale,  
As I viewed him o'er and o'er.

A little boy came to his side,  
Saying, Father, mother is sick at home,  
And sister cries for bread,—  
And tried to lead him home.

But the drunkard turned and staggered in,  
As he often had done before,  
A-saying to the bartender,  
Just give me one glass more.

He drank with reddened lips the wine;  
He drank with thoughts of glee;  
He drank while wife and children starved;  
And lost his home for a spree.

The mother cried and pled with him  
For the little children seven;  
For the sake of Jesus and his love  
And the happy home in heaven.

The demon of drink had done its work,  
On he went to the ruin it made.  
While his wife and children starved,  
He in the graveyard laid.

One dreary night the little girl died  
And the angels took her home.  
She had asked her brother to meet her in  
heaven  
And not in the sin paths to roam.

E'er she went to the land of peace and love,  
She said mother would meet them there,  
Happy to be where sorrows never come,  
In that world so bright and fair

Her father, alas, used to be good,  
For she had often heard him pray,  
But a bad man enticed him to drink,  
And ruined his home and him away.

A year had gone when I passed that way  
Where the drunkard had lived before.  
I inquired and found the home was gone,  
And the family lived no more.

Not only had drink taken the poor man  
down,  
But no wife nor children were there.  
They all had gone to their long, long home,  
And left the world of care.

E. E. BENNETT.

## THE TIE THAT BINDS

PALMER-OVERHOLT—The marriage of Miss Haley Overholt and Mr. Harry Palmer was solemnized at 8:00 P. M., Friday evening, August 10, 1934, at the home of the writer. Miss Overholt, a member of one of our faithful Brethren families, graduated from the Normal Course at Ashland College and for the last two years has taught in the public schools at Homerville. Mr. Palmer, son of a respected family near Congress, Ohio, united with our church last fall.

Both these young people are consecrated Christian workers. We rejoice that they can now serve their Master together, and establish a God-honoring, Christ-loving home. May their relationship as husband and wife be a beautiful and holy representation of Christ's love to the Church which is his Bride, is our prayer for them.

FLOYD W. SHIERY.

## IN THE SHADOW

SPROUSE—Oscar Sprouse was born at Stewart, Iowa, Oct. 8, 1888, and died at Garnett, Kan., July 30th, 1934, at the age of 45 years, 6 months and 23 days. He had lived in Port Scott, Kan. for about 35 years. He is survived by one sister, Mrs. Ida Pryor.

Funeral was conducted from the Cheney Chapel on Aug. 5, 1934 by the writer. Burial was made in the family lot in the Evergreen cemetery. L. G. WOOD.

ROBERTS—Henry Herman Roberts was born at Marysville, Missouri, June 25, 1854, and departed this life at his home in Fort Scott, Kan., July 26, 1934, at the age of 80 years, 1 month and 1 day.

He had lived in Fort Scott for more than 40 years, and was well known and respected. He is survived by two daughters, Mrs. Anna Wagner of Fort Scott, and Mrs. Etta Denison of Mt. Harris, Colorado, also by ten grandchildren and 12 great grandchildren.

Funeral was conducted from the Cheney Chapel, on July 29, 1934 by the writer. A large number of friends and neighbors attended the service. The body was laid to rest in the family lot in Oak Grove cemetery. L. G. WOOD.

BEEGLY—Sister Amy A. Beegly, wife of the late Israel Beegly, departed this life just two months after the death of her husband, at the age of 77 years and 22 days. Not having been blessed with children to comfort and sustain her in her sorrow and sense of aloneness occasioned by the death of Brother Beegly, Sister Beegly found the weight of it all so great that she seemed only to want to go and be with her husband. She passed away early on the morning of Aug. 23rd. It was her desire, and none of us could wish her back. A faithful and devoted wife, a peace loving and helpful neighbor, a deserving Christian woman, is the splendid record Sister Beegly had to her credit. She and her husband came together into the Bear Creek church, under the ministry of Brother Shively. Later they removed their letters to Dayton, and then to New Lebanon. They occupied the position of deacon and deaconess in each of these churches. A large concourse of neighbors, friends, and relatives was present at the service which was conducted in the large, spacious farm home by the pastor, ably assisted by Brother Barnard. How swiftly time carries us on. Less than three months ago this man and wife were among their many friends and neighbors. Today they are both gone, and their earthly home shall know them no more. How wise it is that we shall look well to a home for the great future. WM. H. BEACHLER.

JUDY—Mrs. Susan Judy was born in Somerset county, near Berlin, Pennsylvania, October 8, 1846. She departed this earth life July 18, 1934, aged 87 years, 9 months, 10 days. In 1859 Susan Fortney moved with her parents to Illinois where she was married to Franklyn Judy, Mr. and Mrs. Judy and their family moved to Nebraska in 1878, locating on a farm north of Falls City. They moved to Falls City in 1892. At the age of 11 years Sister Judy united with the German Baptist Brethren church, but at the division she with her husband cast her lot with the Brethren Church. Sister Judy was a charter member of the Falls City Brethren church in which she was an active worker and faithful efficient Sunday school teacher until the last few years, when failing eyesight and poor health kept her from regular attendance. To her friends Sister Judy was known as "Aunt Susan" or "Grandma Judy".

The text used at the funeral services was Rev. 22:5. "And there shall be no night there." In the absence of the pastor the funeral services were in charge of the writer. J. G. DODDS, Falls City, Nebr.

HEDRICK—Laura Grassnick Hedrick, aged 76 years, died on Aug. 7, 1934 at her home in Hallandale, Florida, after an illness of two years.

Mrs. Hedrick was born and raised at Mapleville, Maryland. She united with the Dunkard church at an early age and at the time of the division in the church she went into the Progressive Branch. At the age of 32 she entered the ministry, being ordained with full ministerial rights at a State Conference in Ohio. She held pastorates in Indiana and Michigan until she was elected President of the Sisters Society of Christian Endeavor, in which work she continued visiting and organizing new societies, until her marriage in 1897 to Geo. W. Hedrick of Dayton, Virginia.

When the family moved to Florida in 1910, Mrs. Hedrick transferred her membership from Dayton to the Hagerstown, Maryland, church. She continued active in church work as long as her health permitted. She was a woman of sterling qualities and an inspiration to all with whom she came in contact. She leaves a husband and daughter to mourn her passing as well as a host of friends.

The body was taken to Dayton, Virginia for burial. In the absence of Rev. John Locke of the Bethlehem church, the services were conducted from the Dayton Church of the Brethren by Rev. Luther Miller, assisted by Rev. Henry Early.

## ANNOUNCEMENTS

## PENNSYLVANIA DISTRICT CONFERENCE

The Pennsylvania District Conference will convene at the First Church of Philadelphia, Monday evening, October 8. The closing session will be Thursday evening, October 11. Signed:

REV. FLOYD SIBERT,  
Executive Secretary.

## HAGERSTOWN, MARYLAND

During the week of September 23 to 30 the First Brethren church of Hagerstown will hold a Brethren Sunday School and Church Rally Week. Thursday, September 27 will be Sunday School Institute Day. Brethren E. L. Miller and John F. Locke will be the principal speakers. Institute opens at 2 o'clock and closes at 9 o'clock. All are welcome. F. G. COLEMAN.



# THE BRETHREN EVANGELIST

## RALLY

**R**ISE from the slump of summer. Round up those who have scattered. Race around after them. Rage and rail at their delinquency. Ramsack your community for the wandering. Recognize every name on your list as one who is to be restored. Recall to them the lost sense of religious obligation. Reanimate the indifferent. Revive the lifeless. Reach out after the last man. Reform broken classes in the Sunday school. Reorganize scattered organizations. Reassert the duty of going to church. Register attendance. Reiterate the Glory of religion. Raise higher ideals. Radiate enthusiasm. Reinforce printed invitations with personal calls. Rest not, Rally!

**A**LL together is the big idea. Attack your problems. Aspire to your best. Adopt and adapt new plans. Admit of no possibility of defeat. Agonize at the thought of failure. Advance to higher ideals. Advvertise. Attend to your personal responsibility. Adventure for Christ. Add to your numbers. Approach all prospects with tact. Answer excuses with logic and life. Act out your words of solicitation with sincere friendliness. Arrest declining members. Accelerate the movement of the church. Animate organizations. Assert God's right to a part of the

Christian's time. Assembling all assures success. Awake and at the task.

**L**ABOR to make this the best rally your church has ever known. Lay God's work on your heart. Lean on the everlasting arms. Learn of him how to work. Leaven your task with prayer. Land your fish. Lasso your game. Lend your automobile to bring them in. Lift the fallen. Load up every worker with a hard job. Locate new members. Localize responsibility. Lead others to Christ and the church.

Leave pleasure, ease and home for the Lord's work. Limit not your labor. Loaf and loiter not for the day is at hand. Line up everybody. Link your local efforts with the program of the whole church. Long for greater results. Look out for others. Look to God for strength.

**L**OVE God for whom you work supremely and those with whom you labor sincerely. Long for the salvation of your friends. Lose self in service. Loyally give of your best to the Master. Lubricate the work of the church by unselfish considerations of others. Levigate antagonisms. Lug at the load. Lunge into the struggle. . .

**Y**ES, it can be done is the word by which it will be done.—M. P. Recorder.



ROBERT RAIKES  
Founder of Sunday School



Concluding

the Moderator's Address of the 1934 General Conference

# "Hold That Fast Which Thou Hast, That No Man Take Thy Crown"

By Alva J. McClain

It is a matter of common knowledge that the various divisions of Christendom have experimented with four distinct forms of church government. First, there is the **Papal** system in which the final seat of authority is centered in one man. Second, there is the **Episcopal** system which vests this authority in a college of bishops. Third, there is the **Presbyterian** system in which the unit of government is a body of elders. Fourth, there is the **Congregational** system which regards the local church as sovereign in its own affairs. To this last mentioned system the Brethren Church is committed historically, and in this position I believe we are standing squarely upon the Word of God. It would be a major disaster, in my judgment, for the Brethren Church to shift to any other system.

But here again, as in other matters, the easiest way to lose our position is not by repudiation, but by wrong definition and perversion of the Congregational Principle. Only last year, I recall, the Moderator, Brother Benshoff, sounded a timely warning along this line which might with profit be read again and again. We have only to drive the Congregational Principle to an unscriptural, non-cooperative extreme and men will begin to say (as they have said), "Let us abandon this system. It has made us nothing but trouble. We cannot accomplish anything permanently worthwhile as long as some churches ignore the rights of others, declining to recognize any authority but their own." Just as in civil government we have seen anarchistic individualism lead directly to the ironclad dictatorship of a central government, so in the church the surest road to a centralization of ecclesiastical authority is an extreme non-cooperative congregationalism.

In discussing this problem we can do nothing better than begin with a definition of New Testament congregational government. It is "the right of each local church to have supreme authority in its own affairs." Notice especially the last three words of the definition: "its own affairs." Now if we stick to this view of the matter, we shall find that Congregational Government not only does not forbid cooperative action but actually demands it. Among a group of local churches you cannot have Congregational Government without conferences, boards, and committees, unless each church insists upon living and working in complete isolation which is both anti-Christian and practically impossible. One example will suffice to show the truth of my statement. Here is a local church and pastor, let us say, who insist upon the right to ordain elders without consulting any other church, conference or committee. Now in this I think the local church is wholly within its rights, as long as no recognition or standing is asked for these elders outside the local church which ordained them. But when a church, ordaining elders wholly on its own authority and without consulting other churches, then demands that its elders be received as such by these other churches, it ought to be perfectly clear that the very principle of Congregational Government is thereby violated and destroyed. For this principle declares that each local church is supreme in its own affairs; but this particular church which I have cited is demanding the right to legislate for all the others. Certainly this is not congregationalism. It is the very essence of Popery.

At present, when any congregation desires to ordain an elder, the district conference has provided machinery for consulting the other churches by electing an Examining Committee who represent these churches in the procedure. Certainly we cannot do less than this if we wish to safeguard the congregational rights of the churches. Personally I have often felt that we might go even further. Why should not each ministerial candidate appear at his district conference and there stand examination by the Committee in the presence of the whole body of active elders. They would

have the right to ask questions, and would vote on the matter of approval. Thus each congregation through its representative elder would have a direct voice in the admission of candidates to the eldership.

I have suggested that New Testament congregational government requires the holding of conferences and the appointment of Boards and Committees. It is only through the conference method that the various congregations can express their individual and collective will. Then it is only through Boards and Committees (call them what you wish) that this collective will of the churches can be carried out. The 15th chapter of the Acts furnishes a perfect example. A problem affecting the common work of the churches had arisen. It was decided to meet in conference to discuss the matter. Antioch chose certain delegates to represent its interests (15:21). The Jerusalem church was represented by their own local elders, the Apostles being present (15:6). The problem having been discussed by these representative delegates, a decision was reached and a policy formulated. Then the Jerusalem delegates "with the whole church" chose certain of their own men to act with the Antioch delegates as a committee in carrying out the decisions of the conference (15:22). And when these decisions were communicated to the church most deeply concerned, at Antioch, we read that they "rejoiced" instead of rebelling (15:30-31). It is all a very beautiful illustration of the working of cooperative congregational government. One thing in particular is of interest. We note that during the discussions "the whole multitude kept silence" (15:12). Evidently, since the conference was held in the Jerusalem church and the membership of the Antioch church could not all be present, the Jerusalem people were scrupulously fair in leaving the problem wholly in the hands of their respective delegates, not even taking part in the discussions. The local church at Jerusalem only enters the picture actively in selecting its own representatives on the final committee which was to carry out the will of the conference.

More than once the New Testament reveals examples of cooperative labor administered by selected representatives. When there was need for money to aid certain poverty stricken saints, Paul refers to a certain "brother . . . who was also appointed by the churches to travel" with himself for the purpose of collecting funds for this cause (2 Cor. 8:18-19). This brother was probably Saint Luke, who thus became the first traveling Secretary of Church Benevolences!

The New Testament also recognizes clearly that there are some problems which should not be threshed out in public, but rather should be committed to the churches to trusted men of their number. "What", writes the Apostle to Corinth, "cannot there be found among you one wise man who shall be able to decide between his brethren?" (1 Cor. 6:5) The Apostle knew quite well that there are cases where publicity is a disastrous thing both to the persons involved and the good name of the church, and details should be withheld unless there is no alternative course. Let me take an example which is wholly non-existent at present but might conceivably arise at any time. Suppose that a candidate should apply to the Foreign Board for approval, and the Board upon investigation should find a question raised as to whether the person possessed the character requisite to missionary service, resulting finally in non-approval by the Board. Then suppose that the church of the applicant should begin a campaign against the Missionary Society demanding that reasons be given for not approving him, thus compelling the Board to choose between making public all the items leading to its decision (to the injury of the applicant) or on the other hand the course of enduring the attack

(Continued on page 7)



GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

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## The Kind of Rally the Church Needs

Rally Day is not a mere custom; it's a need. There is real reason for its being observed in multitudes of churches throughout the land. There is need of some rallying to be done among the religious forces. And the need is not based primarily upon a temporary slump in attendance occasioned by the summer heat and vacations. A desire for increased numbers may quite properly enter into Rally Day aims and plans. But there are other needs more fundamental and more far-reaching, needs that enter into the very warp and woof of the church's life.

First there is need of a rallying with new zeal for the studying of the Word of God, the whole word of God. Bible study has been much emphasized of late, but not too much. While in some sections a hunger for Bible knowledge has been greatly intensified and a knowledge of the Word much increased, yet there still prevails extensive ignorance of and unconcern for its precious truths. The church is set to do away with such ignorance, and to bring the light of the knowledge of the glory of God to individual souls, and its success is to be measured in terms of its accomplishment along this line. It must plan its work to this end. It should seek to break the Bread of Life to every class and age, in every department of the Sunday school and every auxiliary of the church, and to present it in such fashion as will cause them to relish it and to desire yet more of it. And not one portion of the Word only, but the whole Word. A whole gospel people must teach the whole Gospel, without omissions or additions, and must set forth the necessity of accepting and studying it on that basis, and of making it the creed and standard of life. A rallying of the people to a new interest in Bible study is a great need.

In the second place, there is a need of a rallying of devotion to Christ as the Savior and Lord of our lives. The greatest fact about Christianity is the incomparable personality in whom it centers, and the one absolutely essential requirement of the professors of Christianity is a heart attitude of faith in the claims of Christ for himself and of allegiance to him as ruler supreme in all the affairs of life. Theoretically there is very little defection at this point; most men believe and profess allegiance, but many live in such a manner as to contradict their profession. They confess him with their lips but deny him with their actions. They give consent with their minds to the Lordship of Christ but they manifest no heart devotion to him. They do not let him direct them in their business relations, nor their social engagements, nor their recreations nor their home life. The spirit of Christ does not show forth in their conduct. The love of Christ does not show forth in their attitudes towards others. The unselfishness and service characteristic of Christ are not in evidence in their lives. The eager and consistent fidelity of the Son to the will of the Father has no place in their hearts. As the prophet of old said, "This people draw near me with their mouth, and with their lips do honor me, but have removed their heart far from me" (Isa. 29:13). But lip service is not well pleasing unto the Lord, and mere profession will he rebuke as severely now as when he met it in the Pharisees of his own day. Whether we are conscious of it or not, there is need of a real revival of genuine devotion to our Lord and Christ.

In the third place, there is need of rallying in loyalty to the church, which is the body of Christ. The church is not a mere human institution, and faithfulness on the part of its members is not a matter of choice. There is placed upon one by virtue of his membership in that body the most sacred obligation that it is possible to assume, as well as the most vital relationship that is conceivable. The church member, if he was sincere in the step he took, is a member of the body of Christ and he ought by that very reason obey the Head, even Christ, and work in harmony with the other members of the body as perfectly as does the foot or the hand in the physical body. It is a duty that is inescapable, it belongs to

the relationship. With the existence of such an intimate and vital connection, there goes a mutual obligation that is challenging. The task of the church becomes the task of every member thereof, and every member shares in the responsibility of the other. If it is the business of the church to preach the Gospel, every member shares the responsibility. If it is the church's duty to win souls, it becomes the duty of every member. If the church is to be pure and undefiled in the world, so also is every individual member. There is no place in the true church for indifferent, inactive, worldly church members. Those kind are sluffed off, like the barren branch is clipped from the vine. That fact ought to jar us awake and cause us to take more seriously our church membership. Truly, there is need of a widespread rallying in loyalty to the church of the living God.

## Christianity the Only Adequate Religion

Nowhere is the modernistic influence of our day being more severely felt than in the missionary enterprise, and nowhere is there greater need of guarding the integrity and uniqueness of Christianity. Persistently are the leaders in the movement to modernize the Christian religion in its missionary attitude continuing their subtle influence, seeking to take away its consciousness of being the one and only adequate religion for the needs of mankind. They would make it just one of the world's great religions and cause it to approach other religious faiths in a mutual sharing attitude. And, sad to say, there are some Protestant denominational groups who are adopting that approach. It is not necessary to await the verdict of history to know the outcome of a missionary movement with such a spirit and purpose. Its failure as a religious enterprise can be predicted with certainty. For, take away the evangelizing spirit of Christianity, and there is nothing vital left, nothing that will call forth sacrifice and zeal.

But it is encouraging to note that the vast majority of missionary minded people have recognized the vicious nature of this proposed missionary reform and are not only turning their backs upon it, but turning with all the more conviction and devotion to the orthodox view of missions. The press, both religious and secular, are quite generally coming out in defense of a missionary Christianity. The following quotation from the **Toronto Globe** is illustrative of the pronounced convictions and the decisive statements being presented:

Is there any good reason why one country should send missionaries to another and try to persuade its people to accept the foreigners' religion? The question is often asked; the answers are various. Some say that Christian foreign missions are an impertinence. If the people of Canada or Great Britain or the United States believe in Christianity as a desirable religion let them so believe; but what right have they to go to India, China or Africa and urge those people to accept Christianity as their religion? Why not recognize that India's religions are as good for India as Christianity is for Western peoples, and similarly of the religions of China and Africa? This is a common argument against missions.

A very "modern" view of Christian missions is that the representatives of Christianity have no right to assume that their religion is the only good one. They should go to foreign fields, they are told, ready to give and take; to share with the people of other countries whatever good there is in Christianity and at the same time to receive from these other religions the good that is in them. It is more becoming in missionaries, it is urged, not to assume to have any monopoly on truth but to be humble and teachable themselves, and to learn from other religions what they may have to offer.

**To Save Perishing Men.**—It is not an impertinence to offer to save a drowning man. It is not an impertinence to tell a desperately sick man of a cure that one knows by personal experience



can make him well. Nor is it an impertinence to carry a pardon from the government to a condemned criminal. These acts of unselfish interest in the welfare of a fellowman are faint illustrations of the Christian foreign missionary enterprise. Christians know from the Scriptures that all men, whether in India, China, Africa, Britain or North America, are lost souls, lost eternally, without the gospel of Jesus Christ. They are drowning men; they are desperately, incurably diseased; they are justly convicted and sentenced to imprisonment and death; and there is only one thing that will save them from drowning, heal their disease, release them from prison, and deliver them from the death sentence. All other religions are impotent and worse than impotent to help men. This is the declaration of God himself, as made in his word. If it is true—and because God cannot lie it is true—then what manner of man would the Christian be if, knowing that he possessed the unspeakable blessing of this good news intended of God for all men, and knowing that those in foreign lands had no knowledge of this good news and no way of getting this knowledge unless those in possession of it carried it to them, he stayed complacently at home, kept his knowledge to himself, and let the rest of the dying world perish?

## EDITORIAL REVIEW

Dr. Florence N. Gribble gives this week the sequel to the story recently published of her experiences on the occasion of her trip from Yaloke to Bellevue. Two things seem to impress her, namely, God's faithfulness in every emergency, and his offering of opportunities of preaching the Gospel in unexpected ways and places. And we are impressed with her trust and readiness to grasp every opportunity.

The "Young Men's and Boys' Brotherhood" has gotten under way and will soon be going with full steam ahead. They have asked for, and we are glad to give them, a page in The Evangelist once a month. We are willing to cooperate with this new organization in any way possible and we bespeak in behalf of the officers the hearty cooperation of the pastors and lay leaders of the various churches. The boys need to be gotten "into the picture," as Brother Leatherman suggests. The "Y. M. and B. B." proposes to do this. All hail to it, and may God bless its leadership.

Brother R. Paul Miller writes of an evangelistic campaign he conducted at Lost Creek, Kentucky, where Brother and Sister Sewell Landrum are in charge of the work. He reports good attendance and interest. A truck was brought into service to make possible the attendance of many who could not provide their own means of transportation, and Brother Miller says such a conveyance would be a great help to the work as a permanent feature. Much repair and painting have been done, so that the condition of the buildings have been much improved.

From a personal communication received from Brother Albert L. Lantz of Spokane, Washington, we quote the following paragraph, which will be of general interest: "The work here is moving along with increased interest both in attendance and spirit. Crowds are increasing with strangers present at each service. A more loyal group of young people cannot be found. They are so anxious to help their pastor at every turn. The W. M. S. and the Sisterhood girls are doing a fine piece of work. The prayer meetings and Christian Endeavor are most interesting with good crowds. We have every reason to be encouraged. God be praised."

Three district conferences meet during the month of October: The Pennsylvania conference meets at Philadelphia in the First Church, where Brother A. V. Kimmell is pastor. The date is October 8-11 and the chairman of the Executive Committee, Brother W. C. Benshoff, has a reminder in this issue. Last week we published the program. The Mid-West district conference is scheduled to meet at McLouth, Kansas, October 9-11, with Brother L. G. Wood as moderator and Brother J. G. Dodds as secretary-treasurer. The program will be found in this paper. The Illikota district meeting will be held at Leon, Iowa, October 23 to 25 according to the announcement this week by Brother E. M. Riddle, who is in charge. Brother Conard Sandy, the new pastor of the Leon church, is acting secretary.

On his way home from National Conference Dr. I. D. Bowman stopped at Gatewood, West Virginia and held a short series of meetings, and, as we learn from a personal communication from

him, he had a "crowded house nearly every night, baptized four and others will be baptized later." He was unable to stay until the harvest was all gathered. As he closed the meetings he says three other families showed great interest in our doctrine and could likely have been gotten into the church if he had been able to stay another week. Brother Bowman was scheduled to arrive home on September 24 and expects to leave after his district's conference for another month of evangelistic work.

We have a report of progress from Limestone, Tennessee, where Brother Hill Maconaghy is the faithful pastor. They have been blessed both spiritually and temporarily this summer, this church being located in a section that did not suffer from the drought. The attendance and interest in the regular services have been well maintained. The Sunday school is given special mention for its growth and especially the attendance of the children. The Endeavorers, in cooperation with their pastor, have done some commendable work in holding special meetings for people denied the privileges of regular church worship. Brother Maconaghy is not content merely to preach the Word to his own congregation, but makes use of opportunities to take the Word to other pastorless groups and communities nearby. The Lord will bless such an example for good upon his own people.

Brother R. I. Humbert writes of his work at Martinsburg and McKee in Pennsylvania, which God has been blessing. At Martinsburg there have been "a few baptisms and reconsecrations," and there have been seven life work recruits from the two churches. The financial condition of the churches too is said to be good. Brother Humbert gives an example of his being "instant in season and out of season," and he had the pleasure of seeing two men accept Christ and one make reconsecration of himself. We have seen the so-called "wayside pulpit," but a man preaching the Gospel to men by the wayside comes nearer making the suggestion real than that which commonly goes by that terminology. If we were but more zealous, how many more opportunities we would discover of bearing witness to the grace of God!

An important announcement appears on the Christian Endeavor page this week, telling of the election of a new corps of Christian Endeavor officers. Brother E. M. Riddle has been president of the organization since the National Conference of 1927 and Brother F. C. Vanator has been associate president since 1928, while Miss Gladys Spice's service as secretary dates back farther than either of the above. They have all done a good work and Christian Endeavor has prospered under their leadership. Now they have turned over the guidance of this work to younger leaders, but leaders who have had training and have proven themselves by experience in Christian Endeavor and in other work with young people. We congratulate the retiring officers on the success with which they have guided this organization through the years, and bespeak for Brother Robert D. Crees and his associates the enthusiastic cooperation of all who appreciate what the Christian Endeavor movement has done and will yet do for the boys and girls and young people of our church. The leaders are capable and the movement is worthy. Brother E. M. Riddle will continue to serve our young people by acting in the capacity of trustee from our church to the International Society of Christian Endeavor, a position for which his experiences so well fit him. One of the old staff to remain with the new is Brother C. D. Whitmer, who has so efficiently prepared the Christian Endeavor lesson helps for years, and also has served as publicity director and editor of Christian Endeavor news. Our societies owe much more to this faithful servant than they realize. Indeed we doubt if any one outside those who have had experience in such work, understand what is required in the way of mental and spiritual energy to prepare acceptable Christian Endeavor helps week in and week out, year after year. The editor, for one, knows, and he thoroughly appreciates what Brother Whitmer is so unselfishly and efficiently has been doing. He deserves a good word.

One of our pastors writes that he was compelled to delay in getting at a certain assignment because he "just got out of bed this morning from a few days sick spell. I couldn't spell," he continued, "the name the doctor gave it (the sick spell), but anyway it affected my breathing and speaking." As we were ex-

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# Forces of Darkness

By Frank Gehman

It was a dark night. The forces of darkness, by an analogy as well as in fact, seemed pressing upon us. The place was only dimly lighted. The glare of the street lights was screened by foliage. The lights on the building front were dim and somewhat removed from the immediate scene. Darkness seemed to pervade all as I came slowly down the steps of a large city church lost in meditation.

The speaker had dwelt, by popular request, on conditions in Russia from which he had recently returned. His picture of things was economically dark and spiritually black. Having lingered for brief discourse with him and with the church's pastor, most of the audience had scattered when I reached the outside.

In memory there rested particularly the forceful conviction of the speaker, shared by all earnest students of the Bible, that the veil between the spirit and physical worlds is now worn very thin. And that the forces of darkness press from their world into ours ("as in the days of Noah so ..."). This fact is especially exemplified in the case of Russia. Alas, too, evidences of it in our own beloved nation increase by leaps and bounds.

The darkness of the scene seemed a fitting setting. Somber thoughts were matched by somber shades. The blackness of the night and the darkness of the place appeared illustrative of the insidious, devilish nature of "the forces of darkness".

In the center of the sidewalk, circled by an interested throng, a Christian lady held forth in argumentation with a communist who was no doubt aroused by the address of the evening. How long it had continued I know not. She spoke with the deep conviction and dignity of one who knows in very truth the God of the Bible. He spoke agitatedly, with many movements of hands and head, as though these might add needed weight to his arguments. He was coatless and tieless, his cap set at a defiant angle (a curious commentary upon a system that would destroy culture). In the opinion of the group she was answering him well, though I could not get sufficiently close to hear the words spoken, until he, turning to leave, opened the crowd and I heard her say, "I'll pray for you anyhow".

Thereupon a man prominent in the commercial life of the city took up the matter. This conversation I heard. It was brief. Three things our communist friend said stood out in my memory. He elaborated on none of them.

First he said, "We don't want to see women and children trampled on". I challenge him or any of his ilk to demonstrate that communism will preserve them from such treatment. In fact, one of its tenets robs women and children of the thing dearest to every true woman and of incalculable value to every child—Home. Again, why should he have a controversy with Christians or Christianity over such an issue? Isn't it clear to every mind that knows the truth that Christianity has ever taken the lead in defense of the rights and interests of women and children? This despite of all that may have been done by enemies masking under the name Christian.

In the second place he said, "We don't want politics in the church, that's what we don't want". Humorously I wondered when he came to have such reverence for the church that he desired that nothing of even a possibly corrupt nature might enter it. A moment later he shattered my intended charity toward him by stepping a few feet down the walk and emitting a blasphemous oath and that barely outside the church's doors. Obviously in his mind it was politics and not the church that was being "tainted" by the contacts! If his party is strictly political and in a field where the church should not enter, why the huge and stupendous effort on that party's part to wipe out the Church and Christianity? If the church should have nothing to do with anything that is called political, why should a "political" system become diabolically anti-religious? It is already answered: Diabolical comes from a word which refers to the Devil whence originates the anti-religious sentiment.

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# When Men Will Pray

By Herman Hoyt

This is almost a prayerless age, even among professed Christians. Practical atheism doubtless accounts for a large part. Men profess to believe in God, but they live like there weren't any. Philosophic atheism accounts for some, but not so much. Men believe there isn't any God, and so there is no use to pray. But a more sinister philosophic trend is undermining prayer today. It is not the denial of God, but the denial of a transcendent God, that is, a God who is above and apart from the world. This philosophy is known today as Pantheism, that is, not God in the world which is known as immanence, but God as the world or synonymous with the world. If God is the world, then why pray? He cannot break into the world and change its laws. But in spite of this unreasonable and sinful trend, there is to be a time when men will pray.

This great event is to be one of the incidents during the Great Tribulation. As John, the Apostle stood reviewing the panorama of cataclysmic events rolling before his wonder-stricken eyes, one by one Christ rends the seals from the book he holds in his hands. Finally he reaches the sixth seal, and with its opening John sees universal demonstration in the whole fabric of nature. This provides the background for the events which follow, and the stimulant for the veritable gush of prayer which ensues. Let us notice more closely verses 15-17 of Revelation 6.

## Notice the Frantic Fear of Fearless Men

"And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens, and in the rocks of the mountains;" There is a startling representation in this assembly of men. There are the potentates, the geniuses, the plutocrats, the militarists, the giants, the slaves, and the democrats. This assembly itself is a sad commentary on the boasted progress of men. But the thing which impresses me, is the frantic fear which so-called fearless men manifest at the appearance of these supernatural disturbances in nature. Can it be that they are still men, moved with the same passions, with the same emotions, and with the same tendencies to fear that all men have possessed? Can it be that intellectual progress has failed to amputate these remnants of the dark ages? Can it be that all men regardless of their earthly standing are driven with this same frantic fear? We dare not question the inspired account. They all, without stopping to rationalize the situation, frantically search out the dens of the mountains and the caves of the rocks.

## Observe the Prepared Prayer of Practical Men

"And said to the mountains and the rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb." It may be remarked that this is a prepared prayer for two reasons; the lives and dispositions of these men can utter no other; and again, the philosophic materialism of the day provides no other. These practical men have long spurned the opportunity to call upon the true God. They have scoffed at the second coming, saying "Where is the promise of his coming, for since the fathers fell asleep, all things continue as they were from the beginning of the creation." They have ridiculed the idea of living for the hereafter. Their motto has been—one world at a time. They have boasted in their pragmatism, their practicality, their present interests and endeavors to make the world a better place in which they themselves and their posterity might live. But the very ceaseless round of law in which they have placed their trust, like a boomerang, recoils upon themselves. When an actual need presents itself, they are psychologically indisposed to call upon a God who is above nature. The laws of the mind operate with inflexible inaccuracy. A negative spirit is inclined away from the Holy God. The only prayer that can go up from their fear-filled hearts is the prepared prayer to the only god whom they have been taught to recognize—the god which is the world itself. Listen to their three-fold petition. (1) "Fall on us"—they seek destruction. Dare we say that the desire of their hearts is annihilation, utter

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## Forces of Darkness

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The third remark was not a general one addressed to no one in particular as were the other two, but was directed at the business man who had entered the discussion. Turning to indicate a companion, he said, "Here's . . . He's got more money than you ever saw, and he's a Red." The statement of the man's riches was in all likelihood an exaggeration to say the least, but it does provoke a thought. Why are some monied men interested in the propagation of communism? And is it not true that as communism is worked out, at least in Russia, we have the world's most evil and vicious form of capitalism?

Our hearts can not but go out to the world's millions who are being hopelessly duped by Satan's last desperate scheme to retain his usurped power over the nations of the earth. The conditions of many of the earth's millions are tragic enough to warrant a deep longing for a change of affairs, but how bitter will be their disappointment when their hoped-for Utopia becomes a living, earthly hell.

The forces of darkness are swooping down, rapidly down, to encompass the earth with a Stygian blackness that will at last break before the fiery fierceness of God's judgment. As the vanguard advances over our own fair land as over others of the nations, Christians need to be diligently at their task of saving some as brands snatched from the burning. As the darkness deepens and despair (or false hopes that are more disastrous even than despair) seize upon the world ever more firmly, the Christian knows to look up for his Lord is at hand, even at the door. The forces of darkness close upon us. The day darkens. The blackness of the night will soon arrive, but how glorious against that background will be his soon Appearing! We look for him—daily. Behold, he cometh!

Ardmore, Indiana.

### STATE DRY LAWS STAND

Mississippi voted two to one against the repeal of the state's 25-year-old dry laws. One county voted to oust four per cent beer and dry leaders plan to have referenda in other counties on the beer question. A citizens' committee has been formed to see that officials enforce the anti-liquor laws and has the hearty approval of Gov. Sennet Conner. In North Carolina the legislature refused to repeal the state dry laws. In Tennessee Gov. McAllister, who favored repeal of the Eighteenth Amendment, ran in the recent democratic primary on a platform pledging no repeal of state dry legislation and won the nomination. The state commissioner of taxation reports revenue of less than \$175,000 from the first eleven months of beer. Tennesseans drank an average of less than two gallons per capita in the first year of light beer. Kentucky presents the anomaly of prohibition in the constitution and open liquor stores under a legislative act allowing the sale of "medicinal" liquor. The ailing Kentuckians can drink a quart of whisky per week for his health and without a doctor's prescription, as well as drink at his meals in public places. An attempt to repeal the state constitutional amendment will be made next year. Meanwhile counties can, by a 25 per cent petition, hold elections to remain dry. The Tennessee state bar association has proposed a "model" law for liquor control which the coming legislature will be asked to consider. It provides taxes so low that the bootlegger cannot thrive, the prohibition of the old-time saloon, the setting up of a non-partisan board for the control of manufacture and sales, the licensing of drinkers or purchasers and giving to counties the right to remain under absolute prohibition if a two-thirds majority of the voters ask it.

Mississippi and Texas have voted exemption from taxation for homes; in Texas up to the first \$2,500 of assessed valuation, in Mississippi up to \$1,000. Alabama bids fair to join them in such a measure and other southern states are due for consideration of such bills.—Selected.

### OUR PIONEER

The Lord as our pioneer, preparing the way! The faithful man never has to break new ground: the Lord broke it before him. Our apparent discoveries have all been discovered before us. Circumstances may surprise us: they never surprise God.—J. H. Jowett.

## When Men Will Pray

(Continued from page 5)

obliteration? This would actually be heaven to them. "It is fearful thing to fall into the hands of the living God". (2) "Hide us from his face,"—they seek separation. Dare we say that the desire of their hearts is covering, undiscovered sin? One glance at him whose face "shineth as the sun", and whose eyes gleam "as a flame of fire" is enough to wipe the mask of insolence from the face and drive the surge of rebellion from the heart. (3) "Avenge from his wrath," they seek protection. Dare we say that the desire of their hearts is a savior, a mighty one to redeem? One thought concerning the Mighty One who shall "rule with a rod of iron", and shall "tread the winepress of the fierceness and wrath of Almighty God" will impress the utter futility of such a request.

### Hear the Sealed Salary of Slavish Men

"For the great day of his wrath is come; and who shall be able to stand?" These are the words of men who in frantic fear of a prepared prayer to the rocks and the mountains. There is a premonition that is inscribed across the heart of every man. That intuition of the heart is the feeling that there is a judgment. Men may persuade themselves that there will never be such a time, but underneath verbal persuasion lies that invulnerable possession of the heart. It only awaits the time when circumstances shall sweep away the vanities of the mind, and lay it bare. These men are slavish men, for he that commits sin is the slave of sin, and they are guilty of the greatest of all sins, the sin of unbelief in the Only Begotten Son of God. Such men have a sealed salary. The envelope is filled and sealed with the salary that sin deserves. The clock of God has struck. Pay day has come. And these men cry out in despair—"the great pay day has come, who shall be able to stand? Though in despair, there is no repentance. They are slaves to the sin which must earn its salary.

The Spirit of God must have had some reason for inspiring John to record this amazing incident. It could not be for mere entertainment. It could not be for mere enlightenment. It must be to warn men lest they come to this day and hour for judgment. What can be done? This is the age of Grace when God enjoins men to act willingly. Hear his injunction. Isa. 55:6, "Seek ye the Lord while he may be found, call ye upon him while he is near."

Ashland, Ohio.

## After Three Years' Absence

By Albert B. Lantz, Pastor Spokane Church

After three years' absence from attending National Conference it was a real treat for us to again be able to fellowship with the Brethren. We thank God for making it possible for us to attend Conference, and to visit our parents who are getting up in years.

Although considerable rivalry was exhibited at times, we overlooked them all in order that we might enjoy the messages that were so splendidly delivered with no uncertain sound.

Each speaker is to be highly complimented for the time and energy given in thought and preparation, as well as the masterful way each one presented his discourse. This has caused the writer to give more time, prayer, meditation, and study in sermon preparation.

The Moderator, Prof. Stuckey, needs to be complimented for his fine Christian spirit and tactfulness in directing the affairs of the conference. Especially in keeping each and everyone within their limits.

The only criticism we would dare to suggest is, that the last speaker at the evening service invariably was crowded out. Usually it was time to close when he got the floor. We ought to guard against this. Each service program should be carried out as printed, not allowing one person or part to overlap the other.

YES, we were enriched as soldiers of the cross. We feasted on the living word and returned to Spokane, Washington, with a greater determination than ever to lead the Church which has been entrusted into our care on to a glorious victory.

Spokane, Washington.



## Hold That Fast Which Thou Hast

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in silence (to the possible injury of its missionary program).

This leads me to speak a word concerning the mutual obligations of the local churches and the Boards and Committees which they have collectively created.

On the one hand, the various Boards and Committees should be careful not to fall into the snare of supposing that they personally possess any **inherent** divine authority in church affairs. They should remember that whatever of authority which they have is not personal, but is derived from God **through the churches** that elected them. They are, therefore, responsible to the churches and must be ready to be interrogated by the churches upon all matters of work and policy. For this purpose avenues of contact and communication should be kept open between the churches and their delegated bodies. There is no reason, so far as my knowledge extends, why a district conference or even a local congregation should not memorialize this General Conference upon any matter of importance. The procedure should be according to definite rules agreed upon in advance, of course, such as the publication of the memorial and the right of the conference to say whether or not it wishes to discuss the matter.

On the other hand, the local churches have a definite responsibility in our cooperative relations and work. First, the churches should elect the ablest men and women to their Boards and Committees, regardless of petty and irrelevant considerations. If there is some good reason why any person should not be elected the time to speak is by your vote, not by whispered inuendos after the election. And in this connection let it be said that, while the Boards certainly have a right to propose nominees of their own choosing, the delegates from the churches in conference also have the same right. And an unrestricted opportunity should be given in every election for the exercise of such rights. Moderators of our conferences should enforce this rule without partiality, and rebuke any man or organization that seeks to obstruct it.

Moreover I see no reason, and never have, why the churches in conference should not have the right to change the membership on any board or committee at any time, even if the present incumbent has been serving acceptably. Naturally, years of experience gives special fitness to those who have served long and well on our various administrative bodies. But, to take my own personal case (which certainly will not offend anyone), I see no reason why the churches in conference should not, if they choose exercise the right to supplant me on any Board by some one else, although there might be no motive other than a desire to have some "new blood". The mere fact that a man has served well on a Board for years, or in any other church position for that matter, gives him no inherent right to the place forever. And if some brother proposes a nominee to run against me in any election, why should I regard the act as a personal attack? Brethren, let us face these situations like Christians, not like spoiled children.

In the second place, once the church has regularly elected men on our Boards and Committees, let us give them our confidence and support. Let us not condemn them upon mere hearsay. If some of their actions seem puzzling, is it not better to say first that perchance there is an explanation and give them a chance to speak in self-defence before deciding finally against them? And if they should begin to function in a way that we wholly disapprove, the remedy is very simple: Let us elect other men in their stead. Certainly no group of men are infallible in the business of administration, no matter how great their sincerity. And if in the opinion of a considerable number a Board goes wrong, let us not seek to undermine and destroy the work in its charge. **Change the men on the board.** The machinery is at hand. Let us employ its orderly processes, not resort to lawless methods.

The delegates of this conference will understand, of course, that in this discussion I have in mind church policies and administration, not matter of Christian Faith. In the fundamentals of the latter, one soul has a right to stand against the whole world, as it was said of the great Church Father, "**Athanasius contra mundum**". This leads to my fourth point:

### IV. The Brethren Church Has a Large Measure of Spiritual Unity.

I have not the space to discuss this important matter at length,

but I shall begin by reminding you that we live in perilous times—times when the human race seems madly determined to break itself into warring groups. "Under the battle-cries of 'self-determination,' 'self-government,' and 'self-expression,' nations and races and classes in every continent of the earth have been pulling apart and asserting with increasing vehemence their right to work out their own salvation . . . Nor are the suspicions and prejudices and hostilities limited by national misunderstandings and selfishness toward each other. Within the boundaries of single nations we hear ominous sounds of discord and mistrust. Communism, Facism, Socialism, Capitalism, are fighting camps within many of the most highly civilized nations of Europe, and the tides of the battles are felt within the borders of our own United States. Youth is asserting its independence of age. Youth demand the right to think their own thoughts, to formulate their own policies, to determine their own acts. Labor is in revolt against capitalism. Races and religions and languages and classes of every type are increasingly insisting upon their own way of life. Humanity seems determined to divide and subdivide into separate units with selfish and often hostile attitudes toward one another. Strife and wars seem to be impending as soon as fighting strength is attained." (The quotation is from Thomas Jesse Jones who delivered the Founder's Day Address at Tuskegee Institute this year).

Living in such a world the Church of God needs to battle without ceasing against the entrance of the factional spirit of the age. It is not, as some modern ecclesiastics would have it, that all division is evil. There is, in fact, one kind of divisiveness that has the approval of God himself. "Be not unequally yoked with unbelievers; for what fellowship have righteousness and iniquity? Or what communion hath light with darkness? And what concord hath Christ with Belial? Or what portion hath a believer with an unbeliever? And what agreement hath a temple of God with idols? For we are a temple of the Living God . . . Wherefore, come ye out from among them, and be ye separate, saith the Lord" (II Cor. 6:14-17). "Let us therefore go forth unto him without the camp, bearing his reproach" (Heb. 13:13). We cannot, if we are Christians, unite ourselves with those who refuse to bow the knee to our Blessed Lord, and who refuse to accept his Word as final in faith and morals.

But the church to which we have given our allegiance **does** bow the knee to Christ as the Eternal God; and his Word to us is the final court beyond which there is no appeal. Upon these things we are agreed. As I have already pointed out, there is among us as a church no modernistic controversy. It is even possible to say that the Brethren Church, taken as a whole, is united in loving and looking momentarily for the Second Coming of the Lord of Glory—a blessed but astonishing proof of spiritual unity, perhaps without parallel among the denominations of our country.

Now within such a church, I contend, factionalism and division become an appalling sin for which no excuse can be offered. "If ye have bitter jealousy and faction in your hearts, glory not and lie not against the truth. This wisdom is not a wisdom that cometh down from above, but is earthly, sensual, devilish (literally "demoniacal"). For where jealousy and faction are, there is confusion and every vile deed" (Jas. 3:14-16). When faction, which is nothing but party-spirit, enters, it opens the door to a whole brood of other evils and the end is confusion. The Apostle Paul also has something to say about this tendency. "Know ye not," he writes to the warring factions at Corinth, "that ye are a temple of God . . . If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy" (I Cor. 3:16-17). The "temple" of this passage is not the physical body, but is the body of Christ, the Church. And the word "destroy" means to mar or break up. Let men beware of marring the unity of the Body of Christ. It is the sin of sins.

Let us therefore not only hold fast our spiritual unity, but let us seek to strengthen and increase it. Nothing can so quickly mar the effectiveness of our divine message to a lost world as the breaking down of Christian fellowship through the entrance of factionalism. So important is this matter that our Lord made it the subject of petition in his great High-priestly prayer: "Neither for these only do I pray, but for them also that believe on me through their words; that they may **all be one**; even as Thou, Father, art in me, and I in Thee, that they also may be in us; (Why?) **that the world may believe—**" (John 17:20-21). And as



if this were not enough, he prays again for the same thing in verse 23 of the prayer. Certainly this should teach us something, namely, that there is an inescapable connection between the spiritual unity of the church and the work of world evangelization. God help us to realize it—If we have any love for the souls of a lost world, let us hold fast our oneness in Christ.

What can we do to maintain this spiritual unity? Well, for one thing, we can refuse to exalt to the high rank of Christian fundamentals such things as church policies, details of organization, methods of work, likes and dislikes, our personal troubles, battles and prestige. The devil must laugh at the spectacle of men, calling themselves Christians, who have little or nothing to say when a great truth of Christian Faith is denied, but who stand ready to split the church if possible over some personal grievance, whether fancied or real. The New Testament is very clear in dealing with this matter. Paul had the widest possible tolerance in details of policy even toward men who were determined to injure him, but he had no tolerance at all when the Christian Faith was at stake. When the Apostle found some of the most moral men of the Church had slipped away from Grace into what might seem a very minor case of legalism, he sternly wrote, "Though we or an angel from heaven should preach unto you any Gospel other than that which we preached unto you, let him be anathema (accursed)" (Gal. 1:8). Over against this terrific severity, compare his attitude when certain preachers, enemies of the Apostle, actually tried to conduct their campaign of evangelism so as to injure him. "Some indeed preach Christ even of envy and strife," he writes to Philippi, "and some also of good will. The ones do it of love, knowing that I am set for the defence of the Gospel; but the others proclaim Christ of faction, not sincerely, thinking to raise up affliction for me in my bonds. What then? only that in every way, whether in pretence or in truth, Christ is proclaimed; and therein I rejoice, yea, and will rejoice" (Phil. 1:15-18). This is the New Testament attitude. The widest tolerance and long-suffering in all things not involving the fundamentals of Christian Faith. Modernism, of course, entirely reverses all this. It would have us dismiss the sacredest truths of the Word as not worth bothering about, but then asks us to fight to the death for mere political and social theories. Let us follow the Apostle who refused to surrender either the truths of the Gospel or the spiritual unity of the true Church.

As a further contribution toward the maintenance of our spiritual unity, we should provide as far as possible effective protection for our ministry. First, it should be guarded from unworthy men. There should be no place for those who are lax in their moral attitudes and actions; nor for men who do not take their financial obligations seriously; nor for men who use their high position as a vantage point from which to unload upon their trusting people dubious stocks, bonds and real estate; nor for men who desire to obtain their living from the church while inwardly at war with her faith and ideals. Against such men, whether in or out of the ministry, the doors of leadership in the church should be shut. But on the other hand, our ministry should be protected from irresponsible and malicious gossip. The man who goes about whispering evil reports about his brethren should be called before the proper authorities and asked to prove his charges. If the charges are found true, the offender should be dealt with. If untrue, the accuser should be dealt with.

#### V. The Brethren Church Has Certain Institutions Which Were founded to aid in perpetuating and spreading the Christian Faith.

There is no need to name these institutions. The delegates of this conference know what they are. Let us hold them fast. The institutions of a church may be lost in two days:

On the one hand, they may be lost by failing to support them financially. I understand quite well that we have been passing through times very difficult financially. Money is still a scarce commodity. The future is uncertain. But if we are Christians we cannot become discouraged. We must continue to sacrifice for those essential institutions through which the faith and work of the church are being advanced. But on the other hand, in these days of financial stringency, the church has a right to ask just what contribution is being made to her program by the various institutions that she supports.

This leads me to a second observation: A church may lose her

institutions by permitting them to fall into the grip of influences which are not in harmony with her divine faith and program. Now while this danger is ever present to all our institutions, it is a well known fact that historically the gravest danger at this point has been found surrounding the educational institutions of the church. Over and over again there have been instances of the church-founded college falling gradually into the hands of those whose loyalty is given first to the institution, and secondarily, if at all, to the church. The history of nearly all these cases has been first indifference, then covert opposition, then open warfare, and finally separation and independence from the church; in a word, the total loss of the institution.

Now in the case of the church college there are today three possible roads which theoretically might be chosen as the path of success: First, there is the road of **Modern Liberalism**, a complete break with Biblical and historical Christianity, and a policy of unhindered "academic freedom" for all teachers to express their opinions in matters of faith and morals. Second, there is the road of **Christian Faith**, an educational policy which puts spiritual things first, which carries the Christian view positively into every class room, and which tolerates no teacher or teaching either indifferent or antagonistic to the Word of God. Third, there is the road of **Compromise**, a kind of "No Man's Land" exposed to fire from both sides, an unhappy attempt to cater to two parties engaged in irreconcilable conflict.

Of these three alternative ways, the only possible road to harmony and success for our own college is the road of unreserved Christian Faith. To take either the way of compromise or the way of undisguised infidelity will mean the doom of the institution. I do not think there can be any argument whatever on this point. We cannot compete with other colleges on the basis of size, wealth, physical equipment or worldly prestige. We can compete with all comers on one issue: If we can say to Christian parents and to the churches, "Send your children here and we will guide them through the Arts and Sciences not only without the destruction of their faith, but we will return them to you with a stronger faith than when they came—" If we can say this, we have a plea which is almost without competition, so few are the institutions that can honestly make it. Why, for example, should any Christian parent send a child across the country and pay tuition for him at a Church school if the class-rooms there give him nothing more positive in defence of the Christian faith than he might have gotten at a great university situated near his home? Not long ago I talked about this matter with a professor of science, who claimed to be a Christian and taught in a church school. After hearing my views he dismissed the matter with these words, "Religion never comes up in my class-room. It has no place there." I see no reason why the Christian Church should give anything to pay the salary of such a teacher, to say nothing of going to large expense for the purpose of supplying students for him or his institution, if manned by other teachers with his perverted viewpoint. This brings us to the heart of the whole matter: What makes a Christian College? Is it the saying of a few prayers at chapel? Or is it a group of teachers, enthusiastic for the Christian Faith and Ideals, men and women who live that faith and carry it positively into every classroom?

I do not have the space to discuss this important matter as it deserves. But the very least that can be done to make the future secure in our own institutions is to use more largely our own men. And these men should have, in addition to the requisite training in their own fields, a competent understanding of Biblical and theological subjects secured either in our own school or some other of proven loyalty to the Christian faith. This year the College in an emergency has found it necessary to employ several new teachers who for the most part have been chosen from outside the church. We should begin right now to prepare to meet any such emergencies in the future. We have now, and will have more, splendid young men who are graduates of our own Seminary. Some of these men should be encouraged to take further training in the fields of their college majors, and given financial aid if necessary. By such a plan within four or five years it would be possible to create a body of teachers, trained in Biblical matters as well as in the Arts and Sciences, loyal to the Christian Faith and the Brethren Church, able to give guidance in theological problems as well as in others. The assistance which could be given to our college



by such a body of men would end most of our difficulties and make our institution almost unique among the other colleges of the country. For example, we need more students to sustain the institution financially. Now it is a demonstrated fact that the Christian parents of the country are not merely looking for a college which can supply first-class secular education. The country is filled with such institutions. What they are looking for is a college that not only can furnish competent secular education, but also where their children will get the Christian viewpoint along with the other. If we are able to provide for this demand, we shall not only safeguard ourselves spiritually, but we shall solve our pressing financial problems.

I have chosen the educational field for brief discussion under this head because it happens to be my own present field of activity. What I have said about using our own men trained in the Word of God, however, applies to every institution the Brethren Church has. Only so can we hope to keep from losing them at last. If the church should begin to man her foreign missions with outsiders, with at best only an indifferent attitude toward our faith, it will be only a matter of time until we shall lose our missions. The same is true of our college. Let us "hold that fast which we have, that no man take our crown."

In this rather lengthy paper I have made a number of suggestions which might in closing be summarized in a list of formal recommendations. But I shall limit myself to only one, which if followed zealously will go a long way toward solving all our problems.

I recommend that the coming year be made a YEAR OF PRAYER throughout the entire Brethren Church. The plans can be worked out by a representative committee. But this year of prayer should begin right here in General Conference, be carried out to the various churches through the delegates who are here, be made a part of the program of every Board and institution, be the theme of our literature and pulpits, until it has reached with a family altar every home in the entire church. Let us for one year not talk so much to men, but more to God, to that God who is able to do exceeding abundantly above all that we can think or ask. At the Mercy-Seat there is peace, confidence, strength, joy, and a solution for every human problem.

## EDITORIAL REVIEW

(Continued from page 4)

Experiencing a feeling of sympathy for our afflicted brother, the question occurred to us, Isn't that pretty much the situation with all of us? The pronouncements of the Great Physician concerning our spiritual affectations are often very puzzling to us. We cannot "spell" them; cannot understand them; can hardly believe them. Yet we are aware of the fact that they do interfere with the free and normal breathing of the breath of heaven and they do hinder a joyous and effective witnessing to the glory and praise of God. Then our correspondent remarked: "It was not so serious, but to recover quickly the doctor thought it best for me to be quiet and rest." That doctor was wise, and the patient was wise in giving heed to such counsel. No one would deny that. But we are not always consistent. He in whose hands is the care of the souls of men comes to us when we are weary and disturbed and unnerved and calls us away from ourselves and from the cares and disappointments of life, saying, "Come ye apart and rest awhile." But how many of us really give heed? Alas, all too few. Some of us seem too busy to take the time. Some appear to be too much enamored with our worries to give them up. Some, perhaps, do not greatly realize the importance of going apart with God for rest. And some of us, it may be, do not understand how much affected and underpar we really are. Anyway, we are very careless—all of us are—about our spiritual welfare. We let our nerves get all frazzled out; we become impatient, irritable, and harsh spirited. Still we rush along, busy, though fretted, in the Lord's work. How foolish and unwise! How feeble our efforts! We had better give heed to the words of the One who knows our needs better than ourselves know them and "Come apart and rest awhile." Then, fresh and keen and vigorous, we shall be able to go forth unhampered and with power.

## SIGNIFICANT NEWS AND VIEWS

### PROTACTINIUM, NEWLY DISCOVERED METAL, WORTH \$1,000,000 AN OUNCE

The first isolation of protactinium, said to be the world's rarest metal, worth \$1,000,000 an ounce, was announced to the American Chemical Society in Cleveland, Ohio, September 10. The new metal is silvery, radioactive, and its rays are more penetrating than those of radium.

One-tenth of a gram of protactinium, all there is to date, was brought here from the University of Chicago on a fine thread of tungsten one inch long.

It was isolated at Chicago on Labor Day of this year, after years of work by Assistant Chemistry Prof. Aristide von Grosse. Protactinium is No. 91 in the list of 92 known chemical elements. Its atoms, as indicated by the number, are heavier than anything else, except element 92, which is uranium.

In contrast with radium the metal does not tarnish. It maintains its luster. It gives off alpha particles and beta and gamma rays, but with a greater intensity than radium. Alpha rays from protactinium shoot out farther with greater strength. The gamma rays are more powerful and more penetrating than those given off by radium. The "half" life of protactinium is 32,000 years, while the "half" life of radium is 1,600.—The Evangelical-Messenger.

### CRIME

The war on gangsters has our best wishes. Let the criminals be hunted to their lair. Let court procedure be swift and let penalties be severe. Let us make it a crime for moving pictures to exploit gangsters on the screens. But when all this has been done, let us realize that it is only as we train the youth of today, that we shall be saved from the criminals of tomorrow. The Sunday schools, the young people's societies, the Boy Scouts are not training gangsters, but useful and honorable citizens.—The Watchman-Examiner.

### A SNARE OF THE BREWERS

Hailed by beer-makers as a propaganda asset and cradled in an advertising agency which is servicing one of the large brewery accounts of the East, is the National Society for Temperance by Education. Also it appears almost coincidentally with the launching of a million-dollar advertising campaign by the United States Brewers Association, and the expenditure of other millions for publicity by individual brewers and wine-makers.

These circumstances lead the National W. C. T. U. to affirm that the "Society" is an attempt to win the financial support of dries throughout the country and to express the opinion that the attempt will fail. Speaking of it further, the Union Signal says:

Whether this proposal of a National Society for Temperance by Education is philanthropic in aim, or has, on the other hand, a purely merchandising objective, undoubtedly it attempts by means of promised paid advertising contracts, with hoped-for, reciprocal news and editorial support to spread through the rank and file of the American newspaper reading public misrepresentation of scientific, social and political facts regarding alcoholic beverages.

We join the Moody Monthly in warning our readers to be on the lookout for it and not to be deceived by it.

### SHARPEN IT UP

It is the Los Angeles Times which observes editorially that "the old-fashioned conscience needs to be ground and honed once more." The need emerges, it thinks, in the fact that "the lines of demarkation between right and wrong have been rubbed out." It adds that "puttering around in penny collections and sewing circles is insufficient" and concludes that "nothing but a revival of real religion—not roaring emotionalism—not intellectual puzzles—but plain common sense, thoughtful service for others can save the day." There's a whole sermon in a nutshell. Think it over.—The Presbyterian Advance.



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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# The Rules of the Game

By Percy R. Hayward

A Boy's Creed Based Upon the Six Articles in a Code Hung in the Bedroom of King George of England

### Article One: "Teach me to be obedient to the Rules of the Game"

As a boy, I play games.

I believe that the Game is a great thing. I love it.

I believe that the rules by which games are played are the result of the experience of other people in playing these games.

I believe that these people have discovered much wisdom which I can share.

I believe that rules are made so that I and other boys can get the most fun out of a game. They are not made to interfere with our fun.

I believe that other boys have rights in the game as well as I.

I believe that the way in which I play a game is a test of the size of my inner life.

I believe that life itself is the greatest of all games and that he who obeys its laws gets the most out of it.

I believe in the rules of the game.

### Article Two: "Teach me to distinguish between sentiment and sentimentality, admiring the one and despising the other."

I believe in sentiment.

I believe that when my mother cooks a delicious dinner, or puts up a good speech at the Mother and Son Banquet in the church, I should give her a bear hug and tell her so.

I believe that when my kid sister does good work on the high dive I can tell her that I am proud of her without surrendering any of my rights as a boy.

If I believe that my father is one of the best sports in the world, that he is head and shoulders above most of the men I know, then I believe in telling him so on the quiet once in a while.

I believe in letting my admiration for good and great people run full steam, for that is sentiment, and I admire it.

I do not believe in whining and getting excited just to attract attention to myself, or to get out of a tight place, for that is sentimentality, and I despise it.

I believe that a lovely flower, or an inspired prayer, or a beautiful poem, can make my life a richer one.

I believe in sentiment.

### Article Three: "Teach me neither to proffer nor to receive cheap praise"

I have no place for cheap compliments.

I dislike them when others give them to me.

I do not give them to others.

I believe that every boy should have a good enough opinion of himself so that he does not need to depend upon being bolstered up by flattery to keep himself going.

I believe that I should be keen enough in intelligence to see through people who

pay me compliments they do not mean in order to get their way with me.

I believe if I want to make a case with some one else I should do it on the strength of my argument and not because I am free with flattery.

I believe that I need the good opinion of my companions and that it is good for me to know that I have it but it is easy for them to go too far in putting that commendation into words.

I believe that an occasional slap on the back is about all the praise that a real boy needs.

I believe in honest friendship.

### Article Four: "If I am called upon to suffer, let me be like a well-bred beast that goes away to suffer in silence."

I believe that a fellow should keep his troubles to himself, since it is likely that other people have enough of their own.

I believe that it is possible for a person to make a great nuisance of himself by always parading his little ailments: A sprained ankle, a hard examination, a tough deal when some one goes back on you; these are enough to last some people a long time in talking about themselves.

I believe that a sick dog, when it crawls off under the porch to lick its own wounds, is a good example for many human beings.

I believe in presenting a smiling face to the world even though it takes all the nerve I have to make the smile come.

Thus I can learn to endure hardness as a strong man should.

I believe in self-control.

### Article Five: "Teach me to win, if I may; if I may not, teach me to be a good loser"

I believe in always being a good sport.

I believe in putting every ounce of my energy into winning whatever game I play.

I believe in playing it through to the very end for all that there is in me.

I believe that in so doing I must maintain good nature, an honorable regard for the rules, and a chivalrous attitude to my team-mates and to my opponents.

I believe that playing this sort of game counts for much more than the score, no matter what it be.

I believe that when I win I must be a good winner, giving due credit to my companions and awarding generous praise to those on the other team.

I believe that when I lose, I must be a good loser, taking my share of the blame, unwilling to hide behind alibis, and eager to admit the skill of my opponents.

I believe in being a good sport.

### Article Six: "Teach me neither to cry for the moon nor to cry over spilled milk"

I believe that it is a foolish waste of

time to wish and long for things that I cannot have.

If my father is in the Ford or Chevrolet class financially, I believe it would be silly for me to daydream about a Packard.

If I am small in size, I know that it is a waste of good energy to wish I could be a burly bruising center on the team.

What is beyond my reach I cannot get, so I believe in finding my joys elsewhere.

I believe that when things have gone wrong there is no help for it; spilled milk cannot be gathered up again.

So I believe that the ability to forget misfortunes I cannot mend is something worth cultivating.

I tell myself that the big fish that got away cannot decorate my frying pan—this time.

So I get a stronger fishing line and practice for more skill.

I believe in common sense.—Christian Observer.

## Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

### STUDIES IN THE CHRISTIAN LIFE— FELLOWSHIP WITH CHRIST

(Lesson for October 7, 1934)

Lesson Text: John 15:1-16; Golden Text: John 15:4

#### MONDAY

**Christ's Relationship to Us. John 15:1-7.** Should the lessons studied during the last Quarter have seemed to any of the readers of this column, to have been far removed from life as it is today, the lessons of this present Quarter under the general subject of "Studies in the Christian Life" should prove both interesting and valuable. Such subjects as the Christian and his Bible, his prayer life, his worship, his citizenship, his church membership and stewardship, his teaching and witnessing, will be the bases of study. The series begin with the suggestive "Abiding Chapter". "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you!" Paul characterizes the intimacy of Christ's fellowship with the believer as "Christ living within!"

#### TUESDAY

**Our Relationship to Christ. John 15:8-16.** Of all the intimate terms Jesus used for his companions, possibly the most characteristic was that of "friend". The relationship suggests but little of mystery or abstraction, but implies a community of interests, aims and methods. And this intimate relationship is not one of barrenness: "but I have chosen you and ordained you that ye should bring forth fruit, and that your fruit should abide. . . ." And the implication is even more challenging as to relationship of believers to one another—if we are companions of Christ, surely we should be "friends" of one another, and should love one another. A tragic possibility in the believer's life is disclosed by the teaching: "These things I command you—that ye love one another!"

#### WEDNESDAY

**Abraham the Friend of God. Jas. 2:18-26.**



It is little short of impossible to comprehend all that is implied in the truth that God and Christ are man's friends—but for a mere creature to be called "a friend of God" is astounding. And that is the very appellation Sacred Writ uses of Abraham. However, his high rank was not assigned to him arbitrarily. "Abraham believed God and it was imputed unto him for righteousness", but Abraham's faith "by works was made perfect", for "faith without works (of faith) is dead also!" One's life, his conduct, is the "fruit" which discloses the fact of faith or lack thereof within. The "fruit" of Abraham's faith was befitting a human-divine relationship. Hence Jesus said: "If ye love me—keep my commandments". (John 14:15; 15:14).

#### THURSDAY

**God Speaking with Moses. Ex. 33:9-16.** "And the Lord spake unto Moses face to face—as a man speaketh unto his friend!" Moses conversing with God as friend to friend, Abraham the friend of God, and Enoch so pleasing that his walking with God on earth was climaxed with his walking into glory with and to God! (Gen. 5:24). Is God as real and near to us today as he is shown to have been to those Old Testament worthies? After nearly four thousand years, man's fellowship with God should have become richer and deeper—but has it? Man's progress, erudition and achievement have operated in a multitude of cases rather to separate man from God. Man is prone to worship the work of his own hands, rather than to worship his Maker. Possibly we need the present darkness to compel us to draw nearer unto our Heavenly Father.

#### FRIDAY

**Jesus the Friend of Lazarus. John 11:1-11.** However little else we may know of Lazarus of Bethany, this one sentence speaks volumes: "(He whom thou lovest is sick!)" What a comfort those two sisters of the sick man must have experienced from the well-known fact of Christ's love for their brother. What a resource it was in those hours of crisis for them to know that "Jesus loved Martha and her sister and Lazarus!" And that was no deathbed alignment either. Jesus and his disciples had been welcome guests in that Bethany home frequently. So sympathetic was the tie, that, during the nights of the last week of Jesus' sojourn in Jerusalem, he was a guest in the Bethany home! And may we not conclude that all sickness of those who are Jesus' friends is also "for the glory of God"! "I only know I cannot drift, beyond his love and care!"

#### SATURDAY

**Jesus the Friend of Sinners. Lk. 9:39-50.** Herein is shown the climax of Jesus' love—when he loved the unlovable and unloving. He gave his life not for his friends, but for sinners, since "he ever liveth to make intercession for us!" (Heb. 7:25). True friendship costs, and costs and costs! Jesus is the True Friend because he constantly gave himself—too much that parades as "friendship" today is grossly selfish, seeking only to "get"—never to give! And she who had been forgiven much "loved much". Like the sinful woman at the well of Sychar exclaimed: "Come see a MAN!" (John 4:29), not a mere exploiter of self or of sex! How Jesus' chivalry, his magnanimity and unselfishness shone out in

his contacts with sinners. Behold what manner of love the Father hath bestowed upon us in that while we were yet sinners, Christ died for us!" (Rom. 5:8).

#### SUNDAY

**Choosing Companions in Service. Mt. 4: 18-25.** The Jews religious "Brain Trusters" at Jerusalem never reconciled themselves to this self-styled "Messiah" because he not only ate with publicans and sinners, but he even chose crude Galilean fishermen and tax gatherers to become his particular dis-

ciples and companions. But after they had crucified him, and his companions were rejoicing in his resurrection and ascension, "They saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus!" (Acts 4:13). Jesus possessed the happy ability of seeing sinners, not in their lost condition, but in the light of their possibilities in relationship with him. "Follow me and I will MAKE YOU ...!" Constructive fellowship!

<b>E. M. RIDDLE,</b> President Waterloo, Iowa  <b>F. C. VANATOR,</b> Associate Peru, Indiana	<b>CHRISTIAN ENDEAVOR AT WORK</b>  <b>C. D. WHITMER, Editor,</b> South Bend, Ind.  <b>BRETHREN BRINGING CHRISTIAN CHURCH UNSECEATED ENDEAVOR XTENSION VANGELISM</b>	<b>GLADYS M. SPICE,</b> General Secretary and Treasurer  2301 13th St., N. E., Canton, Ohio
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## Announcing the New C. E. Staff



Rev. Robert D. Crees

Albert Flory, Stewardship Superintendent; Rev. Floyd Shiery, Citizenship Superintendent, and Rev. Hill Maconaghy, Missionary Superintendent.

The new staff has the hearty good wishes of the retiring members. We promise our continued support and any assistance or advice that might be sought.

#### Personal Thanks

The President for the past ten years could scarcely have had a finer opportunity than to serve at the head of the young people of the Brethren church. Thanks, Endeavorers, for all your cooperation and confidence. To my worthy staff—I owe more if I know how to repay. Your services have been thoroughly appreciated.

Yours for Greater things in Christian Endeavor.

E. M. RIDDLE, Retiring President.

#### AN INDIAN PARTY

By Gertrude DeClue

November is an ideal month for an Indian party. Very attractive invitations may be made by cutting wigwags out of brown paper. The invitations are written on these in bright-colored ink. Any autumn decorations may be used.

When the guests arrive, to each is given a bright colored head-band that has been cut from crepe paper. It is best to divide the guests into two tribes. Each tribe chooses a chief. They are then taken on an animal hunt. Prior to the arrival of the guests pictures of wild animals have been cut from magazines and hidden about the room. To the person who finds the largest number of animals is given a prize; also the chief of his tribe receives a feather in his head-band; and so on during the evening, when a member of one of the tribes wins a game, his chief receives a feather. The tribe that wins the largest number of feathers receives a prize.

The chief event of the party is a trail-march. This is something similar to a paper chase. One tribe leads the way, leaving a trail of small pieces of paper; the other tribe follows. When the first tribe is found, a huge bonfire is kindled, and the events of the evening are ended with a marshmallow-roast and steak-fry.—C. E. World.

Some of the old Christian Endeavor staff have served many years, particularly the President, E. M. Riddle; Associate President, F. C. Vanator; Secretary-Treasurer, Miss Gladys Spice and the Publicity Superintendent, C. D. Whitmer. This group has become old hands at the business. It can be said also that several of the departmental heads have served regularly for four, five and six years. The old staff has worked together with a fine spirit of co-operation, a love for their work and the young people of the church.

The retiring President takes real delight in presenting the new President, The Rev. Robert Crees, Kittanning, Pa., whose likeness appears in these columns. He is a wide-awake Endeavorer. Fine reports are coming from his activities with young people in his field. With similar joy, we present also the other members of his staff. The Associate President, Rev. Wm. Schaffer, Jr., is also an enthusiastic Endeavor worker and has served faithfully on the old board for a few years. The Secretary-Treasurer, Miss Mildred Dietz; the Intermediate Superintendent, Rev. Thomas Hammers and the Publicity Superintendent, are all former members of the C. E. Staff, having served in different offices than those to which they are now assigned, excepting Rev. Whitmer. He continues as Publicity Superintendent in which field he has made a genuine contribution over a period of years through the Angelus and the Evangelist in behalf of the Young People's work. Others of the new staff are Miss Mary Zook, Junior Superintendent; Rev. Bertram King, Clay City, Quiet Hour Superintendent; Rev.



## Young Men's and Boys' Brotherhood

of the Brethren Church

N. V. Leatherman, President  
Berlin, Pennsylvania

W. H. Schaffer, Sec'y-Treas. & Editor  
115 Oak St., Conemaugh, Penna.

### HERE WE ARE

with our first regular monthly Young Men's and Boys' Brotherhood page. We are hoping to make this page a bright spot in the lives of our young men and boys.

For a number of years efforts have been made to formulate a suitable program for the youth of our church. We trust we have finally succeeded.

By the first of the year a regular monthly program will be found on this page. Rev. Charles W. Mayes of Whittier, California, is preparing a series of studies based on Great Bible Themes. We assure you that these studies alone will make this page an outstanding monthly feature. W. H. S.

### PLACING OUR BOYS IN THE PICTURE

Who of us do not remember, strange as it may seem, the enjoyment everybody gets in giving the photographer at Winona Lake his annual mental and physical calisthenics when he endeavors to form his semi-circle for the conference picture. No one wants in it. Yet most everybody is there because they really do want to count in the picture. That is right.

Where do our Young Men and Boys count in the picture or program of the church? Some churches do not get them in. Others lose them about the time manhood begins to assert itself. Once in a great while they'll pose at one end of the line and then make a run to the other end so as to appear twice in the same picture. You know they can do that at Winona Lake. You know, too, when they try that in the church, many, many of them do not get in on the second chance.

Pastors and men of the Brethren church, let us help our Young Men and Boys find their proper place in the church. Our

brotherhood stands for just that. They belong probably not in the foreground, neither in the background, but in that place where they will give symmetry, beauty and glory to our Lord and his church. Let us call it balance in our church program. N. V. L.

### PARLIAMENTARY ORDER

The brotherhood Committee asked that each month on the Brotherhood page in the Evangelist some short guide to parliamentary order should be printed. For a more thorough understanding, Roberts, Gregg, or some other good parliamentarian should be studied.

Every organization should have a constitution, manual, or some common precedence that determines what their organization should be. Our Brotherhood will soon have a printed manual of suggestions for guidance along this line. Following this explanation there will appear each month on this page brief statements on subjects of order, such as: "Making a Motion," "Debate," "Voting," "The President," "The Secretary," "The Members," etc. N. V. L.

### WE ARE LOOKING

for some talented young man to draw a suitable heading for our Brotherhood page. If possible, we should like to have the drawing before October 15th. We offer no prizes. The most appropriate drawing in the judgment of the Executive Committee will be used. W. H. S.

### HOW ABOUT

a few lines from some of the Brotherhoods? At our Brotherhood meeting during National Conference we heard some splendid reports from up and going Brotherhoods. Let's hear what you're doing, what you have done and what you intend to do. W. H. S.

## MISSIONS

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## Dr. Gribble Eventually Returned to Yaloke

Yaloke, par Boali par Bangui,  
July 17, 1934.

Dear Readers:

The time has now arrived to write the sequel of the first part of the story commenced at Gazeli.

I had no sooner put away the pen than suddenly several automobiles approached. One was Monsieur Revalli, a Belgian friend, speaking both French and English. He told me at once the difficulty was in the condenser. I had a spare condenser and the next morning the chauffeur put it in. Mr. Foster, however, kindly sent me another which was better than mine, and Monday afternoon this was adjusted. Preparations were now made for our departure for Bellevue on the morrow. "Why this waste" of

five days? In view of souls saved and backsliders reclaimed we can only say—"For the word of God, and the testimony of Jesus." Rev. 1:9. Tuesday at 3:30 we were at Bellevue but the car had consumed double the usual amount of gas. There was nothing to do but investigate. A short-circuit developed and the car was again on a strike. Mr. Sheldon could not have been kinder in assisting me in my difficulties. Of one accord the Bellevue missionaries decided to tow me to Bangui where the Lord very graciously undertook through the combined efforts of Mr. Domengues, a mechanic and my former chauffeur, Luc Owono, who is also gifted as a mechanic to adjust the difficulty. It took three days to tow my car to Bangui and great difficulties were en-

countered not only with mud the first part of the journey, but with dust the second part of the journey. We passed through stretches of unevangelized territory which made our hearts ache and made us more than ever burdened to obey the injunction, "Pray ye therefore the Lord of the harvest that he thrust forth laborers into his harvest."

The missionary party—seven of us—found Mr. Rosenau of the Mid-Africa Mission at the rest house, 8 kilometers from Bangui and blessed fellowship was enjoyed together.

It was good to get mail after more than five weeks of silence although the greater portion of my letters including all of Marguerite's letters had already been forwarded to Yaloke.

We were able by remaining two days in Bangui to accomplish all necessary business and for once decided to travel on Sunday.

I had given my senior nurse, David Remy, permission to accompany his wife to the Camerouns and the date fixed for his departure was already passed. It was the more necessary that I return in haste as the Junior nurse, Elie Boy, had accompanied me in order to assist in microscopical work at Bellevue.

We arrived at Yaloke about 4:30 Sunday afternoon in spite of an accident which might have been serious. A large herd of cattle belonging to the Hausa people rushed out of the long grass at a curve in the road. Nothing could have been more unforeseen or unexpected—and perhaps few contingencies are more dangerous than to have these long-horned cattle surround a moving car. In order to avoid a collision with some of them we ran into a tree! It took the chauffeur and nurse (?) some time to heal the wounds sustained sufficiently to complete our journey to Yaloke, where more repairs were necessary before the car was again in good running order. During the time since we left Gazeli we had been unable to communicate with our fellow missionaries at Yaloke. Great was their surprise to have us return by way of Bangui, and still greater their relief to know that my delay had not been caused by illness either of myself or another missionary.

Eight days have now passed at Yaloke without my finding time to complete my letter to you. If you will read the little sketch "One Day," which may appear soon in the "Missionary," you will understand the reason of the delay.

On arriving at Bellevue we first learned of Miss Patterson's release from suffering. Truly "God's ways are past finding out"—but equally assuredly—He doeth all things well. Edna Patterson was permitted to glorify God during life by her utter consecration and devotion. Equally she has been permitted to glorify him in death, and the clouds which surrounded the evening of her life shall but make more brilliant the sunrise of a glorious immortality.

We have recently received news which causes us to hope for the speedy return of Brother and Sister Hathaway and Miss Bickel and we are still praying for the coming forth of reinforcements very speedily.

At our own station Mr. and Mrs. Foster and Miss Emmert are well and continually busy with their numerous duties in church, Bible school and school.

We have much reason to praise God for the degree of health which we possess, although none of us have aught of which to



boast. Daily the promise: "As thy day is, so shall Thy strength be" is fulfilled to us as we labor on.

We pray continually for you as our intercessors and as donors to the cause of Christ in Oubangui-Chari. We continue to pray

unremittingly for volunteers and for their being thrust forth into this needy field that we may not be ashamed before him at his coming.

Faithfully yours in him,  
FLORENCE N. GRIBBLE.

Truly Paul Bauman has found a rare jewel; one whose price is far above rubies (Prov. 31:10). May the richest blessings of God attend their walk through this life and crown it at the end with that unspeakable glory that is promised to those who turn many to righteousness (Dan. 12:3).

R. I. HUMBERD.



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### MARTINSBURG, PENNSYLVANIA

Time passes rapidly and we find ourselves entering the fourth year of our pastorate at this place. We appreciate the fine manner in which Brother Harry Replogle has conducted the business of the church in the position of moderator, most of this time. The Sunday school has been superintended by Brother J. E. Dilling who also teaches the men's Bible class. He has a fine grasp on Biblical matter and fills this important position in an acceptable manner.

Death has made inroads into this congregation. Two households have entirely disappeared. We rejoiced to have so many from the New Enterprise congregation present with us at our spring communion.

The attendance, both at this church and at McKee, is above the average. In the past year in the Sunday school only three Sundays have averaged below the same month the previous year. There have been a few baptisms and reconsecrations. Seven are lifework recruits, from the two churches.

The finances of both churches are in fine condition. The depression has cut and slashed at incomes but not once have we resorted to soups and suppers. Of course God does not need our money. He could make gold dollars roll up these mountains so thick we could not walk. His method, however, is by passing the money through the hands of his people, and I believe he has taken special care of the incomes of the members of both these congregations.

Paul exhorts us to be instant in season and out of season. While passing through a woods up a mountain side, I met three workmen. I was admiring a new ax and one suggested that I try it out. I told the story of the man who used a borrowed ax and the head fell off and sank in the water and then Elisha caused the iron to swim. I then led the conversation to their souls with the result that two accepted the Lord and one reconsecrated himself. We have a box at our door in which we keep Gospels of John to give to agents, etc. I handed one to a man and he said he had gotten one at Columbus, Ohio of the Pocket Testament League. He also accepted the Lord as his Savior.

We have enclosed some tracts in bottles which are thoroughly sealed and thrown into streams. I am to again teach Evangelism in the Altoona School of the Bible. I count this a great privilege as it brings me into contact with workers from probably thirty or forty churches, some of which are modernistic.

### McKee, Pennsylvania

Our services at McKee was in charge of Rev. Kolton, superintendent of the Altoona Hebrew mission, one evening. We thank the people of this church for their kindness

in helping to make our trip to National Conference possible. During our absence, Brother A. L. DeLozier of Ashland, preached on Sunday morning. Brother DeLozier was visiting his mother, who lives near here.

My literature work is rather extensive as I write for different magazines and have a few new books. A few days ago I received an order from the Philippine Islands. My wife had charge of the book stand at National Conference this year. This was a new undertaking but it took well with many. Books by Bauman, McClain, Mayes and myself were available. Anyone wishing any of these books may address me at any time. Some of my own work is, "God's Man and Satan's Man in Final Conflict", price 25c. "Many Infallible Proofs", 20c. "Salvation Security and Assurance", 20c. "From the Ivory Palace to the Bethlehem Manger", 20c. "Crowns for Christians", 15c. "The Christian Home", 20c. I feel that the book, "The Christian Home", has a much needed message for our day of broken homes and I wish to give it as wide a reading as possible. Some are buying them in quantities for sale or distribution. Anyone interested may write for prices.

Probably the crowning event of the year was the marriage of Paul Bauman and Aldine Aungst in the Brethren church of this place. Long before the stated time, the crowds began to gather and when the doors were opened the house was quickly filled and many stood in the yard about the house.

The piano was played by James Sutherland, and Iva Bauman, sister of the groom, sang. As the wedding march was played, the groom accompanied by the bride's brother, John Aungst, came down the aisle and took their places at the altar which had been erected on the pulpit platform. Next came Iva Bauman as bridesmaid, followed by little Betty Aungst as flower girl. The bride was accompanied by her father, Elmer Aungst. Dr. L. S. Bauman, father of the groom, conducted the ceremony, pronouncing them twain, one flesh.

Much of the success of the whole affair may be attributed to Brother and Sister Seth Campbell, whose home has been the groom's "Pennsylvania home" for the past two years and at whose home a large crowd gathered after the ceremony in honor of the bride and groom.

Certainly in our day of degraded womanhood, when so many have taken on "mannish" habits and even appear in public in night clothes and bathing suits, it fills our heart with joy to meet those noble women who have not bowed the knee to the god of worldly fashions but who still observe righteous standards, trusting not in outward adorning of the body but in the hidden man of the heart "which is in the sight of God of great price" (1 Pet. 3) and also in the sight of all good men.

### LIMESTONE, TENNESSEE

The Lord's blessings have rested upon us both spiritually and temporally during the past year. We have enjoyed a wonderful season this summer, in fact, the best that we have had for a number of years. The Lord was pleased to send an abundance of rain when the corn crop most needed it. While our hearts have overflowed with praise to the Heavenly Father for the rain which he has given us, we have not been unmindful of the people who live in the drought sections. At our Wednesday evening prayer service, as well as in our private devotions, we have remembered the people living in the drought districts of our country.

The various auxiliaries of the work have been functioning nicely during the past year. Perhaps special mention should be made of our Sunday school. The attendance has been the best on record. We are thankful for so many children, as well as older people, who attend Sunday school. Certainly the teachers of the Sunday school have a great responsibility resting upon them, for during the plastic years the impressions made can seldom, if ever, be erased. Our pastor, Brother Maconaghy, has been bringing some splendid illustrated talks to the children from time to time. Also, the attendance and interest at our prayer meeting and Saturday evening Bible Class have held up well during the summer months.

It is to be lamented here as in every other congregation that there are some members who seldom, if ever, avail themselves of the opportunity to attend the week-day services. However, there is always a faithful number who are quite regular in attendance, and who thoroughly enjoy all the services of God's house.

Our W. M. S. meets each month. We regret that more women of our congregation do not attend the devotional meetings. Some nevertheless, are very dependable indeed, scarcely ever missing a meeting. We have enjoyed so much the study of Dr. Gribble's book entitled, "Undaunted Hope", which has been so well taught by Mrs. Maconaghy and Miss Mary Pence.

The Christian Endeavor societies have been doing some definite Christian work during the past winter and summer. The literature committee of the Senior C. E. has distributed tracts at the county jail a number of times. Other members of the society have done the same. A few Sundays ago, a group representing both our Senior and Intermediate Christian Endeavor societies visited the County Home and conducted a service. Tracts and various kinds of religious literature were handed out to the inmates of the Home. Also, one or two services have been conducted in homes of the community where some one in the family was sick and unable to attend services at the church. On Christmas Eve, members of both the Senior and Intermediate societies went carolling, the main idea being to bring cheer to those who were "shut in" and unable to attend public services. A number of the aged people of the church and



community were remembered at this time.

Our pastor, Brother Maconaghy, has not only been breaking the Bread of Life to our local congregation, but has been preaching at other points for a number of months. For some time he has had monthly appointments in a community about 25 miles from here. It is a fine opportunity indeed to sow the Word which Brother Maconaghy delights so much to do. It is really a union work but there are no preachers from the other denominations helping to care for the work, which really gives Brother Maconaghy more liberty and a better chance to develop a work on the foundation principles of God's Word. He will now have two appointments each month and also contemplates conducting a revival for them sometime in the future.

Since last January, our pastor, accompanied by a group from the Christian Endeavor societies, has conducted a number of evangelistic services at the county jail. Brother Maconaghy certainly loves lost souls and nothing affords him more pleasure than presenting the plan of salvation to sinners. He is very much adapted to dealing with the class of sinners that are to be found at the county jail. We trust that the Word of God which has been sown there may truly bring forth fruit in the lives of some of those hardened sinners. One man did confess Christ as his Savior. Quite a number have requested prayer.

Our annual evangelistic meeting will begin October 14. Brother Herman Koontz of Roanoke, Virginia, will be our evangelist. Cottage prayer meetings in behalf of our revival services will begin next week. Our fall communion service will be observed at the close of the meeting. Our spring communion service was observed on Saturday evening prior to Easter.

We covet an interest in your prayers that we may continue to work faithfully in our part of the Lord's great harvest field.

LELIA ARNOLD,  
Corresponding Secretary.

#### THE REVIVAL AT LOST CREEK, KENTUCKY

For many months we have planned to do some evangelistic work at our Riverside Missoin, at Lost Creek. The opportunity presented itself this fall. We began a meeting in the chapel on Tuesday evening, September 4th. We were greeted by a good attendance the very first night. The crowds kept increasing until the last Saturday night, when we had our largest crowd. The hearers were largely made up of young men and women from the community, including of course, local districts within seven miles of Riverside.

A local truck was secured to drive up and down the Highway and bring those who were interested in the meetings. On some nights the truck had to make two trips. PERHAPS THE MOST OUTSTANDING NEED FOR THE EFFICIENT AND PERMANENT DEVELOPMENT OF THIS WORK NOW, IS A TRUCK, FOR THE USE OF THE MISSION, TO BRING PEOPLE FROM THE OUTLYING DISTRICTS, WHO HAVE NO OTHER MEANS OF TRANSPORTATION. WE ARE PRAYING THAT GOD WILL RAISE UP SUCH A TRUCK FOR US.

Brother Sewell Landrum has proven himself to be a fine, tactful leader for this work. He is held in the highest esteem by the entire community. I heard nothing but praise

and appreciation of his work, from the leaders of that section. He deserves much credit for the success of the work until this time.

Mrs. Landrum is a splendid worker among the women and girls. She has organized a W. M. S., and three Sisterhoods, during the last year.

The School Building and the Parsonage have both been freshly painted in white. The roofs have also been painted, and now present a very pleasing appearance. We hope to be able to paint the Girls' Dormitory, within another year. The Chapel and Sunday school rooms have been newly decorated; the predominant color being ivory. The stairs have been painted; gutters and spouting have been placed around the roofs; furnaces have been put in repair; and altogether the buildings are in very fair shape.

The cost of these repairs, is largely being met by the rental received from the use of school rooms in the main building.

We were very glad for this privilege of remaining at Lost Creek long enough to become well acquainted with a large number of people in that section. We enjoyed the hospitality in their homes, and can bear testimony to the good cooks in Kentucky. During the meetings our home was with Brother and Sister Landrum, and we greatly enjoyed every hour spent there. There is no doubt but that the Lord has many people yet to be reached in this section, and will enable us to win them.

During the meetings we were greatly aided by Mr. and Mrs. Dan Berg, recent graduates of the Bible Institute at Los Angeles. They are both proficient in gospel music, instrumental and vocal. They are in charge of another Mission several miles away, but they practically gave up their own work for the time during which our meetings continued. We greatly appreciated the service of these splendid Christian folks. We hope to get back to hold another meeting here, and also one at Krypton, if the Lord tarries.

R. PAUL MILLER.

#### MID-WEST DISTRICT CONFERENCE OF BRETHREN CHURCHES OF KAN- SAS AND NEBRASKA,

October 9, 10, 11, 1934

To be held at the Brethren church, McLouth,  
Kansas

#### PROGRAM

Tuesday Evening, October 9, 1934

7:00 Song Service and Devotionals.

W. M. Brumbaugh

7:15 Appointment of Committees.

7:30 Welcome Address.

Prof. and Rev. Brammell  
Response by delegates

7:45 Children's Talk.

8:15 Moderator's Address.

L. G. Wood, (Retiring Moderator)

Wednesday Morning, October 10

9:30 Devotionals. J. D. Kemper

9:45 Business Session—Organization and Elections.

11:00 Special Music. McLouth Church

11:15 Sermon. L. A. Myers.

Wednesday Afternoon

2:00 Devotionals

2:15 "Our Missionary Challenge."

Geo. E. Cone

3:00 The District W. M. S. (Program supplied by women)

#### Wednesday Evening

7:30 Devotionals.

7:45 Young People's Session.

Miss Mary Moore in Charge

8:15 Sermon. W. R. Deeter

#### Thursday Morning, October 11

9:30 Devotionals. Mrs. H. J. Prichard

9:45 Business Session

Report of Boys' Work Committee.

W. R. Deeter, Chairman

10:15 Church School Session:

Purpose of Bible School in the Church. D. G. Lemon

Need of Temperance Instruction in Sunday School. N. P. Eglin

Soul Saving in the Church School.

Mrs. L. G. Wood

Round Table Discussion—in charge of Geo. E. Cone.

11:00 Song and Praise Service. Falls City Church

Address—Christian Education.

J. G. Dodds

#### Thursday Afternoon

2:00 Devotionals. J. S. C. Spickerman

2:15 Scripture Exposition. L. G. Wood

2:00 District Missions

Report of Mission Churches—McLouth, Kansas, Mulvane, Kansas, Fort Scott, Kansas.

Report of Mission Board. L. A. Myers, President; N. P. Eglin, Clerk; D. G. Lemon, Treasurer

#### Thursday Evening

7:30 Devotionals. J. F. Hornbeck

7:45 Place of Children's Message in Church Service. Prof. Brammell

8:15 Doctrinal Message. L. A. Myers

Churches will be allowed one delegate for every 25 members or major fraction thereof.

Every church should send its full quota along with 50 cents delegate fees. This will be charged to the churches whether delegate is present or not.

Lodging and breakfast will be provided for all. Noon and evening meals will be served either in the church parlors or near by eating places, at a nominal cost.

Come with Happy Hearts and Joyful Countenances. It will help others.

#### Conference Officers

Moderator—L. G. Wood, Fort Scott, Kans.

Vice Moderator—J. S. Cook, Portis, Kans.

Secretary-Treasurer—J. G. Dodds, Falls City, Nebraska.

District Mission President—L. A. Myers, Morrill, Kans.

District Mission Treasurer—D. G. Lemon, Portis, Kans.

District Mission Clerk—N. P. Eglin, Hamlin, Kans.

#### SELLING THE UNDERWORLD TO AMERICAN YOUTH

By William H. Short, Director Motion Picture Research Council

As constant but dark factors in human society, crime and vice have properly found place in the drama of all ages. But it has remained for Hollywood to lift them out of their place of shame and to undertake to sell them to the youth of America and the world as a way of life.

An analysis of the contents of the 133 feature motion pictures released between the middle of January and the middle of May, 1934, has just been made by Father Daniel A. Lord of St. Louis. He reports 26 plots or episodes built on illicit love; 25 plots or main episodes on seduction; 2 on rape; 1 on incest; 25 characters who are



practicing, planning, or attempting adultery; 3 leading and many incidental characters who are presented as prostitutes; while 35 other major scenes and situations are anti-moral in character.

In these same 133 pictures, Father Lord finds 32 murders (5 justified and unpunished though not committed in self-defense); 5 suicides (3 presented as justified); 17 gangsters or crooks in leading roles; and 27 leading roles filled by criminals other than gangsters. These 133 pictures at this moment on our screens show, therefore, "81 major crimes, not to mention wholesale murders in one super-film" and numerous lesser crimes.

This toying with crime and vice has occupied Hollywood for many years. Dale, in the Payne Fund Studies, found that sex and crime were the themes of 37% of the feature films produced in 1920, 46.4% of those produced in 1925 and (including mystery and war which deal with violence and crime) 51% of the 1930 product; while crime appeared incidentally in half the others. In 115 films analyzed in detail, 449 crimes were shown as committed or attempted (406 committed), 2-3 of them being crimes of violence. Only 26 of the 115 were free from crime. The changes for at least 14 years past have been about 3 out of 4 that a child going to the movies would see some form of crime.

Could a civilization endure which to such an extent was busied with vice and crime? Yet with no thought of the harvest to come Hollywood is imposing on our children and youth a world divided about 50-50 between traditional morality and the underworld.

Turning from the screen's over-emphasis to its glorification of evil, one may be permitted to quote Father Lord's recent characterization of pictures produced since the revised Hays "Morality Code" was issued in 1930. "Into the pictures was pouring a whole philosophy of evil. Sin was openly defended. Sex relationships became easy and careless. The gangster took his place as a glorified hero of the movies. . . . The companies began to present prostitutes as attractive and misunderstood, and they specialized in fallen women."

Just what is the share of movie responsibility for the shocking increase of youthful delinquency and crime which led to the appointment of the investigating committee of the United States Senate that reported a few weeks ago, no one can say. But few will take issue with the statement by the Catholic Bishops on July 25th that "The habitual attendance at motion pictures in which scenes portray vice as the normal state of affairs, in which criminals are attractively presented as men and women typical of real modern American life, in which Christian ideals are ridiculed as belonging to a lonely and not regretted past, has dulled the consciences of men and has blurred their moral perceptions."

It is a pity, for the films have all the while been capable of splendid things. Shall we not see to it that from now on they serve the higher life of the nation?

(Editor: That would be a happy end, if possible, but can the leopard change his spots? We have had promise after promise that it would be accomplished, but it has ended only in disappointment. We doubt the effectiveness of moral suasion. There seem to be but two things to be done: one is political censorship at the source; and the other, absolute separation from the movie evil on the part of Christian people).

## EVOLUTION

Compiled by Pastor Harris H. Gregg, D.D.

Professor Dawson says: "Evolution existed in the oldest philosophy and poetry. It is destitute of any shadow of proof. To believe it again shows that the world has fallen into a state of senility and dotage again."

President Eliot, of Harvard, said: "Evolution is an hypothesis, and not a science at all."

Agassiz, of Harvard, said: "Any man who accepted the doctrine of evolution ceased thereby to be a scientist."

Darwin confessed: "Not one change of a species into another is on record."

Wallace confessed that "There is a gulf between matter and nothing; one between life and the non-living; and a third between man and the lower creation—and science cannot bridge any of them."

President Leavitt, of Lehigh, said: "Protoplasm evolving a universe is a superstition more pitiable than paganism."

Virchow, the world's greatest physiologist, anthropologist, paleontologist and chemist of his day, said: "It cannot be proved by science that man descends from the ape or any other animal. The mid-link has never been found and never will be."

Etheridge, fossilologist of the British Museum, says: "In all this great museum there is not a particle of evidence of evolution. It is sheer nonsense, not founded on observation and unsupported by fact. This museum is full of proofs of the utter falsity of evolution."

Professor Fleishan, of Germany, writes: "Evolution is purely the product of the imagination. It spins theories and twists facts."

St. George Mivert, of England, says: "Evolution is but a puerile hypothesis."

Robin, a French infidel, in the French "Encyclopedia of Science," writes: "Evolution is a fiction, a poetical accumulation of probabilities without proof, and of attractive explanations without demonstrations."

Professor Millikan says: "The pathetic thing is that we have scientists who are trying to prove evolution, which no scientist can ever prove."

Professor George Wright says, "The history of science is little else than one of discarded theories."

Professor Hyatt says: "A scientist who has a theory to support is as stubbornly difficult to convince, even on clear evidence, as any other man."

Professor More says: "Evolutionists seek to crush all opposition by hurling anathema that, if you do not believe in evolution you are not fit to live."

Evolution is the Hinduism of Asia: "The endless emptying of nothing into everything, from nowhere to everywhere, and of something into somebody, until everything is extinguished and everybody expires from everywhere to nowhere."

No wonder that Hegel and Darwin only read the Bible to the last; that Spencer confessed: "I have spent my life in beating the air;" and that Huxley requested that the fifteenth chapter of I Corinthians be read at his grave.

Edison left word for all scientists of the world today, that they do not know one millionth of one per cent about anything; that they do not know what matter is, what mind is, what electricity and light are, nor what life is.

Sir Isaac Newton wrote: "I seem to myself as a little child standing on a seashore.

Here and there I have picked up a pebble, but out before me lies the vast ocean of knowledge all undiscovered."

"The Times" of London has said: "It would puzzle the scientists to point to a battlefield exhibiting more uncertainty, obscurity, dissension, assumption and fallacy than their own."

"The Universe" of Paris has said: "The spirit of peace has fled the earth because evolution has taken possession of it."—The Presbyterian.

## THE IMMORTAL BOOK

It was Voltaire, the great atheist, who declared that in a hundred years the Bible would be relegated to the "dusty shelves of the antiquarian." The hundred years have passed. Voltaire's writings are all but forgotten, but the Bible is still with us, not as a specimen of antiquity, but with the dew of youth upon it, giving assurance that it is not a book of the past merely, but of the living present and of the enlarging future.

A couple of generations ago Robert G. (Bob) Ingersoll was a popular character. He said some keen but ugly things about the Bible. He did the thinking for the unbelievers of his day, many of whom got the little knowledge they had of the Bible from what "Bob" said about it. We read his lectures on "Skulls" and the "Mistakes of Moses" and some others which contained the essence of his anti-Bible philosophy, and confess that they were interesting for wit and incisiveness. But somehow they lacked something that is essential to the immortality of a book.

And "Bob's" books are dead. They may be found in public libraries, but even the present generation of unbelievers know little about them. They are not in demand by the reading public. They are among the things that have passed away—and that too within the lifetime of some of the writer's contemporaries. And the Bible that Bob caricatured so unmercifully is still with us.

One time Herbert Spencer was the god of the otherwise godless highbrows. His materialistic philosophy was considered about the last word in the scientific and philosophical fields, leaving the religion of the Scriptures without a leg to stand on. He left several ponderous volumes that are now relegated to the "dusty shelves of the antiquarian," and well on the way to oblivion. Even the scientists have about forgotten him, not because of his anti-religion attitude, but because he is outgrown. Even scientific works are short-lived, for science has not yet spoken its final word in any department of thought. But the Bible lives on.

Two thousand years ago the words were spoken: "Heaven and earth shall pass away, but my Word shall not pass away." The saying is now buttressed by two thousand years of human experience and history. The Word has witnessed the rise and fall of a multitude of theories, of systems of philosophy and politics; but it remains unshaken. It is the book of the centuries—or rather, of the eternities.

Again the world is witnessing an attempt on a large scale to dethrone the Bible. Russia is attempting what France attempted in the French revolution, and she will fail in her attempt, just as France did. She may make material prosperity her aim and her god, for she can do this only as she ignores the Book of truth. But she will find, as



other peoples have found, that prosperity without the guiding and restraining hand of religion is a snare and a delusion; the greater such prosperity the greater the calamity that will follow its wake. The Bible will come back to Russia, as it did to France; and, as in the case of France, it will come through a season of fearful tribulation.—Religious Telescope.

## OUR LITTLE READERS

### A TERRIBLE TRAGEDY

By Howard Miller

(Selected by R. I. Humbert from The Brethren Evangelist, dated July 1, 1891.)

Two boys started out one fine summer morning with a gun and a dog. They were "going a hunting," that occupation which exerts so strange an influence over people of even mature years. Neither of these boys saw the dew drops hanging on the tip of each spear of grass or the wild rose blooming down in the fence corner. They were out for murder and not to note the birth of a new day. After a little while one of the boys saw a blue bird on the fence. It was neat and trim and its back looked as though it had caught the reflection of the sky after a summer shower.

Bang! Down fell the bird, torn to pieces and gasping in death. Both boys ran to it and one picked it up by the wing, the bird screamed in agony and died.

Then one of them noticed another on a near post. With feverish haste they loaded the gun, and the second boy with palpitating heart and quick breath fired and the bird gave a start and fluttered off with a broken wing and fell to the ground in the weeds where it panted and died of pain and thirst that same day.

Then the boys went on, and after they grew tired went home. One of them read a Sunday school book, and the other took up his lesson leaf and began to study it. Both sat on the porch over hung with a rioting grapevine and felt secure in the peace of their home.

But something else was happening out in the hedge row, in a hawthorn bush, was a little nest with four tiny helpless blue birds in it. The morning sun went up into the sky, a ball of fire, and the little ones cuddled together waiting for the old birds that could not come. At noon the blazing sun struck them as they lay panting and hungry in their nest. The long afternoon came and as the white clouds drifted over head and cast their shadows on the meadow and hedge the birds, feverish and full of hunger and thirst, chirped feebly waiting for the quick and pleasant chatter of their parents. Off in the weeds of the field the mother bird had just gasped her last breath and died.

At the boys' home one of them read idly the following sentence, but did not understand it: He loves the Lord the best who loves all things both great and small, for the good God made them all."

Then the sun went down behind the hill and all the land was filled with a deepening silence. A drowsy and belated bumble bee winged its way by the nest and the staring birds for a moment seemed to think that their mother had come. But only a great silence and darkness fell over them and gasping and struggling in callow help-

lessness, the stars wheeled into place and as one boy was kneeling in the quiet of his room and repeating the prayer that has in it: "If I should die before I wake," one of the birds struggled, gasped a little, and died. So the long night passed and wet with dew and raging with thirst, the birds were flooded with the morning sunlight and by the time the shadows of the rank weed flowers had shortened in the coming noon every bird had perished the terrible death of starvation and in the agonies of thirst. Do you think it was all forgotten because the birds were dead and the boys never gave it a thought? Who knows? I do not, but I think it will be remembered.

Right now, I want to tell you a little story, and a true one of General Lee, the great southern leader. One day in battle he and a number of others rode out on a little knoll to watch the other army. Presently the enemy saw the group and a hissing, screaming shell was sent among them, and then another and another, till General Lee ordered all behind the hill for protection. As he turned to go a little chipper fluttered out of its nest to the ground, frightened by the uproar about it, and the commander of an army then and there reached down and picking up the helpless bird replaced it in its nest and then passed on.

This little thing tells more about what General Lee was at heart than this whole paper could do.

Finally there is a lesson in all this, and there are few boys or girls so dull that they need to be told of it. I think it may be broadly stated that no boy or girl can ever grow to be truly great or truly good who is cruel to helpless folk about them, be they bird or beast or human.

And now, when the bird perches on the fence post, resting in its flight, and you are tempted to throw a stone at it consider well whether possibly killing it will repay you for the memory of a murder of one of the good God's little people.

Lewisburg, Pennsylvania.

## THE TIE THAT BINDS

WERTZ-STORMER—Sister Wadena Stormer and Brother Walter Wertz of the Conemaugh Church. The wedding ceremony was performed at the home of the undersigned on the morning of August 22, 1934. Both young people are members of the Conemaugh congregation and in the absence of the pastor the ceremony was performed by the former pastor of the couple. Brother Wertz is a teacher in the schools of that place and superintendent of the Sunday school there. Both have been active in our church there since childhood. Many friends wish them a long and happy married life.

GEORGE H. JONES.

## IN THE SHADOW

DAVIS—Sister Sarah Jane Davis, of Nanty-Glo, Pa., a mother in the Church at the Pike, was called to her Heavenly Home on Sept. 8, 1934. Her husband preceded about a year ago. She joined the Pike Church in 1909 and had remained a consistent member ever since. She was slightly over 83 years of age and had been sick for some years. The funeral services were conducted by the undersigned assisted by the Rev. Grant Weaver of the Church of the Brethren. Interment was made in the Pike Cemetery.

GEORGE H. JONES.

FRYE—Mrs. Susan Keyser Frye, 71, passed from earth to Glory, Sept. 7 at the home of her daughter, Mrs. E. A. Lamb in Waterloo, Ia.

She came to Iowa as a small child from Somerset county, Pa. Her husband Joshua Frye preceded her in death many years ago.

She leaves two daughters, Mrs. Dora Deitz and Mrs. E. A. Lamb of Waterloo; one son Victor D. Frye in Willonain, one sister and two brothers, sixteen grandchildren and eight great grandchildren. Mrs. Frye was a member of the First Brethren Church in Waterloo for 45 years or more and was a faithful, regular attendant until about three years ago when health would no longer permit.

Funeral services were conducted by her pastor Sunday afternoon Sept. 9. REV. E. M. RIDDLE, Pastor.

CASHMAN—William A. Cashman was born November 12, 1882 and departed this life August 29, 1934 at the age of 51 years, 9 months and 17 days. Brother Cashman united with the First Brethren church of Waynesboro, Pa. in January 1930 after a number of years of Christian service in another denomination. Our brother was faithful as a Christian, loyal to the church, happy in the service of the Lord. He is survived by his wife, one son, three brothers and two sisters. He is missed by these and many others. In the absence of the pastor the funeral service was conducted from the Brethren Church of Waynesboro by Brother Roy Long of Hagerstown, Md. May the Lord bring comfort and strength to those who mourn. W. C. BENSHOFF.

ADAMS—Orlinton Adams, 74, for many years a member of the Brethren Church, died Sunday, Sept. 9, at his home in Warsaw, Ind. He had been ill for the past two years with diabetes. He was born in Ohio, the son of George and Mariab Adams. He had been a farmer in Kosciusko county nearly all of his life. Surviving are the widow, to whom he had been married for fifty-two years; ten children, Mrs. Ben Rathbun and Mrs. Walter Banghart of Warsaw; Mrs. James Walker of Columbia City; Mrs. Merl Scott of Fort Wayne; Mrs. Frank Heinen of Arapahoe, Nebr.; Roy Adams of Sarasota, Fla.; Irvin Adams of Los Angeles, Calif.; Don Adams of Flint, Mich.; Carl Adams of Auburn, Ind.; and Kenneth Adams of Peoria, Ill.; one sister, Mrs. Minnie Torin of Lamoyille, Ill.; and one brother, Jacob Snellenberger of Three Rivers, Mich. Funeral services were held at the Warsaw Brethren Church, Wednesday afternoon, Sept. 12 with the undersigned officiating. May these loved ones rest in the "blessed hope."

L. E. LINDOWER.

## ANNOUNCEMENTS

### CALL TO PENNSYLVANIA DISTRICT

The forty-sixth conference of the Pennsylvania District will be held at the First Brethren church of Philadelphia from October 8 to 11. The Executive Committee has prepared a program in keeping with the ones which have been so well received in years gone by. The speakers will give their best. All of which guarantees that this conference will be worth your time to attend. The good people of the Philadelphia church will give us a warm welcome and entertain us royally. All that remains to make this conference a success is that we attend. Remember the time and place. We will be seeing you there.

W. C. BENSHOFF,  
Chairman of the Executive Committee.

### ILLIOKOTA DISTRICT—NOTICE

Delegates from this district met at Winona Lake and set the date for district conference to be October 23rd to 25th, closing with an evening session. The place is Leon, Iowa. An invitation came from this church a year ago. The new pastor at Leon, Brother Conard Sandy, was elected acting Secretary to take the place of Brother Grisso, who moved from the district. Credentials and announcements will come from him. The Leon church favors this date, inasmuch as the conference will help to celebrate the 20th anniversary of this church. The Moderator also left the district, so the Vice-Moderator, E. M. Riddle, will take the place of Miles Taber during this conference. All churches of the district should plan to send their full quota if possible.

REV. E. M. RIDDLE.

### WASHINGTON, D. C.

The Washington, D. C. Brethren church will observe Communion on the second Sunday night in October, that is, on October 14th at 7:30 P. M. This we trust will be the last Communion in our uncompleted building. When time comes for our Spring Communion we are fully expecting that our building will be completed. We are looking forward to a great Communion at the above time and cordially invite all of like faith to meet with us in this sacred service.

HOMER A. KENT, Pastor.



# BRETHREN EVANGELIST



## I Am Jesus, Your Saviour

- When** criticised and misunderstood, I am saying that you are my co-worker. I love you and offer you grace and strength for to-day.
- When** the world is worrying and grieving you, I am saying Peace be still. Be of good cheer, I have overcome the world.
- When** helpless and faint, in the struggle of life, I am offering you My body and blood to nourish you and inspire you along the way.
- When** your heart is bleeding through the loss of dear ones, I am whispering, Thou shalt be with me in Paradise. Absent from the body to be present with the Lord.
- When** sin laden and weary, I am offering forgiveness and joy. "Come unto me and I will give you rest."
- When** desirous of helping the needy and sad, I am bidding you, Go, preach and heal and love and toil as I have done for you.
- When** discouraged and uncertain of the path to go, I am saying, Follow me, I am the way, the truth and the life.
- When** perplexed about appreciation and opposition, I am emphasizing that you receive a hundred-fold now in reward for your services.
- When** lonely and discouraged, I am whispering, Fight on, I will never leave you, I am alive for evermore.

St. Philip's Society, Akron, Ohio.



## Signs of the Times

by  
Alva J. McClain

### ONLY "Two Kegs"

The temperance Board of the New Jersey Methodist Episcopal Conference brought before the delegates a report criticizing President and Mrs. Roosevelt for holding a "hilarious beer party" at the White House. The original story of the party, it seems, was written by a newspaper man who was not present. Delegates of the Methodist Conference protested against the Board's criticism of the "President". Stephen T. Early, one of the White House secretaries, said, "The report is so obviously untrue that it could not be either decently or officially denied." Bishop Richardson of the Methodist Church says he thinks the story was true. The Conference finally decided to send an explanation, not quite an apology, to the White House, accompanied by an appeal to the President to stop the flow of beer in this country.

It now appears, according to one who was present at the "party", that there were only "two kegs of beer". It was, evidently, a "beer party", but not a "hilarious beer party". What the White House objected to, apparently, was not the word "beer" but the term "hilarious". Nothing was said about how much beer it takes to make a party "hilarious". Obviously, two kegs were not sufficient in this case.

Now if some one really wanted to be critical, he might ask, if the President was right in claiming that beer is not intoxicating, what difference does it make how many kegs of beer they had at the party? And there are other questions you might ask, such as, "What is the difference between hilarity and intoxication?" And "If hilarity has no relation to intoxication, why should the former term be resented as an insult?" And finally, "Since when has criticism of a President become a case of lese majesty?"

### THE "Most Cold Blooded Crime"

Practically the whole civilized world has awaited with silent and profound sympathy for the Lindbergh parents while the tireless search for the baby killers was being pursued. Now apparently the end of the trail has come for at least one of the criminals involved. No voice will be raised, it is quite certain, in pleas for mercy toward this man. He stands before the bar of human justice, an object of horror to all decent people. Yet even if the extreme penalty of the law is inflicted, if a life is demanded for a life, Hauptman will not have suffered as he has caused the Lindbergh father to suffer. Hauptman still has his own child. The Lindberghs baby is dead. And we are sure that Colonel Lindbergh would gladly have laid down his own life to save the child that is no more. So the death penalty for Hauptman will not quite be "an eye for an eye." There is mercy, after all, in human law. The same law that sends the kidnaper to his death will also protect the kidnaper's child from the fate of the other child, so far as that is possible.

Newspapers have called the kidnapping and death of the Lindbergh baby "the most

cold blooded crime in the world." But they are wrong. Without subtracting one iota from its horrible and vicious nature, still it falls short of another crime committed nearly two thousand years ago. The crucifixion of the Son was not a crime of impulse or momentary passion. It was utterly "cold blooded". Men of every station, "rulers, priests, and the people", saw for three years his numberless works of compassion, his faultless character, his longsuffering and meekness, his loving concern for the orphan, the widow, the poor, the sick, and the needy. Then they sat down in counsel together and said, "Let us kill him". That the Eternal God was able to overrule this crime for the salvation of a lost world, does not mitigate its wickedness, but only reveals the unsearchable greatness of his Grace.

### THE Progress of Peace

There is an ancient story, related often in after-dinner and other speeches, about the gentleman who was determined to have peace, even if he had to fight for it. This figure need no longer be regarded as mythical. He has become quite authentic in the person of Mussolini, who proposes to keep the peace in Europe by means of armies and armament.

Under the new Italian law every male in the country will be under military training and call from the time he is a boy of six until he reaches the age of 55. From six to eight the boy is enlisted in the Pre-Balilla. From eight to fourteen he is placed in the Balilla; from fourteen to eighteen he is in the Avanguardista; from eighteen to twenty-one he is in the young Fascists; from twenty-one to thirty-two he is in the regular army; and from then on to fifty-five he is in the reserves.

By this scheme Italy will be able at any moment to mobilize an army of eight million men. In comparison with such an army, the forces of Napoleon were rather contemptible. Even the United States, with three times the population of Italy, mustered only four million in the great war.

The Polly-anna preachers and professors have often laughed at Biblical prophecy which declares that Rome will be revived as a great military power of the end-time. It will be more difficult to laugh off Mussolini's army of eight million. But the fulfillment of divine prophecy never convinces men who are determined not to see. Then there is always the stumbling-block of human pride. For man to admit that he cannot bring in the millennium by his own efforts is very bitter to his soul. It is hard for human nature to cry, "Lord we are lost and undone. Without Thee we can do nothing."

### THE Light that Burns Unceasingly

Out in the State of Colorado the method of inflicting the death penalty for crime is by lethal gas. While in the West this year, the Denver papers, which we generally read, carried an account of a condemned murderer who was awaiting his summons to the lethal gas chamber of death. One item impressed itself upon my memory especially. Although the man seemingly had mastered his fear of death, one thing bothered him. It was an electric light that burned constantly, day and night, just outside the door of his cell, so that the guards could watch the prisoner. More than once he begged

the guards to turn out the light, saying, "I can't sleep with that light glaring."

There is a light, men need to remind themselves, that will burn unceasingly within the human heart forever. It is the light of conscience, God-created and sustained in every soul. Dimmed though it may be by sin, it will burn throughout eternity, an everlasting witness of God against the sinner. This is at least one reason why the lost "have no rest day nor night" (Rev. 14:11). Thank God, there is a remedy here and now for sinners. "If we walk in the light as he is in the light, we have fellowship one with another, and the Blood of Jesus Christ his Son cleanseth us from all sin" (I John 1:7). Those who are cleansed by the Blood have no fear of the light.

### MORE Discoveries at Ur

It used to be a favorite in-door sport of Biblical critics to picture Abraham, when he left Ur of the Chaldees, as a half-civilized nomad of the desert. That is not done any more, not because the critics are converted to belief in the Bible, but because the archeologists have dug up incontrovertible evidence against them.

Twelve years of digging at the site of the ancient city of Ur came to an end this year, and the relics of past civilizations are on their way to the British Museum and the University of Pennsylvania. In the royal tombs of a civilization previously unknown, dated about 3500 B. C., was found an almost unbelievable wealth of jewelry, harps of silver and wood, vessels, weapons and tools of gold and silver, inlaid gaming boards and vanity boxes—all attesting to "the artistry, the culture, and the luxury of the court at Ur 5000 years ago."

The excavations reached a depth of fifty feet before the last remains were uncovered. At one level the excavators penetrated an eight-foot bed of water-laid clay separating relics of different types. Such a silt deposit, according to the archeologists, could have been laid down only by a flood of devastating proportions. "Forever, O Lord, Thy word is settled in heaven".

Unbelief, wise in its own conceits, slowly and grudgingly in the face of facts.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## “That I May Know Christ”

That was Paul's chief ambition, the highest aim of his active, inquiring mind. With such an aim he had focused center. The knowledge of Christ is the key to all truth and the inner secret to the profoundest understanding. When the mind of man is Christ-centered, it is truth-centered, for Christ declared himself to be the truth. There is no other way to truth, to knowledge, to an understanding of the things that are real and abiding except Christ. No knowledge is complete and no understanding is correct without him. One might as well think to understand the spinning of the web without the spider, or the growing of the plant without the sun, as to attempt to come to an understanding of the world and of life without a knowledge of him without whom “was not anything made that was made.”

But many people have not grasped that truth; they do not realize the essentiality of Christ, and do not seek to know him. Learned men of ancient Greece used to challenge one another with the words: “Man, know thyself.” They considered it a very wise saying, but they were heathen. Less excusable is it for men today, in the glare of the light of God in the revelation of his Son to think to understand life and its problems without Christ. It is well for us to know ourselves, but we can know ourselves only by his searching, and we can know the purpose and end of man only as we know Christ Jesus. The first thing, the most important thing, is to know him. The highest passion is “that I may know Christ.”

### KNOW WHO CHRIST IS

With regard to our knowledge of Christ it is important first to know **who he is**. Who is Christ? To get the answer we need not go either to the theologian or to the philosopher. It is only necessary to go to the Word and to the heart of the one who receives that Word. The child knows its mother without any argument or reassuring. It just knows her, trusts her, believes in her, and does not trouble itself about abstruse doctrines respecting her. So the most ignorant can know Christ—know who he is, and be very certain about it—as well as the most learned. So the ignorant, infirm man at the pool of Bethesda was enabled to know Christ as also was the scholarly Paul. So has it been, and will be, with men of every age and race. God's grace has appeared, and will ever be sufficient, to enlighten the minds of men with the knowledge of the person of Christ. They are brought to know him to be the Son of God, the revelation of the Father, the one clothed with all authority and all power, and worthy of all praise, adoration and glory. They know him also as the Son of man, the Word made flesh, our great exemplar and friend, the one who was tempted in all points like as we are and yet without sin. And the knowledge of that blessed person will bring joy overflowing and give to life new and eternal significance.

### KNOW WHAT CHRIST DID

In the second place, to know Christ, as Paul craved to know him, we must know **what he did**. To know what Christ did is very essential. One cannot really know him without it; it is an inseparable part of the knowledge of himself. We call him our blessed Savior, but his Saviorhood depends on what he did. What then did he do? Paul says, “Christ died for our sins according to the scriptures” (I Cor. 15:3). Again he writes: “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree” (Gal. 3:13). Again, “God was in Christ reconciling the world unto himself, not imputing their trespasses unto them” (II Cor. 5:19). He “was delivered for our offences, and raised again for our justification” (Rom. 4:25). All are “justified freely by his grace through the redemption that is Christ Jesus” (Rom. 3:23, 24). The writer of the epistle to the Hebrews (9:26) tells us that Christ hath “ap-

peared to put away sin by the sacrifice of himself.” And our gracious Lord says of himself that he “came not to be ministered unto, but to minister, and to give his life a ransom for many” (Matt. 20:28). Besides this, he did many other things: he lived a spotless life, performed many miracles, brought healing and comfort to many distressed souls, preached the Gospel to the poor, entered into our temptations at all points, yet was without sin, but everything else dovetailed into the great purpose for which he came into the world—that he might “save his people from their sins” (Matt. 1:21). It was with singleness of purpose that Paul preached Jesus Christ to have come for that very purpose, which he definitely set forth during his ministry at Corinth: “I determined not to know anything among you, save Jesus Christ, and him crucified” (I Cor. 2:2). To know what Jesus wrought on Calvary is all important.

### KNOW WHAT JESUS TAUGHT

But it is necessary also to know what Jesus taught. That must be if we are to know him. He is known by his teaching as well as by what he did, and we cannot understand him until we know his teachings. His teachings reveal his divine character and standards. Who can read the sermon on the Mount without being impressed with the sublime, supernatural spirit and challenge therein set forth? His teachings bear witness to his authority. The people on whose ears his words fell in the days of his flesh recognized that fact, and were jarred out of their customary indifference to religious teaching, “for he taught them as one having authority, and not as the scribes” (Matt. 7:29). They knew that he was more than an ordinary teacher, that he was indeed come from God, “for he whom God hath sent, speaketh the words of God, for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand” (John 3:34, 35). Again we have this testimony: “For I have not spoken of myself; but the Father which sent me, he gave me commandment, what I should say, and what I should speak” (John 12:49). Like those of old who believed in Christ, we believe in him not as a man but as God and his words are the words of God.

That makes the hearing of his teachings a serious consideration. If they are given with the authority of God, they must be obeyed, and must be given forth again unto others. That is the only consistent attitude toward them. When he says, “Go, . . . making disciples . . . teaching them to observe all things, whatsoever I have commanded,” there is no choice left to the one who really knows and loves his Lord. And when we hear from the lips of the Apostle Paul that “God was in Christ reconciling the world unto himself, not imputing their trespasses unto them, and hath committed unto us the word of reconciliation”, we are under the most solemn obligation to carry out the commission. If we are become “ambassadors for Christ”, we must faithfully represent him and speak his words. If we know him, we will know his teachings, and knowing them we must communicate them to others.

### KNOW HIS LIVING PRESENCE

Finally, to know Christ is to be conscious of **his living presence**. If we really know him, he will not be to us merely a historic person, not merely one who died for our sins on Calvary's cross, but one who also rose again and lives and reigns today, and is an ever present factor in determining conduct and in molding character. To those who really know Christ, he is not merely a great and good being far away in heaven, seated at the right hand of God the Father, but is an ever present friend, who never leaves nor forsakes them. That is according to his promise when he gave the commission—“lo, I am with you always.” That living presence may be as real and as vital as that of any earthly friend,—aye,



far more so, if we will. What a confidence it will bring into our lives! It was the reality of that presence that enabled Paul to say, I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." It brings a sense of fear also—fear, lest we do something to grieve our friends, or go somewhere he cannot go, or do something that he cannot countenance. The fear that a Christian has to offend God is a holy force that continually makes for righteousness. That presence gives satisfaction, too. With him there is rest and security. "We love God because he first loved us." The Christian then cannot be happy away from him; he is never satisfied while he is away from him. We want his presence always to guide and lighten the way. The more constantly we are with our Lord, the better we will know him, and the better we know him, the more joyous and satisfying will be his living presence.

## National Sunday School Recognition Day

We have given announcement of that coming event from time to time and now the day is at hand, October 6th. Many churches will be observing the occasion on October 7th, as is the plan. To no group of Christian workers, unless it be the ministers, is the church indebted more than to the Sunday school teachers. And more than that, they exercise a large and very far-reaching influence in the moral stabilization of the nation. It is with good reason that governmental forces all along the line are giving encouragement to this Recognition Day, and that President Roosevelt has written a letter of support to the promoter of the occasion, Dr. William T. Ellis. This letter follows:

THE WHITE HOUSE

August 21, 1934.

My dear Doctor Ellis:

I am pleased to learn that a nation-wide tribute will be accorded a large group of our citizens whose service to the nation, as well as to religion, has been and is one of the real forces for good in our national life.

I suppose that most of us, at one time or another, have been helped by Sunday school teachers. I am one who strongly believes that the Sunday school teachers have helped to shape the American character.

Very sincerely yours,  
FRANKLIN D. ROOSEVELT.

The Sunday School movement over which these teachers preside is a vast throng numbering between twenty and twenty-one million persons. Or, as it was graphically put in a recent poster, the membership of the Sunday Schools of the United States is just equal to the entire population of the thirteen largest cities, namely, New York, Chicago, Philadelphia, Detroit, Los Angeles, Cleveland, St. Louis, Baltimore, Boston, San Francisco, Milwaukee, Buffalo and Washington. That gives us an idea of the magnitude of the American Sunday School. It is impossible to estimate the tremendous influence of such a movement. Truly its teachers are a great force. They deserve, not only recognition on this particular day, but the prayers of the church continually, that they may continue their great work with faithfulness.

## Claim the Promises

He would be a foolish man indeed who would allow an abundant harvest, after having ripened, to perish in the field unharvested. It would be a rare and peculiar personality who would do such a thing with a harvest of grain, but there are men and women without number who show themselves just that foolish with regard to spiritual blessings. God has prepared blessings beyond measure and has set them out in the fields of promise where those who will may claim and possess them, but men ignore them and pass by them unused, and always to their own great detriment and leanness of soul.

Baron Rothschild and Balzac, the writer, were excellent friends.

Once when Balzac was obliged to make a trip to Germany and was without money, he went to the baron. The rich man gave him some money and a letter of introduction to his nephew at Vienna. Balzac, thinking the letter cold, formal, and not particularly complimentary, ignored the wish of the baron, and never took it to his nephew. Returning to Paris, Rothschild asked, "Did you see my nephew?" The author replied coldly that he had kept the letter. "I am sorry," said the baron, taking the despised letter in his hands and pointing to a peculiar hieroglyphic below the signature. "If you had but given it to my nephew, it would have opened a credit of twenty-five thousand francs for you at the Vienna firm."

What vast stores of riches we miss when we refuse to make use of the promises of God! He has made provision for our every need; we need never be in want of any spiritual blessings, if we will but reach out and possess them. We are gloomy, and downcast, and discouraged, and feeble, and suffering continual defeat, because we refuse to make use of the riches of grace in Christ Jesus. We are living beneath our privileges. Let us claim the promises.

## EDITORIAL REVIEW

Don't make yourself wretched by crying about things you can't help. If you have done your best, you ought to be at peace with yourself and with God, and that is enough to make anyone happy.

Dr. K. M. Monroe, secretary of the Seminary Faculty, gives us the first newsletter of the new school year, telling of the location of the various graduates of last spring and giving the classification of present students in training for the ministry and missionary work of the church. As he suggests, there is room for further support of our seminary, both in the way of new students and financial gifts. And if there are those who wish to match their dollars with some young person's life, in consecration to the cause of Christ, there will be found opportunity for such.

In a personal communication from Brother E. W. Reed of Sunny-side, Washington, he says the work is "going along about as good as could be expected." Rev. Reed has been acting as pastor since July first, but the church has called him to take full charge as pastor for the coming year beginning October first. They have a Homecoming-Rally Day service scheduled for October 21, with Rev. Albert Lantz of Spokane as the special speaker of the day. Brother Reed is taking measures to increase the circulation of The Evangelist among his people.

Brother Dyoll Belote closed a five year pastorate at Ashland, Ohio, on the last Sunday in September. He preached his final sermon in the morning to a large congregation and in the evening in the presence of a large gathering of the membership and friends the church conducted an impressive farewell service in his honor. In addition to the words of appreciation which were said in behalf of the devoted ministry of Brother and Sister Belote, a very material expression of appreciation was made in the form of a purse. We will forbear further comment until we have Brother Belote's newsletter, which he has promised to give us promptly.

Dr. W. H. Beachler writes that he is closing a five-year pastorate at Gratis, Ohio, the last year having been divided with the nearby New Lebanon church. He is now to give full time to the larger field at New Lebanon. God has blessed his ministry at Gratis with the addition of forty-three new members to the church, besides other elements of spiritual progress, and that, notwithstanding the severity of the depression on the Gratis community. Truly this church was blessed not only with good preaching, but with good leadership, with Dr. and Mrs. Beachler both being Sunday school experts, and Dr. Beachler giving also special attention to the youth in Christian Endeavor work.

### PRAYER REQUEST FOR THIS WEEK—

A revival was begun last week at Bryan, Ohio, under the evangelistic leadership of Brother R. Paul Miller, and prayer is requested for the meeting, so writes the pastor, Brother C. A. Stewart.



# THE LIGHT of the Knowledge of the Glory of God in the Face of Jesus Christ

By W. A. Ogden

(Southern California Conference Moderator's Address)

Conference Text

2 Cor. 2:4

"For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."—2 Cor. 4:6.

If we could fathom the full depth of this wonderful verse, I am sure that we would have a greater conception of God, and of his plan and purpose in the world than we have ever had before. This verse has been well chosen by our executive committee, suggesting a theme for this, our twenty-fourth annual Bible conference. It will not be our purpose this morning to expound the full meaning of the text, but to let it teach us two things:

First: It would teach us the Grace of God in bringing Salvation. "God . . . hath shined in our hearts." It is this shining of God into the darkness of our hearts that gives us the knowledge of God, which brings salvation. "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent."—John 17:3.

Second: This verse would teach us the purpose of our Salvation in relation to ourselves, and in relation to the world in which we live. "It is the God who said, out of darkness light shall shine, who had kindled a flame in my heart to make me a World's Beacon of the knowledge of the Glory of God in the face of Jesus Christ."—(Way's Translation.) The person who has received Salvation at the hand of Jesus Christ is, in the economy of God, to become a **world's beacon** in this benighted world. This interpretation is in harmony with the entire scriptural teaching on this subject.—"Ye are the light of the world" (Matt. 5:14). And we know that it is only as we reflect the Great Light of him "who lighteth every man that cometh into the world", that we may become "world's beacons of the Glory of God".

This truth is clearly shown in another remarkable verse, 2 Cor. 3:18 "But we all, with unveiled faces beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory, even as from the Lord the Spirit." R. V. Putting the idea of these verses together, we have the teaching that God has broken into the Darkness of this world with a revelation of himself so glorious as to impress his own image on the soul and life of the believer, making him a partaker of the Divine nature, and, in turn, a revealer of God's Glory.

A year ago, as I came home from our conference with the knowledge that I must prepare the address for this occasion, the Lord seemed to be putting on my heart the need of a great awakening within the church—a revival that would send her forth with pure lives proclaiming a pure gospel in a renewed flame of evangelistic fervor. I am not speaking of a few weeks of protracted meetings, but of the laity of the church, as well as the clergy, taking upon themselves the glorious task of personal and public evangelism with a determination, by the Grace of God, to win men to Jesus Christ. Thus, it was with great delight that I noted in the columns of the Brethren Evangelist that the Ohio Conference had launched a program of Evangelism for the churches of that State, and that our National Conference also recommended such a program to all the churches of the brotherhood. About the same time an article appeared in the Brethren Witness from the pen of Dr. Mark A. Matthews in which he declared that America's greatest need at the present time is Evangelistic Fire. There has been a strong emphasis from both pulpit and press, in certain quarters, on the crying need of a revival that will turn our nation back to God. Our conference verse calls for such a movement, "It is the God who said, out of darkness light shall shine, who has kindled a flame in my heart to make me a world's beacon . . ."

## The Incarnation of Jesus Christ

We have here a clearly implied reference to the Incarnation of

Jesus Christ. It was in his humanity that his face was seen; yet so wonderful was his face that when John would describe it he could not but speak of the hidden glory, "and the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth."

God's revelation of himself has been made through his Son, our Lord Jesus Christ, and through him alone! I do not mean that merely the will of God has been thus revealed, but that in Jesus Christ the Person of God, the character of God, and the Love of God have been revealed. It is in the face of Jesus Christ that the glory of God is seen! In 2 Cor. 5:19 two important things are said concerning the doctrine of the Incarnation. First "God was in Christ"—that is to bring God to man. This is the first purpose of the Incarnation, and represents God's method of offering himself to man. Second: "Reconciling the world unto himself"—that is to bring man to God. It is in Christ that the gulf of separation is spanned, and man walks across from his death into God's life. This is the ministry of the Incarnation, and represents the full realization of its purpose.

In Col. 2:9 we are told that "in him dwelleth all the fullness of the Godhead bodily." So full and so complete is the revelation that Christ himself said, "He that hath seen me hath seen the Father." WHO EVER, THEN, WOULD KNOW GOD MUST KNOW HIM THROUGH JESUS CHRIST HIS SON. "No man cometh to the Father, but by me." And again, "Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

## But How May We See His Face?

The answer to this question is very simple. It is in the Scriptures of truth that his face may be seen.

A famous artist was asked by a lady for a painting of the Christ. The picture must be a true one portraying Christ in his true character. The artist very wisely referred her to a copy of the New Testament with the explanation that this was the only true picture of Christ that had ever been painted. It is my contention today that the real Christ is to be found, not first of all in a man's experience, nor in nature, but in the pages of the Old and New Testaments. Hear the testimony of the scriptures. In Heb. 10:7 the writer, quoting the Psalmist as referring to Christ, says, "In the volume of the book it is written of me." Christ himself while on the Emmaus road with two disciples, "beginning at Moses and all the prophets, expounded unto them in all the scriptures the things concerning himself." Saint Mark addressed his Gospel as "the beginning of the gospel of Jesus Christ, the Son of God", while the writer of the Acts speaks of a "Former treatise which he had made of all that Jesus began both to do and to teach." John, in writing the last book of the Bible, declares it to be "The Revelation of Jesus Christ. This brief survey is sufficient to remind us that the whole Bible, from Genesis to Revelation, is about Jesus Christ. If we are ever to see the glory of God in the face of Jesus Christ, and if we are to become a world's beacon of that glory, we must find both that face and the glory in the Bible.

No church has a richer heritage in its relation to the scriptures than our own. This is true from the founding of the church in Germany more than two and a quarter centuries ago; it remained true at the time of the organization of the BRETHREN as a separate fraternity. I believe it remains true at the present moment. It seems fitting to quote at this time a bit of history as given by Brother W. C. Benshoff in the moderator's address at our last National Conference. This quotation relates to the adoption of a creed at the time of the formal organization of the church. "Elder P. J. Brown, member of the committee on church government, ad-



addressed the convention as follows: 'I have the honor to report our views in full. They are here set forth,' handing the moderator a copy of the New Testament. Upon motion by Elder W. L. Spanogle, the report was unanimously adopted by the whole convention rising and singing with great fervor the Doxology. Their views are more clearly defined as set forth in the following resolution adopted at that time: Our form of church government shall not be based upon creeds, confessions and mandates of uninspired men, but upon the inspired record of pure truth."

May we here pledge anew our faith in this Book and our devotion and loyalty to him who is therein revealed!

### The Task of the Church

"God ... hath kindled a flame in my heart, TO MAKE ME A WORLD'S BEACON ..." The last commission of the ascending Lord was a command to his disciples to go into the whole world, preaching the glorious gospel to the whole creation. The promised power for world witnessing came ten days later, on the day of Pentecost, in the Person of the Holy Ghost. In Acts 15:14 the purpose of God in this age is declared to be that of taking out from the Gentiles, a people for his Name. No amount of argument could more clearly define the task of the church than these passages have done. In the midst of a world of moral, political and economical disorder and confusion, the task of the church remains unchanged. God has not changed.

### Not All Will Be Saved

"The god of this world" stands opposed to man's salvation. He effects the ruin of many through deception. His kingdom is a kingdom of darkness and it will never improve. At the zenith of his power, as represented by the "Beast", his kingdom will be "full of darkness", Rev. 16:10. He delights to 'blind the minds of them which believe not, lest the light of the glorious gospel of Christ ... should shine unto them.' He appears many times as an angel of light, but he is always a minister of darkness. For a man to reject Christ does not indicate superior intelligence, rather it is a sign of stupidity, in that one is willing to accept the darkness rather than the light. It is the enlightened mind that comes to Christ.

The intense darkness with which Satan surrounds men is illustrated by some of the most pathetic verses in the New Testament: "The light shineth in darkness; and the darkness comprehendeth it not." "He was in the world, and the world was made by him, AND THE WORLD KNEW HIM NOT." "And ye WILL NOT COME TO ME, that ye might have life." In John 7:37 Jesus STOOD AND CRIED for the thirsty to come to him and drink, while in Matthew 23:37 he is shown weeping over the city that had refused to believe on him and to give him a place in her life. And, finally, the ascended Lord is pictured in the Revelation as outside the door, knocking for admittance, pleading for some thirsty soul to open and let him in. The darkness is appalling. Truly "we wrestle not against flesh and blood but with the forces that control and govern this dark world—the spiritual hosts of evil arrayed against us in the heavenly warfare." It is well here to remember that "the servant is not greater than his Lord", and that we many times plead in vain for souls to accept Christ. The darkness increases as the age draws to its close.

### The Unfinished Task

As we look on the godlessness about us on every hand and on the great unreached millions of the earth, we must confess with shame our unfinished task. Perhaps, like the Bride in the Song of Solomon, we have been busy in the vineyards of others while our own has been left unkept. What will our master say at the judgment throne, though we present many things well done, if we have not finished our work and taken the message to the ends of the earth?

Rev. Charles Inwood, looking over the missionary world, has this to say: "We must face the fact, that, after all, the work for the most part is left undone, and day by day thousands of precious souls are passing away beyond our reach into eternity without knowing the Christ, the Savior of the world."

I will now offer a few facts as a challenge to the church in relation to her unfinished task.

"One fifth of the world's inhabitants", writes Dr. W. E. Edmonds in "The King's Business," "are in the triangular space between the Himalayas and Cape Comorin. There are in this space

175,000,000 Hindus, 50,000,000 Mohammedans, and 50,000,000 devil worshipers. More than 250,000,000 of these are unable to read and write. In China the Christian church claims membership totaling about 45,000. What are 45,000 among 350,000,000? So it is all over the heathen world. The missionaries have made only a beginning, so far as the real work they have at heart is concerned."

I am beginning to wonder whether America is not fast becoming a proper field for missionary endeavor. Reliable statistics have come to my desk to the effect that of the 6,000,000 Gentile population living in New York, only about 400,000 are members of any church, including modernists and cults. This represents only about 6 2-3%. In addition to these there are about 2,000,000 Jews, for whom Christ died, who are yet in unbelief.

Desiring to learn something of conditions nearer home, I consulted the latest World Almanac with the city of Los Angeles as the subject of this study. It appears that out of a population of nearly one and a quarter millions there are but 326,446, or 25%, who are members of any church. Clearly the percentage of even professed Christians the world over is very low. The unfinished task of the church is challenging us. With Christianity officially ordered out of Russia, with the Germanic Research Society declaring that Christianity is not meant for Germany, and with delegates to their congress returning with a demand to abolish Christianity outright and a return to Prehistoric Light-bearer Worship, a National, not a Universal religion, it looks as though, if our Lord delay his coming, the church must evangelize or perish.

### The Increase of Crime

Doubtless the moral conditions in a community or in a nation will always furnish us with an accurate gage as to the spiritual state of any people. Applying this test to our United States what do we find? Dr. Arthur I. Brown, in his booklet "What of the Night" quotes that in ten years crime has increased 400 per cent, and in 35 years 1200 per cent. In 1850 the proportion of prisoners to population was 1 to 3,000; in 1890, 1 to 800; and in 1932, 1 to 375. Continuing at this rate it would not be long before everyone would be in jail!

Divorce has increased 125 per cent since 1890, while sex crimes have jumped 700 per cent since 1900.

The war cost \$1,000,000 an hour to wage, but the crime bill of the United States has reached the staggering total of \$16,000,000,000 yearly.

There were 20,000 suicides in 1931, and every year the number of murders increase by leaps and bounds, as lawlessness and sin have seized the reins of authority.

The issue is clear. Necessity is laid upon the church. We must not only Christianize in order to keep the commandments of Christ and bring in the lost of the nations, but we must Christianize in self defense against paganism. Never in the history of the church have the battle lines been more clearly drawn. To fail now will mean that we are willing to desert our children to the godless atheism that is sweeping down upon the world with the swiftness of the eagle.

### The Spiritual State of the Church

It is evident that there is much carnality within the church. This is not limited to what we ordinarily think of as worldliness. It is described by Paul in the third chapter of first Corinthians. The outstanding characteristic of carnality is selfishness, and its sure fruit is strife and division within the church. The church with a more pure gospel than our own does not exist, but let us remember that it is the pure in heart who shall see God. Mr. Spurgeon once said that the man who was a heretic in his life was just as dangerous as the man who was a heretic in his doctrine. The dangers threatening the church today are not external but internal. The black-damp of worldliness and carnality is choking the life from the church. This has always been the danger within the church. A brief study of Revelation, chapters two and three, will reveal that the seven churches named there, with the possible exception of one, were in immediate danger of failure, due to false teachers, immorality, lawlessness, or some other condition existing within the church itself.

The most scathing rebuke Christ ever uttered was pronounced against the religious leaders of his day. Hear him as he pronounces woe upon the insincerity within the temple. "Woe unto you scribes and pharisees, hypocrites! for you shut up the king-



dom of heaven against men: for ye neither go in yourselves, neither suffer ye them that are entering to go in." Of course we are all familiar with the old excuse given by so many men as we attempt to win them for Christ and the Church, "There are too many hypocrites in the church." I have in mind a family who have been many years in the Brethren church. They have been members in different churches in Southern California, and have attended quite regularly in others. They are in the process at this time of leaving the denomination, and their reason is the one stated above. I do not say that they are deeply spiritual themselves, or that they are blameless. I am only saying that carnal Christians, or mere pretenders, are still blocking the door to the Kingdom of heaven. You should either get in or get out.

#### How the Apostolic Church Met Her Task

"We will give ourselves continually to prayer, and to the ministry of the word." Acts 6:4.

#### The Ministry of Prayer

"Prayer changes things". The darkness is appalling, but light will shine in answer to prayer. "There were six young men at Oxford who met together for prayer", said Mr. Spurgeon "Those six young men were expelled for being too godly; they went abroad throughout our land, and they kindled a flame wherever they went. Whitfield, Wesley and their immediate successors flashed o'er the land like lightning in a dark night, making all men wonder whence they came and who they were." You may note that these men kindled their own fire at the altar of prayer. It must ever be so. Christ founded the church in a Holy atmosphere of prayer, the apostles spent much time in the temple after our Lord's ascension, and there they prayed. Later they joined together in prayer until the place was shaken where they were assembled. They prayed concerning the election of deacons, and they sent out their missionaries in an atmosphere of prayer. They performed miracles, raised the dead, opened the prison doors, struck conviction to kings and "turned the world upside down", and all because they prayed.

THE CHURCH CAN ONLY MEET THE WORLD'S NEED TO-DAY AS SHE PRAYS. GOD ANSWERS PRAYER.

It is told that Judson, the great missionary, when he was dying, heard from the lips of his wife, as she read from the newspaper, that some Jews had been converted in Turkey through the published account of his suffering for the Gospel in Burma. Mrs. Judson relates that an unearthly solemnity came over the dying missionary's face.

"Love", he said, which was his way of addressing her, "this awes me. This alarms me." "Why should this trouble you?" said she, "this is good news."

He replied, "When I was a young man, I prayed for the Jews and tried to go to Jerusalem as a missionary, because I read the words of the Lord about beginning at Jerusalem. But God sent me here to preach in Burma and to suffer torture in Burmese prisons. Now, by this means, God has brought Jews to repentance in Turkey." Then the very effulgence of eternity resting upon him, Judson, by the Holy Ghost, said, "What awes me is this, that I never prayed earnestly for anything but it came soon or late, perhaps in the last way I could have imagined; but it came. God answers every earnest prayer."

With the assurance that God does answer prayer, and with the conviction that the church can only finish her task as she prays, I recommend to this conference that we encourage the churches of our district to organize special prayer groups to pray for a revival within the church, and for the saving of lost men, at home and abroad.

#### The Ministry of the Word

"America's greatest need at the present time", wrote Dr. Matthews, "is Evangelistic fire." May we remember that it is the "Word of God that is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart." Paul's admonition to Timothy was to "Preach the Word." The apostles stood facing the pagan world with the command of Christ ringing in their ears, "Go." And they obeyed by saying we will give ourselves continually to prayer, and TO THE MINISTRY OF THE WORD." The word tells us that "they went everywhere preaching the Gospel", and as they

(Continued on page 8)

## The Rally Day Program

By S. E. Christiansen

Portions from an address at a Sunday School Institute in Philadelphia

The summer slump is over and the time for rallying our forces is at hand. Let us collect our energy and with united strength start our fall and winter in the strength of hope and firm optimism.

The success of an event depends much on many little things. And among the little things connected with Rally Day is the consideration of the room in which to meet. It should be decorated and made cheerful and inviting as possible. This will stimulate interest in the school and the equipment and materials.

Another seemingly little thing is the music connected with the program. The music should be made as strong and vigorous as possible, inclined to stir the hearts with enthusiasm and devotion. A visiting speaker is often a great help to the success of the program.

A unique feature once advocated Marion Lawrance is what he called "The Grand Review." The entire forces lined up, and with the playing of music, the Cradle Roll led, the children carried or led by their parents, the Beginners followed, then the Primaries, and each of the other departments in order, the whole marching in to their seats, the youngest taking the front seats, and so on back in order. It was also suggested that a box or barrel be placed near the pulpit and as the marchers went by, they should deposit their offerings, either of money or of materials needed by some missionaries, the school or the church. Mr. Lawrance also suggested that a cross be placed in back of this container for the offerings so that the givers would have suggested to them that they are giving unto the Lord. I would suggest for those who give, that their names be placed at the box or barrel as an indication of the dedication of themselves also to the Lord.

Rev. Dr. William W. Smith, in an article on "How to Start the Sunday School Machinery under Full Steam on Rally Day?" says, Vacations are both a help and a hindrance. Naturally they are a help because of consequent relaxation, recreation and upbuilding, resulting in strengthened and renewed energies. We come again to the old work with fresh zeal and impetus. Again vacations are also a hindrance, for habits are formed during the summer months that renew power of resistance. This is well realized by schools of all sorts, as well as the Sunday schools. There we must set ourselves to attempt to do the following things:

Create an atmosphere of work in the school, a determination to activity and to meet the conditions that confront us with serious effort. May I give this crude illustration: Two boys were going home from Sunday school and they went a shorter way which led through a field in which some cattle were grazing. The older knew, but forgot, that a savage bull had been placed in that pasture the day before. As they went on they heard a trampling and snorting and looking back they saw the bull coming towards them. The smaller boy said, "John, let's kneel and pray." But John called out, "Come on, Charles, let's pray while we run." That is the great need, as I see it, to build an atmosphere of prayerful activity to meet the tide of opposition and difficulties.

How to build that atmosphere is the problem, and a difficult one. First, it is important to get started right, to give the right impression, to give the spirit of enthusiasm, of encouragement and devotion. We must start out with dependence on God. A praying, God-dependent people is a great element to success, and we must begin the year with that sort of spirit. Martin Luther said that the man who began the day with prayer starts it well. And it is so with the new church year. But prayer is not the only thing necessary in starting our fall and winter work. As we have already suggested, there must be a readiness to do what we can, to get into the work of the school and church, to cooperate with the program laid out. Unless we enthusiastically cooperate, not much progress will be made. We may fold our arms and add to the task of another instead of lifting; we may wreck instead of building, but the results will be vastly different, both for ourselves



and for the church and school. If we are really interested we will do our part, and if we intend doing it, let us do it from the beginning. Not only so, but we should recognize that the work is the Lord's, and the direction is his. We should start out counting on him being the controlling power. If the work is to be run by him, there will be no self-seeking, and jealousy about the leadership. Let us get the understanding right at the outset that the work is divinely appointed and divinely directed and that there is to be no seeking of first place on the part of individuals.

No slight effort of advertisement should be made by newspapers, cards, letters, posters and most of all the personal touch—to create in people a desire to be there, but most of all effort should be made to build a program that will radiate a spiritual influence and be an appeal to the higher life of the spirit. Teachers, superintendent and pastor—all should take this very much to heart and see that this is not overlooked. Merely to get people there once is not enough. And a mere entertainment is not enough. The aim should be to give to those who come an inner experience that will cause them to feel repaid and to want to come again. In the building of such a program not only theology but kneology must enter into the effort. It is as important that the various parts shall carry the right spirit as that they shall tell the right story. It must be genuine and sincere and carry a spirit that will inspire. We should seek to build for God and his kingdom, build for character and eternal life. It is a serious thing we have got to do, not merely to rally the people, but to rally them to something. We must call them up to a higher life, to finer desires, to a heart hunger for the Word and for fellowship with our blessed Lord.

The program should be given an evangelistic character. This may be done by means of the invited speaker. He should be one who comes not to entertain and to make folks laugh, but to give a message to their hearts, and especially to the hearts of those who have not been attending Sunday school. This occasion should be to him an "open door", a real opportunity for presenting the way of salvation to men and women who are there perhaps for the first time. The strangers and visitors within the gates should be made to feel that it is really God's house and that men are being called to God. Some may be there who will not pass that way again. Let not the opportunity be lost of presenting Christ to them. Let us rally for a real harvest of souls unto the Lord, not for one day only, but for the entire year.

Allentown, Pennsylvania.

## "Am I My Brother's Keeper?"

Genesis 4:9

By Edna Nicholas

This is the first time the relationship of brotherhood is brought before us in the Scriptures—and it does not present a very harmonious aspect, yet the resentment which was engendered by it gives evidence of the closeness of the tie. This is a tie whose closeness of necessity vanishes under common conditions, and whose visible association vanishes, yet it ought never to be forgotten. There is something terribly wrong among Christian people when this tie is forgotten and disappears, especially in maturer years.

Whether for the inner circle of the home or the wider range of relationship the true pattern and inspiration of brotherhood is found in Christ, our Elder Brother.

The story of these two brothers of the beginning divides men into two classes. First, those who believe in God's promise, his presence and his guidance. This belief made Abel's sacrifice pleasing in the sight of God. It is these characteristics of belief that make our service acceptable to him. Second, there are those who believe in their own energy and force. To Cain God was only a Providence—he did not sacrifice as a sinner. To him it was a matter of form. His religion did not grip his life. He was a stranger to grace. Far too many belong to this class, which means rejected service and wasted lives.

Abel presented the best of his herds—Cain the best of his fruits. Was Abel right in offering the animal and Cain wrong in offering

the fruits? We are not told. However, we have the parable of the seed and the sower, as well as the Sheep and Shepherd. I do not believe the material offering made the one acceptable and the other offensive but rather the spirit in which they were offered. One had faith and the other lacked faith—the secret of our failures and successes.

Cain belongs to the class of men who carry on with their own energy and courage. These very elements developed in him a terrible temper. He grows suspicious and jealous. He was driven by envy and hatred until he took the life of his own brother.

Great sins are not sudden outbursts; familiarity with evil thoughts fit us for evil conduct. Our uncharitable, malicious thoughts make our offering as unacceptable as Cain's. He that knoweth not God should first be reconciled with his brother then come and offer his gift. God has to do with the man first, then with the offering. "Am I my brother's keeper?" Just who is my brother? Jesus teaches in the principles of his Kingdom that every one who comes within my sphere of influence is my brother and has a brother's claim upon my sympathy and help. Christ links us inseparably to these brotherhood claims when he commands, "Thou shalt love thy neighbor as thyself."

Cain took no delight in his brother's offering;—his heart was filled with envy when he saw his brother's offering ascending to heaven. Do you rejoice in your brother's success (even though you have failed) or are you like Cain, filled with jealousy and hatred?

A heartless question to ask—"Am I my brother's keeper?" It is the very heart of selfishness and indifference; the very doctrine of greed and injustice of today; the secret of our failure to assume personal responsibility for the case of those about us.

If the claims of brotherhood were acknowledged today social evils would vanish; our economic troubles would be happily adjusted; international differences amicably solved. There would be, indeed there could be, no war if all professed Christian people would truly accept and live out the brotherhood of man.

This is an age of emphasizing of **rights** rather than **duties**. Christ says almost nothing of rights, in fact he had no time to discuss rights. But he did seek to teach his children right doing and suffering, by preaching **love** and **duty**. In this we find freedom.

We need more of God, more of duty and of love. We need our hearts filled with the love of God that we may understand that every one who comes within the bounds of our influence has a brother's claim upon us. Love is the law and love is the fulfilling of the law.

Cain played ignorance but God was not deceived. Cain was conscience stricken when he heard the voice of God—horror and remorse and wickedness make men desperate. He does not regret the act but has a terrible fear of punishment. He did not fear to kill his brother but he feared death. God saw this and willed that he should live.—He becomes a vagabond. "Woe unto them that go the way of Cain." It began in unbelief, infidelity, indulgence in the lust of the flesh. In it we find selfishness, envy, hatred, hypocrisy, lying. Will such shambles of religion teach gentleness and brotherly kindness? Will such a faith make men happy and bless the earth?

Where is your brother? You may deceive man but you cannot deceive God. Just what is your influence on those about you?

The blood of Christ makes you and me responsible for those about us. Our faith in the Gospel of Love makes you your brother's keeper. You accept the Gospel of Christ, you have accepted the teaching of the brotherhood of man and assumed a personal responsibility for those about you.

How long will we accept Cain's view of life? Just when will we assume our personal responsibility? Just when will we cease to hurl back to God Cain's question—"Am I my brother's keeper?"

Elkhart, Indiana.

## The Light of the Knowledge of the Glory of God

(Continued from page 7)

went they had but a single message to tell. They told the story of One who came from heaven to live among men, that he lived a wonderful life and did good unto all men; that he died, and was buried, and the third day rose again; that he ascended into heaven,



and was seated at the right hand of God, and that he would come again into the world. They declared that through faith in his name men were eternally saved from the guilt and power and penalty of sin. Whether they went to Kings on their thrones or to the captives in the prison, whether to the great men on Mars' hill or to the women at the riverside, they preached Christ, and him crucified. And they "turned the world upside down with their doctrine."

If the church is to greatly bless mankind today she must cease to make the serving of tables her chief objective, and return to a prayerful ministry of the Word of God. "Have faith in God", said our Lord Jesus Christ. This is the one necessary thing in relation to our salvation. The Apostle Paul declared that "Faith cometh by hearing, and hearing by the Word of God."

Inasmuch as the Gospel of Christ alone can bring men into Salvation, and inasmuch as our last National Conference recommended to the brotherhood the program of Loyalty and Evangelism adopted by the Ohio District Conference—which program appeared in the Brethren Evangelist, July 22, 1933—I recommend therefore that a committee be appointed to study said program with a view to its adoption in our own district.

There may be many other things which this address should bring before this conference. But if the delegates can be sent home with a new purpose in prayer, and a new fire for the preaching of the Gospel, I shall be abundantly satisfied.

As we go back to our churches may we remember that "it is the God who said, out of darkness light shall shine, who has kindled a flame in our hearts to make us world's beacons of the knowledge of the glory of God in the face of Jesus Christ.

217 E. 42 St., Los Angeles, California.

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## SIGNIFICANT NEWS AND VIEWS

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### THE PARSON

Indications multiply that this is going to be a hard winter. There will be poverty, and some of those never before in need may reach the bottom of the barrel. More families than ever will be on public relief rolls. There will be considerable humiliation and there may be considerable hard feeling.

In all of this the preacher must prove himself the biggest man in the community—not in office or name, but in spiritual stature, and, as far as possible, in spiritual influence. It is his to keep up courage. It is his to allay bitterness and misunderstanding. It is his to keep the channels of charity thawed out by the warmth of Christian love. It is his to keep the eyes upon the higher values.

It will not be easy. He will not be on generous rations himself. He may not be free from criticism. But he must be wholly God's man. He must work extra hard because there is an extraordinary emergency.

He used to be called the parson; that is, the person of the community. In the sense of spiritual leadership he must be that again, not that he is a priest or even that he surpasses all others in spiritual power, but because he has but the one thing to do and should do it with all his talents.—Christian Standard.

### MUNITION MAKERS-OF-WAR

Munition makers do not merely make munitions; they make wars. This becomes increasingly apparent as facts become known. The investigations by a committee of congress are laying bare the fact that American manufactures are closely linked with those of Europe who, for the sake of big gains, provide arms and munitions with which their own countrymen are killed and stir up international conflicts that wholesome murder may be more widespread and so call for a more extensive sale of more munitions. The facts are only clearer. They are not new. Many of them were developed years ago. A newspaper thus summarizes the findings of a commission of the League of Nations in 1921:

"That armament firms have been active in fomenting war scares and in persuading their own countries to adopt warlike policies and increase their armaments.

"That armament firms have attempted to bribe government officials.

"That armament firms have disseminated false reports concerning the military and naval programs of various countries in order to stimulate armament expenditure.

"That armament firms have organized international armament trusts which have increased the price of armaments to governments."

Yes, that was in 1921—thirteen years ago. Was the public aroused? No. Who cared? Almost no one; just a few who were counted as cranks and pacifists. And the nefarious business goes on. While you try to protect your boys and develop them into a fine manhood, money-grabbers stir up wars which will conscript those boys and wreck the lives you sought to develop. Is that sort of thing to continue forever? Will the people never arise in their power and array their commonsense against the selfishness ever ready to make profit out of the butchery and debauchery of their sons?—The Presbyterian Advance.

### THE UNBELIEVABLE

The National Methodist Press (Washington, D. C.) quotes Professor Tugwell, Assistant Secretary of Agriculture, as saying that the objective of the New Deal is to make possible a more abundant life for the American people, and that such an abundant life implies the enjoyment of the good things of life in security and contentment. Thus far we agree with him. But what does he esteem "the good things" to be? His answer is, "the conventional trinity of wine, women, and song." American women, he says, "should follow the example of Mrs. Roosevelt and serve wine in their homes."

These words of the professor are taken from the March issue of *The Democratic Digest*, published by the Women's National Democratic Club, Washington, D. C. Our attention was called to them by an article from the pen of the editor of the *National Methodist Press*, which appeared in the *Western Recorder* (Louisville). The editor of the last-named journal commenting on the article says truly, "It is a terrible story it tells."

The *Moody Monthly* is right, "The Editor ... says truly." *The Evangelist* agrees: It is "terrible"—terribly vicious and seductive, and wholly unworthy of men and women in such high station. God have mercy upon us.

### PRIOR TO THE PROPHETS

Shortly after Secretary Wallace was appointed head of the Department of Agriculture in President Roosevelt's cabinet, we had an opportunity to learn his attitude toward the present church—at least toward the Protestant portion of it. His familiarity with the minor prophets' writings became apparent in that address. His book, "Statesmanship and Religion," appeared later, and we had printed pages to clarify and expand what we had heard. The citations from Amos, Micah, Hosea and others to indicate iniquities in our times similar to those rebuked in Israel are quite in order.

But in handling droughts and the consequent dearth of foodstuffs, one section of the Bible recording an earlier experience might be called to the Secretary's attention. We refer to Joseph's statesmanship as prime minister in the cabinet of the Pharaoh of his day. Joseph placed the excess of seven bounteous harvests in storage and was thereby enabled to supply subsistence to Egypt's people during "seven lean years." He neither ploughed under nor slaughtered to correct over-production.

We are sure Mr. Wallace is the last person in the United States to claim resemblance to Jacob's favorite child, and certainly his chief is no Pharaoh. But when the policy of farm relief was announced, the average American had a feeling that crop destruction contains a hazard, because it violates a sense of values. Despite the reasonableness of the method, and nobody could deny the connection of over-production and low prices, one's instinctive appreciation of thrift was arrayed against the procedure. The occurrence of unprecedented drought this year gives a basis for the vague fears of twelve months ago. It would seem that regimentation of crops should be accomplished by the storage of excess production rather than by destroying it. Of course hindsight is always easier than foresight. One cannot help suspecting, however, that certain deep-rooted convictions constituting the ethical laws of thrift cannot be modified without considerable hazard to individuals and nations alike.—The Lutheran.



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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# Teacher Training--The Larger Course

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1. How We Got Our Bible—Smith, \$.75.
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1. Rightly Dividing the Word of Truth—Scofield, \$.50.

2. The Kingdom in History and Prophecy—Chafer, \$1.00.
3. The Lord's Return—Silver, \$1.50.

NOTE: Prices on books are subject to change without notice. Paper bindings are available in some cases. Also some second hand copies.

The Larger Course of Teacher Training Units which the National Sunday School Association of the Brethren Church is announcing and sponsoring, is a strictly Brethren set-up of study to meet the needs of Brethren people.

This Course is a combined one. The Shorter Course, consisting of five units, has been in existence for some time, and, because those Sunday schools which are about to complete it and receive the diploma which is granted at its completion, it has been thought best to enlarge it sufficiently to meet the needs of our more progressive schools. The Shorter Course becomes in the Larger Course, therefore, the first five units or Required General Units or courses.

The additional required "Special" and "Elective" units, plus the substitute "Elective" units, constitute the curriculum in its entirety.

### Where Taken?

The Shorter or Larger Courses may be taken in the local school or in connection with one of our Young People's Training Camps. In local schools it has been found best to meet for one hour during some evening of the week for class instruction. The same thing is true for combined school effort.

Wherever it is possible, students should endeavor to complete the twelve ten-lesson units or courses within a period of four years. If it can be done in three, so much the better.

### \*The Teacher

Teachers, of course, should have the highest and best educational background possible. They should know the Bible through definite Christian experience. It is unthinkable that an unregenerated Christian should endeavor to teach the potential pedagogues of our children, youth, and adults.

In many, many cases the local pastor will be sufficiently prepared to teach the course at hand. Or, some consecrated day school teacher may serve well in the teaching capacity. Or, again, some highly successful Christian layman whose judgment and common sense are widely recognized could aid materially in cases where teaching ability and experience are not immediately at hand. However, College, Bible Institute or Seminary training will be found to be highly beneficial in instructing high school and college graduates in the Scriptures and work of the Sunday school and church.

All teachers should be approved by the Educational Director who resides at Ashland, Ohio.

### The Pupils

**Age.** All students should be of high school age and above. Young people who have reached the age of sixteen and have had two full years in an accredited high school will do better work than those who are just fourteen. Its equivalent in experience will also do. Those over eighteen years of age are not excluded by the above regulation.

\*Additional material for teachers will be furnished on ways of studying and conducting courses later.



**Study and Investigation.** In order to complete a unit of credit each student should spend one to two hours in preparation for each fifty minute class session. All outside reading assignments should be carefully studied. While one to two hours is a minimum requirement for credit, it is assumed that many students will desire to

(Continued on page 15)

**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick**

**THE CHRISTIAN AND HIS BIBLE**

(Lesson for October 14, 1934)

Lesson Text: Acts 8:26-39; Golden Text: Ps. 119:97

**MONDAY**

**The Word of God.** Isa. 55:6-13. The great declaration of verse 11 contains not only reassurance, but also warning: "So shall my WORD be that goeth forth out of my mouth—it shall not return unto me void (fruitless), but it shall accomplish the thing which I please, and it shall prosper in the thing whereunto I sent it!" The proclaimer of God's word need not fear that he is sowing lifeless seed which will not germinate and grow—for God's Word is enlivened by God's Holy Spirit. Neither does the Christian warrior wield the "Sword of the Spirit" in vain. Rather, he wields a two-edged sword that either commends or condemns the hearer. The Word comforts, instructs and inspires the saved—but it indicts, warns and counsels the sinner. Every hearer is affected in one of these two ways. (Heb. 4:12).

**TUESDAY**

**A Teacher Wanted.** Acts 8:26-31. This classic account of the conversion of the Ethiopian eunuch affords many practical lessons in the technique of soul-winning. The eunuch was a business man, a politician, a public official, a man in authority, and we note that he was deeply religious, and we presume that he was an exemplary moral man—a Jewish proselyte. However, sometimes "good religious or moral men" are difficult to win for Jesus Christ. The two outstanding features of this interview are that Evangelist Philip was a Spirit-filled preacher and soul-winner, and that the eunuch was both deeply sincere and sanely open-minded. When the inadequately informed seeker is willing to admit his need of additional light, and to seek for "some one to guide", he need not long continue to "abide in darkness". (John 12:46).

**WEDNESDAY**

**A Teachable Hearer.** Acts 8:32-40. The dignity and awe inspired by the symbolism and ritual of the Passover celebration which the eunuch had been attending in Jerusalem must have rested as a benediction upon the worshipper, as homeward bound he eagerly and reverently read the eloquent sermons of the Prophet Isaiah. The nobility of the man shines forth in his spontaneous question-declaration: "See, here is water—what doth hinder me to be baptized?" Evangelist Philip "knew his Bible", and he began at that text "to preach unto him Jesus". The

Holy Spirit honored the soul-winner's capable efforts and the honest seeker cried out "I do believe!" and backed up his words by asking for and receiving baptism. "If any man will do his will, he shall know of the doctrine ...!" (John 7:17).

**THURSDAY**

**A Fruitful Hearer.** Jas. 1:19-27. The test to determine the degree to which saving truth is being received is the willing obedience of the hearer. Saul, Lydia, and the eunuch, already well informed and successful in life, acted upon the truth which came to them—the Word sown in their hearts was immediately fruitful: they heard, believed, accepted, confessed and gave initial proof of obedience by receiving baptism. The Word, when truthfully proclaimed under the direction of its Author—the Holy Spirit—acts as a mirror to those who peer therein. Note, however, that it is necessary for the one looking into the mirror of divine revelation "to continue, being not a forgetful hearer (looker) but a doer of the work (not word) ... this man shall be blessed of the Lord!" Seeing blemishes without seeking to remedy them, is inane.

**FRIDAY**

**The Holy Spirit as the Author.** II Tim. 3:12-17. It is infinitely more important that we sanely question the source from which comes our mental and spiritual—yes, and moral—food, than to demand certification of the milk and other foods which we take into our physical bodies. Many are the folk who are devouring filth, adulterations, substitutes, and poison in their reading, and possibly a majority do not realize it, nor care. St. Paul was fervently zealous for the authority of the teachings he promulgated. He was deeply piqued when his own authority as a teacher and apostle was questioned by his Judaizing foes. He counselled Timothy—and us—to "continue in the things

thou hast learned and hast been assured of, knowing of whom thou hast learned them ... All scripture is given by inspiration of God!"

**SATURDAY**

**The Holy Spirit as Teacher.** I Cor. 2:6-16. No one can explain the Author's meaning and viewpoint better than the Author himself—and since the Holy Spirit is the Author of the Scriptures, how necessary it is that he illuminate the Sacred page, guide the searcher after truth, infill the expounder, and open the mind of the hearer. Paul regarded the Holy Spirit as the Searcher of the deep things of God, the Revealer of the things prepared by God for them that love him, the Teacher of wisdom, the Discerner (Interpreter) of the revealed will of God. How fruitful our perusal of God's Word will become when the Holy Spirit opens our minds. He inspired those who wrote it, directed the men who assembled and edited it, preserved men to relay it down through the centuries, and stands by to aid the preacher and hearer.

**SUNDAY**

**Happy in the Truth.** Ps. 119:41-48. Here in the Psalmist gives the key to his rejoicing in God's truth: "I trust in Thy Word ... I have hoped in Thy judgments. ... I shall keep Thy law continually for ever and ever ... I will walk at liberty for I seek Thy precepts. ... I will speak of Thy testimonies, I will delight myself in Thy commandments which I have loved ... and I will meditate in Thy statutes!" What an array of reactions to God's Word: trust, hope, keep, walk, seek, speak, delight, love, meditate. No wonder the Psalmist delighted in the "law of the Lord when he meditated on his law day and night!" The rich resources of God's word are available only to those who with purpose of heart apply themselves to his truth. Jesus commanded—and promised: "Search the Scriptures ... for they testify of me!" (John 5:39).

<p><b>E. M. RIDDLE,</b> President Waterloo, Iowa</p> <p><b>F. C. VANATOR,</b> Associate Peru, Indiana</p>	<p><b>CHRISTIAN ENDEAVOR AT WORK</b></p> <p>C. D. WHITMER, Editor, South Bend, Ind.</p> <p><b>B</b> BETHREN <b>C</b> HRISTIAN <b>E</b> NDEAVOR RINGING HURCH XTENSION Y UNSECRATED VANGELISM</p>	<p><b>GLADYS M. SPICE,</b> General Secretary and Treasurer</p> <p>2301 13th St. N. E., Canton, Ohio</p>
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## The Mission of the Quiet Hour

By Nellie Leighton

(A dramatization for societies with two characters, and the regular meeting-room as background.)

[Comrades of the Quiet Hour are those who promise to devote at least fifteen minutes each day to Bible-study, meditation, and prayer. The International Society of Christian Endeavor supplies cards for the enrolment of Quiet Hour Comrades at one cent each in lots of less than fifty, or seventy-five cents a hundred.]

**Characters:** Jean and her older sister, Rita.

(Jean, wearing a kimono, seated in a large armchair, reading. She closes her book with a sigh.)

**Jean.** O, dear. Nothing has gone right today. I made such a wretched start by losing my temper this morning. Then nothing was right at school. My committee meeting this evening was a failure, the en-

tire day has been so disheartening. I wonder why things go that way when I really want to be different. (Drops head on hands.)

(Jean's older sister enters.)

**Rita.** What, dreamland so soon? Why the grand rush, Jean. Tired?

**Jean.** No, not especially, but it is the only way to forget my troubles.

**Rita.** Troubles? What do you mean? Flunk something today? (Sits on the arm of the chair. Jean raises her head.)

**Jean.** No, sis, worse than that; I'm the failure. I can't understand why it is, but since I decided to be a Christian things have seemed worse than ever. I still lose my temper; my studies drag; nothing has gone right since a week or two after the conven-



tion. I still want to be true to my decision, but I seem to lack the power somehow. What can be wrong? I'm unhappy most of the time, and I thought I'd be happier after I became a Christian; other people are. Why is it? (Looks up at sister.)

**Rita.** (Placing her hand on Jean's head for a moment.) Poor little Jean! No wonder you have looked blue, but I am sure I can suggest a cure. Are you a Quiet Hour Comrade?

**Jean.** No. Let's see, I've heard of that; but I'm not sure I know just what it means.

**Rita.** Well, this is the pledge: "Trusting in the Lord Jesus Christ for strength, I will make it the rule of my life to set apart at least fifteen minutes every day, if possible in the early morning, for quiet meditation and direct communion with God."

**Jean.** But would that help?

**Rita.** Yes, Jean, I know it would. Christ longs to give you the power to overcome these trying things. He wants to go with you every step of the way, to be your constant companion; but how can he if you do not give him the chance? How much joy would you get out of Helen's friendship, when she is across the continent, if you did not correspond with her? She would soon cease to mean anything to you. It is just the same with the Lord Jesus. How long will your friendship with him mean anything if you never read his word and never talk with him? Wouldn't things be different if every morning you read a part of his message to you and talked over with him the problems of the day ahead?

**Jean.** Why, that would be wonderful, but is it really true? Is that what the Quiet Hour means?

**Rita.** Yes, that is what it should mean to every one of us. But some forget, leave it until they are too tired to think, or rush through it as a duty that must be performed, when it should be the happiest part of the day, the meeting the first thing in the morning with the Friend who is to accompany us all through the day, giving us joy, peace, power and victory. Isn't it wonderful? Why don't you try it, Jean?

**Jean.** O, I want to; that is just what I need, I know; but suppose I should forget after I have promised? Then I should be breaking a pledge made to him.

**Rita.** But you won't forget many times after you've started, you will miss it so; and, if you should for some very good reason, he will understand and forgive. I always carry my Testament with me wherever I go. (Takes her Testament from her pocketbook.) I often have a few minutes alone, when I can read a chapter or two. That helps, and having my Testament always with me makes it almost impossible ever to forget. I'd sign if I were you. If you'll make connections with the source of power, he will see that you are supplied.

**Jean.** I'll do it. I can see that I haven't given him a chance to help me. I didn't know that the Quiet Hour could mean so much, but I'm going to try it.

**Rita.** Good! I know you will always be glad you became a Quiet Hour Comrade. "Abide in me, and I in you. As the branch can not bear fruit of itself, except ye abide in the vine; no more can ye, except ye abide in me."

(Have some one sing softly "Take time to be holy" while the girls are reading the Testament.)—C. E. World.

## Selected Suggestions for C. E. Workers

### GETTING AND HOLDING

By Bert Merryman

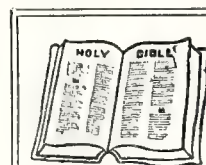
We must speak in childish ways to children, French to a Frenchman, and about the sea to a seaman, if we would make our conversations interesting to them. Just so if we win those outside of Christian Endeavor, we must meet them on their ground and offer them more than our competitors. Young people are going to keep themselves busy; if they are not in Christian Endeavor, they are spending their time probably at a dance, movie, card-party, or riding in a car, etc.; they are in some place where they get the fellowship of other young people. Fellowship in Christian Endeavor must prevail over the unconcerned attitude of other people if the society is to be a success. No one has ever lost an arm or hand by handshaking, but many a heart has been won by that fellowship that comes through the handshake. Try it on every one at a Christian Endeavor meeting even if you do see them every day and know them as well as you do yourself. The fellowship of handshaking is wonderful; the psychology, great; the effect on strangers, greater; and the spirit it will develop, greatest.

Curiosity has a strange power; why not use it for Christian Endeavor? Dance promoters have a clever way of advertising

some of their orchestras, such as "Al Katz and His Kittens," "Red Nickels and His Five Pennies," "The Omaha Night Owls," etc. A manager of a roller-skating rink advertises like this: "Carnival Night," "Snowball Nite," "Balloon Nite," "Hoo Doo Nite," etc. The motion picture houses have some names for their shows that make one curious to see them. Why not try the idea in Christian Endeavor and advertise your Christian Endeavor meetings as "Picture Night" (talks from pictures cut from a newspaper or magazine that have a thought connected with the topic instead of talking from a topic or answering a question), "Trio Meeting" (everything is done by threes or in three parts), "Firecracker Meeting" (for a Fourth of July meeting, all topics, questions, etc., being rolled into the shape of a firecracker, with a string dangling from the end for a fuse), "Music Night," "Blackboard Meeting," etc.? A different kind of meeting for every Sunday in the year can be worked out.

Use curiosity to get young people; have an interesting meeting for them and a friendly hand shake to keep them.—C. E. World.

If you have heard some word of praise of your friend or some commendation of his work, tell him. He may be waiting for just such help.



### NEWS FROM THE FIELD

Our Lord's Greatest Apostle was a  
Great Correspondent



### SEMINARY NOTES

This year as usual we have many things to praise the Lord for, relative to the work of the graduate school. In the first place you may be interested in knowing where the seven men, graduated from our seminary last May, are now located.

Brother Paul Bauman, who took to himself a wife in the month of August, now occupies the pastorate of our Los Angeles Second church. Brother Don Carter is at his parent's home in Long Beach and has been preaching as called upon in several Southern California churches. Brother Ray Klingensmith and his wife have taken charge of the Brethren church at Oakville, Indiana. Brother Lorenz and his wife have taken charge of the church at Clayton, Ohio and are associated with Rev. Barnard in the work of the Dayton church. Brother and Sister Conard Sandy have moved to Leon, Iowa, where they follow the pastorate of Rev. Miles Taber. Brother Floyd Shiery and his wife have remained near the college giving full time to the Homerville church which he held for several years as student pastor.

The following is a statistical report of students we now have in different classes:

Pre-Seminary students: Senior: Kenneth Ashman. Junior: Albert Flory. Sophomore: John Aeby, Elmer Berkshire, Hiram Davis, John Erb, Arthur Malles, Althea Schwartz, John Squires, and Chester Zimmerman. Freshman: George Bowman, Clarence Fairbanks, Vernon Grisso, Garner Hoyt, and Laura Miller.

Graduate School: Senior: Ord Gehman, Tom Hammers, Herman Hoyt, Everett Niswonger, Bernard Schneider, Norman Up-house. Middlers: Robert Ashman, James Dowdy, (Paul), Curtis Morrill, and Benjamin Tilley. Juniors: Leroy Coffey, Luther Grubb, George Stark, James Sutherland, Elias White. The English Course: Mary Ashman, Dallas Martin, and Bertha Morrill.

Although we have a very fine group of young men studying for full time service in the Lord's work, we are always interested in having more attend Ashland. If you are interested, or know of someone who is interested, please correspond with the Dean of the Seminary, Prof. A. J. McClain.

Also, this year we have students in need of financial help and it may be that someone would care to make an investment in one who plans to give his life to the Lord in service on the Home or Foreign Field.

During the summer, Dr. J. Allen Miller taught both terms in the college summer school. Prof. McClain did some Bible Conference work and spent some time in resting and writing in Yellowstone Park. Prof. Stuckey and his wife supervised four summer camps for the National Sunday School. The writer spent his summer traveling for the college in West Virginia, Pennsylvania, and some in Ohio and Indiana, endeavoring to recruit students.

May we have your prayers that this year may be outstanding in our work for his honor and glory?

KENNETH M. MONROE.  
Seminary Faculty Secretary.



## FROM GRATIS TO NEW LEBANON

With the beginning of October we close a five year pastorate at Gratis. These years have glided swiftly by—so much so that it is difficult to realize that it has been five years. They have been busy years and happy years. Happy, notwithstanding the drops of bitterness this depression time has placed in many of life's cups. I think most pastors and Church Boards agree that these recent years have been hard, discouraging ones. But it has been a genuine pleasure to become more and more intimately acquainted with the good people who make up the Gratis church, and to work with them in the Lord's service. I have tried to lead. They have given splendid, united cooperation and response.

The Gratis people are a brave people. This church being largely a rural congregation has suffered through these past years more than many churches have suffered. I am sure of this. And yet, Gratis courageously looks forward. And I believe we have a right to feel that we have accomplished some things during our pastorate. I say we, because as a family we have all worked in the church and Sunday school, in one way or another. We have enjoyed the Gratis Sunday school. And I personally have had much genuine delight in my work here with younger and older Christian Endeavor groups. We have had some times never to be forgotten together. God bless and lead and keep those boys and girls and young people!

During these years we have had losses by death, so we have had occasion to weep together. Our numerical growth has not been phenomenal, and yet those who know best the field here, I am sure, will consent that 43 additions during our stay has not been an entire failure. More might have been done. And I suppose most pastors wish, as they leave a field, that more had been done. I am quite sure I do.

For the past year I have divided my time between Gratis and New Lebanon. I am now moving to New Lebanon for full time. In the meantime, I shall supply the Gratis pulpit until my successor is procured.

Our leaving Gratis is not without regret. Our relations as pastor and people have been all that could be desired. We have lived comfortably in a good parsonage. We have been treated always with genuine Christian consideration and kindness. We love the Gratis people. And when we leave we are burning no bridges behind us. The Gratis congregation is complimented by her various former pastors returning for visits. It speaks well. Now there will be another former pastor added to the list. And we too shall look forward to visits back to Gratis church. And in the meantime may the Lord graciously guide, and keep, and bless the faithful people here in this part of his great household.

WM. H. BEACHLER.

## THE EMPTY CHURCH BENCHES MAKE NEWSPAPER FRONT PAGE

Writes the CHRISTIAN MONITOR, a Menonite Publication in a Recent Issue

Not forsaking the assembling of yourselves together, as the manner of some is; but exhorting one another: and so much the more as ye see the day approaching.—Heb. 10:25.

Through the statistical bureau of the well-known, Mr. Roger E. Babson, the empty benches of many churches were given publicity and received wide editorial comment.

Some of it is bound to stir up some folks out of their lethargy and spiritual dullness. Much of it will only provoke satire at the church. However, in spite of the lukewarmness of many of the followers of the Nazarene, the Son of God, the Christian Church will go on, because she is a divine institution. In this sketch we want to present some suggestions by Babson, and a stirring sermon on **Empty Benches** by G. S. Hall.

Babson studied the Congregational churches, 1000 congregations for four years, and found that for that period 70 per cent of the pews were vacant, and that 58 per cent of the members were doing nothing at all in the way of church support, either by attendance or any other kind of encouragement. In the country churches 71 per cent attended, and in the city 30 per cent. He also estimated that in the United States at large only one of every ten Protestants goes to church regularly.

These figures, presented to various councils may sound discouraging, but they are not startling, for the situation revealed has been familiar. However, it needs to be said that many churches have better attendance than the Congregationalists. Better attendance exists where the ministry is more virile and more true to the Word of God. It is true that the people are not crowding the churches, and it may truthfully be said that they never were. Nevertheless, among those who go you have the "salt of the earth" and the "light of the world." Some one has wisely commented:

The general tendency would be, no doubt, to blame the people for this slackening of interest in the Church, but it might be a healthier indication if the Church itself would not seek to blame any one but rather attempt to discover any reasons there might be for the falling off that could be thought of as resting at its door. It might be, for instance that a careful search would discover that the people haven't as much to go to church for as they did have years ago. Or some other discoveries might be made. The matter is certainly worth looking into from the Church's point of view.

Mr. Babson's suggestions as to how the situation might be improved are interesting and worth setting down:

Each church should develop a definite spiritual and intellectual goal and develop a clientele accordingly.

Should work for the economic well-being of the people.

The physical characteristics of the church should be improved, especially the ventilation.

The character of the church members must be improved, to commend the church to nonattendants.

Records of church attendance are very important and should be reported at annual meetings.

Insist on rigid standards for church membership.

See that sermons are vitalized.

The influence of the home must be for church attendance.

A very great deal might be said under each one of these suggestions. What would you say if you were asked to discuss them?

We now give Mr. Hall's stirring sermon: My ever-present Empty Benches:—For some time I have been thinking of preaching you a sermon, but, having been delayed by my fruitless search for a suitable text, I have decided to preach you a textless sermon. There are some very fine things that

can not be said of all church-goers, for which I desire to commend you.

Because of your punctuality in attendance at all of the services of the church, you are deserving of sincere praise. No matter how cold, hot, wet or dry it may be, I can always depend upon your presence. You are never afflicted with Sunday headache, Lord's Day lumbago, seventh-day rheumatism or Sunday morning ennui. I have never known any of you to be absent from a Lord's Day service, and there is always an exceptionally large crowd of you here at the mid-week prayer meeting.

I also commend you for your reverence and good manners. You are always in your place when the service begins. You never whisper, laugh, write notes, chew gum or sleep while I am preaching. You never play with a baby or read your Sunday school paper to impress me that you are not interested in what I am saying. You never use a lipstick or powder puff during my sermon. I have never known any of you, when some one came into church late, to turn around and stare at him. Neither do you sit where they have to climb over you to get a seat. You are not here on dress parade to display the latest styles of clothing. You never snap your watch in my face to let me know that I am preaching too long.

Another thing for which I admire you is your carefulness to abstain from all appearance of evil. You are a bone-dry crowd. You never use tobacco in any form. I have never known any of you to lie, steal, gamble, or swear. You never go off on Sunday excursions, attend Sunday ball games, or moving-picture shows. You never subject yourselves to just criticism by playing questionable games, such as flinch, five hundred, pinochle, euchre, bridge. You do not even belong to a Jigsaw Puzzle Club. You had no part in revising the Fourth Commandment to make it read: "Remember the Sabbath day to make it jolly." You seem to have a fine sense of the value of time.

Another thing that makes me admire you is your quiet, peaceable dispositions. You never talk about each other as the folks do who sometimes sit on you. I have never known any of you to get mad at some other bench and quit church because he offended you. You have never been accused of being gossips, slanderers, or disturbers of any kind. You never criticize my sermons, nor join in the clamor for a new preacher.

But, in spite of my praise for your good qualities, you have some very bad ones that more than offset them, and brand you with contempt and compel me to make serious charges against you. You are a listless congregation, and therefore my sermons do you no good. However careful and prayerful my preparation, when I stand before you and look down into your expressionless faces, your empty gaze freezes my zeal, chills my enthusiasm and puts out the fire I had for my sermon, and renders it valueless. You make me lose confidence in my ability, and cause my congregation to decide that a preacher with drawing qualities is badly needed. And as I walk up the aisle to go home, I imagine that I can hear you whisper: "You are a very poor preacher."

You are a prayerless congregation. You never pray for your minister. The congregation that does not pray for its minister is not in sympathy with him, and therefore can not be benefited by his efforts to be helpful. Neither do you pray for the advancement of this church, for you are not inter-



ested in the success of its mission to the neighborhood.

You are a stingy congregation. You do not give one cent to the support of this church or for missions and benevolences. Neither do you encourage others to give, but do your best to keep them from it. You miserly Empty Benches, you neither pay nor help to pay bills.

You are a pessimistic congregation. You discourage the faithful few who do come, and cause the neighborhood to brand the church as dead. If strangers come, they meet your hollow gaze and never return. If you have Bibles, you never read them. You never smile nor speak a word of good cheer. The most distressing, agonizing, paralyzing thing that can come into a preacher's life is to be the minister of a negative pessimistic church whose sins are those of omission—a cold, comfortless, straight-backed, dead-wood congregation wholly void of evangelistic zeal. I fail to find words sufficiently strong to express my profound contempt. I call upon all who may read this sermon to assist me in despising you. O you worldly do-nothing Empty Benches, having only a deceptive outward appearance of godliness. Satan's fuel soon to be consumed, you are fooling nobody but yourselves! God and Jesus and the angels all know that you are here. Atheism and agnosticism know that you are here. The wicked world knows that you are here. Satan is pleased to see you here, and your lack of action shouts your convictions in thunder tones that all can hear: "Religion is a delusion and Christianity is a failure!" How can I love you?

But some happy day I hope to sit down in the general assembly of his saints where there will be no

Empty Benches.

### HIT THE BAWL

Cecil Carpenter in his *Peoria Christian* quotes from a work on *Modern Industry and the African*, by J. M. Davis to the following effect: (incidentally we may say that this same quotation appeared in the *Missionary Herald* and then in the *Front Rank* before it reached Peoria).

The sports day of a Christian village in Northern Rhodesia revealed a lack of adequate channels for expressing enthusiasm. The football umpire, who was a mission evangelist, carried a large Bible, as badge of authority, and held it aloft as the signal for opening play. Between quarters the players stood in line and sang hymns or beat drums. The spectators sometimes greeted the winning team by singing "The Son of God Goes Forth to War," while the defeated side would be consoled with "Art thou weary, art thou languid, art thou sore distressed!"

This strikes us as a great idea. If the baseball stadium could be equipped with a good chorus and leader, well acquainted with the contents of the hymn book, much zest could be given to the program which is now lacking.

For example, when the ball strikes a rough place on the diamond and bounces over the infielder's head, thus permitting the home team to score, it would be the proper time for the chorus leader to strike up, "God moves in a mysterious way his wonders to perform."

When the visiting team gathers around the umpire and uses such persuasive language that the ump appears about to give in, one stanza of "Yield not to temptation" might do a world of good. When an av-

lanche of hits has sent the champion hurler to the showers the boys might be encouraged if the verse, "Ye fearful saints fresh courage take" were intoned with proper energy and enthusiasm. Even the large Bible might be a good thing for a city umpire in these days when pop bottles do not always miss the mark.

The possibilities of the whole situation are too extensive for further elucidation. Evidently the African brother has made a significant contribution to our great American games.—F. D. Kershner in *Christian Evangelist*.

### WHAT SORTS OF SIN MAKE NEWS?

If you read nothing but the newspapers, what a world this would seem to you! A paper I subscribe for from the East—and it's more conservative than any in our section—has these headlines on a single page of world news in the copy that has just arrived: "Children See Father and Mother Shot," "Twelve Dead in Harbor Collision,"

### "BUT WHOM SAY YE THAT I AM?"

By Arthur R. Baer

*They call Him man who could not have Him God.*

*And honor not the record of His birth. His words are but the mutterings of man, He's not the source of life and truth and worth.*

*Their verdict is, He's good, but not divine, His cross and blood for sin cannot atone; And that He died to ransom men from sin—To such as these—is foolishness alone. That He's the Christ, the Father's Son and God,*

*Pre-existent, Co-eternal and Lord, Is a myth, fostered by deluded men; Nor faith in Him eternal life affords. Thus hearts of men are blinded as of yore. As bigotry, avarice and lust consume; Men still deny and crucify God's Son, And keep a futile vigil by the tomb. Muncie, Indiana.*

"Russia Faces Famine," "Soldiers Riot in Austria," "Girl's Suit Against Alberta Premier," "Jail for Banker," "Murdered Polish Minister: More Arrests," "Dillinger Henchman Captured," "Panic on New York Subway," "Shots in League Palace," "Fire in Constantinople; 300 Homeless," "French Cabinet Quarrel," "Nazi War on Stahlhelm."

These are real events; that paper does not fake its news. But they are not real pictures of life. They are pictures of the exceptional; the unusual.

How many children never saw their parents shot? How many boats ply for years on our harbor waters and keep from hitting one another? How often do soldiers break out into rioting? How many governors and prime ministers have always kept themselves clear of scandal? How many million passengers have never been in a subway panic? Even Constantinople's fire and Russia's famine are out of the usual order of things.

And the daily newspaper does not greatly distress me, because, back of its page of crime and casualty, I can see the great body of humanity which does not get its commonplace life smeared over the front page.

Nevertheless, it won't do to be smug and contented, even about decency.

I said as much to one of my fellow church members, and he sort of disagreed.

"If we're all as near right as you say, Justus, what's the need of the churches and the preachers? Don't they tell us that the heart of man is deceitful above all things, and desperately wicked? But if we're as decent as you say, what then?"

"Yes," I said, "they do say the heart is wicked. And so it is. We couldn't get along as well as we do, if the churches and the preachers did not remind us that sin is abroad in the world."

"But even the sin that wrecks most people's lives is too tame for the newspapers to pay much attention to it. I always fight shy of the preacher who denounces the front-page sins while he ignores or even praises the subtler sins that are on the market pages and the advertising pages and the editorial page."

"The way I read my Bible, the respectable sins, that are not news, are the most deadly of all. Didn't Jesus say to some folks in his day, 'The publicans (that is, the grafters and corrupt politicians), and the harlots go into the kingdom of God before you'?"

"And yet, if he were to talk that way now, it would be because he had some highly respectable newspapers and newspaper readers in his audience."

My fellow churchman said, "Justus, that's pretty rough talk."

And I answered, "It is so; Jesus meant it to be."—Justus Timberline.

### A SWAMP BECOMES A CITY

When Julius Caesar governed Rome the Pontine Marshes were a sore perplexity to the ruler of the Eternal City, and no one had any remedy for the pestilence which devastated the country round about the famous marshes. Nero sanctioned a great plan to reclaim the region but nothing was done. For more than a thousand years malaria has made this dreaded section positively uninhabitable. But, in 1928, Mussolini secured the passage of a law which called for the expenditure of about \$565,000,000, for public works; and now canals have been dug, pumping and power stations have been erected, woods have been cleared and within thirteen months a new town, Littoria, has taken the place of the previous deadly swamp. And by the end of 1935 it is thought that 5,000 families, representing about 50,000 people, will have settled on land that has not been occupied for many long centuries. It may well be that after Mussolini and his Fascism are forgotten in a new liberty for Italy we shall recall gratefully that it was Mussolini who placed a healthy city where formerly the 60,000 acres of Pontine Marshes held undisputed and most unhealthy sway.—Selected.

### HOW HE REACHED THEM

Here is a story of a missionary—a Moravian—who was sent out to the West Indian Islands to preach the Gospel to the slaves; but he found that they were driven so hard, that they went forth so early and came back so late, and were so spent, that they could not hear. At night they came from their toil to gnaw a crust, and roll in on the straw. The bell and whip brought them out again by light in the morning to go to the field; and he saw that he could not reach them. He was a white man, and they were black. It was the white man that oppressed them. There was nobody to preach to them unless he could accompany



them in their labor. So he went and sold himself to their master, who put him in the gang with them. For the privilege of going out with these slaves and making them feel that he loved them and would benefit them, he worked with them and suffered with them; and while they worked he taught and as they came back he taught; and he won their ear, and the grace of God sprang up in many of these darkened hearts. He bowed himself to their condition and took upon him their bondage in order that he might show his sympathy and love for them. Tell me, is not this the very epitome of what Christ did, who, in order that he might reach the poor and needy, and bring the power of the truth to bear on their understandings, and mitigate their suffering, and rescue them, and empower their moral nature against their animal nature, "took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, humbled himself, and became obedient unto death, even the death of the cross?"—Sel.

### FAITH CASTS OUT DOUBT

There was a good man and his wife who had kept a lighthouse for years. A visitor who came to see the lighthouse, looking out from the window over the waste of water, asked the good woman: "Are you not afraid of a night when the storm is on, and the big waves dash right over the lantern? Do you not fear that the lighthouse and all that is in it will be carried away?" The woman remarked that the idea never occurred to her now. She had lived there so long that she felt as safe on the lone rock as ever she did when she lived on the mainland. As for her husband, when asked if he did not feel anxious when the wind blew a hurricane, he answered: "Yes, I feel anxious to keep the lamps well trimmed, and the light burning, lest any vessel should be wrecked." As to anxiety about the safety of the lighthouse, or his own personal security in it, he had outlived all that.

Even so it is with me. "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." From henceforth let no man trouble me with doubts and questionings; I bear in my soul the proofs of the Spirit's truth and power, and I will not have any of your artful reasonings. The Gospel to me is truth: I am content to perish if it be not true. I risk my soul's eternal fate upon the truth of the Gospel, and I know risk in it. My one concern is to keep the lamps burning, that I may thereby enlighten others.—Spurgeon.

### ON KINDNESS

By F. C. Hoggarth

"The thought always in mind, as I look back over the years of my life is that I wish I had been more kind." So wrote a mother sometime ago as she reviewed her life.

She had been a good mother and wife and neighbor. Her friends thought her married life almost ideal and the home had been a happy one. "Yet I know" she wrote "that many times I could have made life brighter and sweeter for those about me, had I tried to do so." Looking back she felt life and home might have been still happier, but for unkind words and deeds. "It all seems to be summed up" she said, "in that one word, kindness."

That backward looking reflection of hers

may well become our forward looking one, remembering how common and sometimes how poignant these regrets born of unkindness are. On the other hand life's loveliest memories are of kindness, received or given.

Grenfell of Labrador tells of coming in the middle of the night once, to a poor man's house. Unlike the surly, sleepy neighbor in the parable, this man rose and fed Grenfell's dogs, whilst his wife lit a fire in the freezing cold room and made cocoa. Unknown to Grenfell they surrendered to him their own bed and refused to take a cent for their trouble.

On another occasion, when Grenfell rose for breakfast he found that his host had disappeared. He had taken the road that his guest was intending to travel by to the next village, fourteen miles away, just to break and mark a trail, and to carry some milk and sugar to save the face of Grenfell's prospective host in that village who had made a bad voyage that year and was thus short of "luxuries" like milk and sugar.

The great missionary loves to linger over these kindnesses by the way. In Labrador it is kindness and sympathy that count. A man may go far afield and do work that becomes deservedly famous, yet the things that make life worth while in Labrador are the things that make it so in every city and village.

It all seems to be summed up in the one word, "Kindness."

### CHRIST THE GUIDE OF MAN

We cannot exaggerate the things that Christ is responsible for in keeping man in the way of cleanness. His touch upon our society is unmistakable and his impress is indelible. This dead man is still the chief haunting factor in our lives, and the inhibitions for which he stands exert compelling influence over their every aspect.

Though he appears as an annoyance to the level-headed, self-seeking man of the world, Christ is the key of the universe, the unveiling of that which is behind and over everything. He is the steady sunshine of the world in which men will find their way. He is the definite something for which we live and for which mankind searched before his coming.

The life of Christ has been the deepening well-spring for human life throughout the centuries. It can never be less than the compelling mission of man.—Dr. Henry Sloan Coffin.

### TRUE FRIENDSHIP

*I only want a chosen few  
Who've stood through good and evil too—  
True friendship's test;  
Who only strove to find the good,  
And then as only true friends could—  
Forgave the rest.* —Anon.

### Teacher Training

(Continued from page 11)

read and reread their lessons and spend some time in reviewing class work notes.

**Attendance.** If the absence is unavoidable, one absence in a ten-lesson course is granted, or two from a twelve period course. The work thus missed should be satisfactorily made up by meeting whatever requirements—written or otherwise—which the teacher may impose.

**Grades.** 65 is a passing grade for an examination for credit. Those who have failed should be urged to try again. No student should be made to unduly fear an examination.

### Getting Started

Teacher training classes do not grow on trees. They are the result of interest which is created by the pastor and the officers of a Sunday school. General discussion followed by personal solicitation of good prospective church leaders, etc., will bring results.

The selection of a suitable time for a regular class session must be left to the teacher and pupils. Week nights, Sunday mornings, etc., these are only suggestions.

It is necessary to order text-books. In cases where paper bindings are available, they will be sent out to pupils for the reason that they are less expensive. If books are too expensive, two pupils or even three may share a single book. Or to aid some who cannot afford books, the local Sunday school may place copies in the library for the use of interested parties.

Order all teacher training books through our Ashland office. We save you postage and make a small profit on the books with which we pay diploma fees, postage, etc.

Teachers have the privilege of erecting their own examination questions. Having done this, they should be sent to Ashland for inspection and additional suggestions. They will then be sent back to the teacher who will give the examination to the class. No time limit is set for examinations.

Teachers are asked to grade every paper for the reason that an absentee grader does not know the capacities of various pupils. Such grades should be sent in on a separate sheet with the enclosed papers of the students. They will then be inspected, approved, and records will be made of the work of each pupil.

Unless definite word to the contrary is received back by the teacher from the Ashland office, the grades will stand as the teacher has given them. He or she should give out the grades before they are sent in, thereby making it unnecessary to send out recognition slips.

(Additional Summarized Instructions)

1. Fold manuscripts from top to bottom.
2. Write with pen or pencil on reasonably good paper in a legible hand.
3. Write subject, name of text and author, and your name at the top of the page.
4. Leave margin and skip a line between numbered questions.
5. All papers should be carefully graded by the teacher.
6. Examination questions should be sent in with the students' papers.
7. Arrange for graduation exercises upon the completion of the Shorter and the Larger Courses.
8. Diplomas are furnished free by the Association.
9. Manuscripts should be mailed as first class matter.
10. Let the teacher's name, as well as those of the pupils, be spelled out in full. For instance, do not say Sam Jones one time, Mr. Jones the next time; or Mary Jones one time, and Mrs. S. B. Jones the next time. We must know which Jones is meant.
11. Manuscripts will be returned upon request, provided the necessary postage



is sent. Otherwise they will be destroyed shortly after they are received and the grades are recorded.

#### Credits

All credits are recognized only by the National Sunday School Association of our denomination. The courses are designed to aid Brethren teachers and officers in doing the work which their church calls them to do.

If the examination is successfully passed and the work is satisfactorily completed, each ten-lesson course earns one unit of credit.

#### Local Records

It is highly essential that local records be kept of the texts used, name of teachers, grades, absences, and time spent by each pupil in preparation. The Sunday school secretary should be given this record. Then he may file it away with the permanent records of the Sunday school.

#### Diplomas

Diplomas are provided by the Ashland office free of charge to the student. There is one for the Shorter Course and also one for the Larger Course.

#### Recognition Services

A recognition service or commencement should be held when a class completes a full course. Students who are ready to receive diplomas should notify the Ashland office. At the close of each year's class, a public service might be held to recognize the meritorious work done by those who are teachers and officers, or prospective ones. If diplomas are to be granted, of course a commencement occasion is in order.

## OUR LITTLE READERS

### THE LITTLE BLUE STONES

It was the blue flowers and not the little blue stones that first made Annie Lee mad. Of course it is foolish to get mad at any time but you don't always think of that in time and Annie Lee didn't either. The thing that made her mad about the blue flowers was that Geraldine could raise lovely blue flowers, or any other colored flowers in her yard and she couldn't in her own.

"It just don't seem right," Annie Lee told her mother, "that the Whittiers can have all the water they want on their farm and our things just have to die because we don't have water to water them."

"But my dear," her mother said wearily, "it is no use to blame them for that—they have the water on their place and if father could afford to pipe it down here to our place Mr. Whittier would be willing enough for us to use it—we've always had rain before this year, and now that there is no promise of a crop without rain, father just can't afford to pipe the water down here from the Whittier's spring. It's no use for you to quarrel with Geraldine because her father is more fortunate than yours."

But that was just exactly why Annie Lee did quarrel with Geraldine and why Geraldine went sadly home feeling like she would rather have no blooming flowers than to have Annie Lee mad with her. You see Annie Lee loved her father so very much that she couldn't stand to see him looking so sad and blue and the crops just burning up in the fields.

"If it is this bad in the early spring," her

father had said, "I'm afraid we'll be parched to a cinder before the summer is over."

Then Annie Lee's mother told her to go and take a nap, and she went out on the sleeping porch and climbed up into her bed, where there was only a canvas wall between her and the rest of the porch. She cuddled her head into the pillow and was almost asleep when she heard a heavy step on the porch real close behind her canvas wall. Then her father came out and spoke to some one and they sat down right there where she could almost reach out her hand to touch the place where her father's shoulder made a bump in the canvas wall. They talked and talked and while they talked Annie Lee did her best to go to sleep. It was hard to go to sleep though because she just couldn't help hearing what they were saying and the man was talking to her father about buying Oak Hill farm and that worried her. Why Oak Hill farm was their home and where do people live when they sell their home, and what is the use of having a whole lot of money if you haven't any home that you love?

At last she did go to sleep though and when she woke up the man was gone and father and her brother Ned were talking.

"I think the man wants the place," her father was saying, "because he believes there are 'Turkeses' on the place." At least that is what it sounded like to Annie Lee. She thought it a funny way to pronounce "turkeys" and she wondered what the man would want with the turkeys and why he couldn't just buy the turkeys and let them keep the farm.

By and by she asked Ned about it and Ned laughed until he almost cried. "Not turkeys, Little Sis," he said, "but turquoises, and they are just little blue stones, but they are worth a lot of money and I wish I thought there were any on Oak Hill farm—it would surely make father smile for joy. He don't want to sell the farm but selling the blue stones would be better than a good crop so far as money goes." And Ned went whistling out to the barn and left Annie Lee to think things out for herself.

In the closet in her sweater pocket there was a whole handful of the little blue stones that she herself had found. Maybe they were "turkies," as she insisted on calling them, and maybe the man would buy them from her and give her a whole lot of money and she would give it to her father and he would smile and quit looking sad about the crop and they would never, never again let anyone talk to them about buying Oak Hill farm.

Then she remembered something, "Why they are not even my 'turkeses,'" she said to herself, "I found them on the Whittiers' farm and they belong to them; and they can sell them to the man and get richer and richer while father won't even have a crop."

It was a hard thing for Annie Lee to think about, but much as she loved her father and loved Oak Hill she just couldn't feel right about keeping anything that didn't really belong to her. So she put her hat on and ran up the road to the Whittier's farm.

There was Mr. Whittier on their front porch talking to a man who as soon as she heard them talking she knew it was the same man who had been to see her father about buying Oak Hill farm.

"Maybe these are turkeses," Mr. Whittier," she said as fast as she could, "and if the man wants to buy them they are yours, 'cause I found 'em on your farm."

"Good girl, Annie Lee," said Mr. Whittier, with a twinkle in his eyes, "this man hasn't said a word to me about buying turquoises but maybe he would like some."

Then Mr. Whittier laughed some more and the man tried to look angry but just couldn't do it with Mr. Whittier laughing so; and then Mr. Whittier asked her to go and show them where she had found the stones.

"The out-croppings are on your place," the man said to Mr. Whittier, "but the big vein is on your neighbor's place."

Then Mr. Whittier explained to Annie Lee that she might run home and tell her father not to worry any more about his crops.—J. Frances Morton, in Christian Advocate.

## ANNOUNCEMENTS

### LINWOOD COMMUNION NOTICE

The Brethren of Linwood, Maryland will hold their semi-annual communion services October 28th, beginning at 7:15. To these services all of like precious faith are most cordially invited. These services will be preceded by a week's meeting. Neighboring churches can render a real service by attending any of these services.

J. L. BOWMAN, Pastor.

## IN THE SHADOW

**FORER**—One of the saddest funerals in my pastorate at Gratis of five years, was conducted September 16th, with a throng of people present that filled the church. The deceased was Mrs. Margaret Forer, not quite 26 years of age, and married not quite a year. Overtaken of a condition which surgery could not overcome, she passed away very suddenly, and with her death the entire community was greatly shocked. She is survived by her husband, baby boy, her mother, an aged grandfather, and many other relatives and friends. Margaret had been a member of the Gratis church and Sunday school since she was a girl of eleven years. Being of a very kind and sympathetic disposition, she naturally had a host of friends. The floral tributes were many and beautiful. The whole circumstance is exceedingly sad and perplexing. May God's rich, unfailing grace sustain the heartbroken husband and mother. Services in charge of the writer.

WM. H. BEACHLER.

**SPECK**—On the day following Memorial Day this year at the Brethren church, Fremont, Ohio, occurred the funeral of Brother J. L. Speck. He was the last surviving charter member of the local congregation. Brother Speck was truly a soldier of the Cross, having been a member of the church of the Brethren, and one of twelve who, on Thanksgiving Day, 1900, under the leadership of Elder S. M. Loose, formed the nucleus of what is now the Fremont Brethren church. Brother Speck had reached his eighty-second year. While he had been in failing health for a number of years, he was bedfast less than a week. He is survived by one brother, one sister, a nephew and a niece. Born at Bunker Hill, W. Va., in 1852, he remembered his boyhood days when he saw the campaign of the Civil War as it was waged in the lower Shenandoah Valley and around Winchester, Va. In 1873 he married Annie R. Shaffer who preceded him in death fifteen years. For twelve years she had been an invalid, and he had tenderly cared for her. With the passing of this hero of the faith, the Brethren Church lost another of her loyal pioneering members. He was ever a loyal worker in the church and as long as health permitted seldom missed attending the district and National conferences. "O Lord, to us may grace be given—To follow in their train!"

WM. S. CRICK.

**CARNEY**—Al. Carney of near Mundays Corner, died suddenly on Monday morning, September 24th, 1934. Brother Carney was in his usual health, and it was not known that he suffered from any malady whatever. All his life he had been active. Only a few weeks before his death he made a trip to Kansas to visit a daughter and a brother who lived there, although he was slightly past 83 years of age. He expressed himself as having enjoyed his trip.

Brother Carney was for many years an efficient official member of the Pike Brethren church. He was faithful and regular in his attendance on the means of grace. He seldom ever missed the communion services. He was always glad to have the pastor in his home. His funeral services were conducted in the Pike Brethren church. These services were very largely attended. He was preceded to the grave by his faithful wife and one daughter. He leaves to mourn their loss, one son, and three daughters and a number of grandchildren. These services by special request were conducted by the writer, assisted by Brother Grant Weaver, pastor of the Pleasant Hill Church of the Brethren. He was laid to rest in the cemetery near the church, there to await the resurrection of the just. A quartette from Ebensburg rendered several fine selections during the services.

J. L. BOWMAN, Linwood, Maryland.



# THE BRETHREN EVANGELIST

## Through the Sandal-wood Door

A Prayer  
by  
Toyohiko  
Kagawa

O Wind of God, blow on,  
Blow away our pettiness,  
Blow away our self-centeredness,  
Blow away our discouragement,  
Blow over this vast land the breath of Thy Spirit.  
Lift us up and bear us away from our corner,  
Swirl us out and up along in the blast  
Till we see the people—  
Yea, as Thou seest them, swept clean from dead leaves and dust.  
Blow away our impatience,  
Blow away our memories of past wrong,  
Blow away our anxiety,  
Sweep clean away all the various dust and the ashes,  
Lay bare the reality, the rock which Thou didst make,  
And which Thou, even Thou, didst put on the promontory  
For a witness to the people.  
Blow warm from the illimitable sea of Thy Love  
And cold down from the glistening heights of Thy purity.  
The bamboos bend low  
And turn pale before Thee.  
The bird wavers and falls back  
Before Thy blast.  
Thou didst make and hast conquered all Nature—  
Conquer us, O God!  
When we see from the level  
That which is near is largest.  
Lift us up—let us see, as Thou seest,  
The innumerable number of living things,  
And that which is small,  
And that which is large in truth,  
Yea, that which is gold and that which is glass.  
We are confined by the house which we have made for ourselves;  
Sweep us out into Thine immensity,  
We are weary of our dust and our lowness,  
We long for the shining peaks which we see in the distance  
But we cannot bring ourselves thither.  
We feel Thee as Thou passest over us  
And remember that there is no place which may not be cleansed  
by Thee.  
Yet the people are suffocating  
For want of Thy life-giving breath,  
They are in the stifling darkness  
Behind closed doors.  
We are helpless till Thou dost revive us with them.  
Blow on Thy world, savingly, resistlessly,  
O Cleansing Spirit, O Omnipotent One,  
Blow!



# A Funeral Sermon From The Poets

By Edward B. Warren

I. The departed is not dead. He merely sleeps. He begs the loved ones not to mourn his sailing away. "Our friend Lazarus is fallen asleep," said Jesus in John 11:11.

Sunset and evening star,  
And one clear call for me!  
And may there be no moaning of the bar,  
When I put out to sea.

But such a tide as moving seems asleep,  
Too full for sound and foam,  
When that which drew from out the bound-  
less deep  
Turns again home.

Twilight and evening bell,  
And after that the dark!  
And may there be no sadness of farewell  
When I embark;

For tho' from out our bourne of Time and  
Place  
The flood may bear me far,  
I hope to see my Pilot face to face  
When I have crossed the bar.

Tennyson.

II. The bereaved mourn for the loss of the departed. "Now Bethany was nigh unto Jerusalem, about fifteen furlongs off; and many of the Jews had come to Martha and Mary, to console them concerning their brother. Martha, therefore, when she heard that Jesus was coming, went and met him: but Mary still sat in the house. Martha, therefore, said unto Jesus, Lord, if thou hadst been here, my brother had not died." John 11:18-21.

O Captain! my Captain! our fearful trip is  
done,  
The ship has weather'd every rack, the  
prize we sought is won,  
The port is near, the bells I hear, the peo-  
ple all exulting,  
While follow eyes the steady keel, the ves-  
sel grim and daring;  
But O heart! heart! heart!  
O the bleeding drops of red,  
Where on the deck my Captain lies,  
Fallen cold and dead.

O Captain! my Captain! rise up and hear  
the bells;  
Rise up—for you the flag is flung—for you  
the bugle trills,  
For you bouquets and ribbon'd wreaths—  
for you the shores a-crowding,  
For you they call, the swaying mass, their  
eager faces turning;  
Here Captain! dear father!  
This arm beneath your head!  
It is some dream that on the deck,  
You've fallen cold and dead.

III. The triumph of trust in God. "He that believeth on me, though he die, yet shall he live: and whosoever liveth and believeth on me shall never die. Believeth thou this; Martha saith unto him, Yes, Lord, I have believed that thou art the Christ, the Son of God, even he that cometh into the world." "But now hath Christ been raised from the dead, the first fruits of them that are asleep. For since by man came death, by man came also the resurrection of the dead. For as in Adam all die,

so also in Christ shall all be made alive. But each man in his own order: Christ the first fruits; then they that are Christ's at his coming." Our friend will live again. So will all who love God.

My Captain does not answer, his lips are  
pale and still,  
My father does not feel my arm, he has no  
pulse nor will;  
The ship is anchor'd safe and sound, its  
voyage closed and done;  
From fearful trip the victor ship comes in  
with object won;  
Exult, O shores, and ring O bells!  
But I with mournful tread,  
Walk the deck my Captain lies,  
Fallen cold and dead.

Whitman.

I walk with bare, hushed feet the ground  
Ye tread with boldness shod;  
I dare not fix with mete and bound  
The love and power of God.

I know not what the future hath  
Of marvel or surprise,  
Assured alone that life and death  
His mercy underlies.

And so beside the Silent Sea  
I wait the muffled oar;  
No harm from him can come to me  
On ocean or on shore.

I know not where his islands lift  
Their fronded palms in air;  
I only know I cannot drift  
Beyond his love and care.

And Thou, O Lord! by whom are seen  
Thy creatures as they be,  
Forgive me if too close I lean  
My human heart on Thee.

Whittier.

## Charles H. Spurgeon: Mighty Man of Prayer

By H. H. Smith, Ashland, Virginia

There are so many remarkable answers to prayer in the life of Charles H. Spurgeon that Russell Conwell gave this title to one of the chapters of his biography of this great preacher: "God Heard Him." Dr. Conwell says that no one can study carefully the life of Spurgeon as a prayerful Christian and not come to the deliberate conclusion that God does hear and directly answer prayer. So much did prayer mean to Spurgeon that he once said that he never worried about anything beyond the time when he could secure the opportunity to turn aside to prayer.

At a conference held in 1890, Spurgeon gave this personal testimony: "After a period of continued pain, with little sleep, I sat up, as best I could, one morning in my bed in an agony of pain, and I cried to the Lord for deliverance. I believed fully that he could deliver me then and there, and I pleaded my sonship and his Fatherhood. I went to the length of pleading that he was my Father, and I said, 'If it were my child that suffered so, I would not let him suffer any longer if I could help him. Thou canst

help me, and by thy Fatherly love I plead with thee to give me rest.' I felt that I could add, 'Nevertheless, not as I will, but as thou wilt.' I shall never forget my success in my appeal. In real earnest I believed God to be my Father, threw myself upon him, and within a few moments I dropped back upon my pillow, the pain subsided, and very soon I slept most peacefully.

There are on record many remarkable cases of conversion in answer to Spurgeon's prayers. One case occurred in 1887, when he was urgently requested to pray for the conversion of a man in Australia. The man was converted, and it was afterward found out that at the very hour Mr. Spurgeon was praying for his conversion, the unconverted man felt a deep sense of responsibility to God, and was so overcome with emotion that he left his work, went home, and prayed until he received peace.

On another occasion a mother came to Mr. Spurgeon and related how distressed she was for her son, who had enlisted in the French Army. She feared that in his surroundings he would be influenced by bad companions and lose all concern for spiritual matters. "Mr. Spurgeon promised to pray for him, but the mother would not let him go unless he would kneel right then and there and pray with her for her son's welfare. She has since stated that it was half-past four in the afternoon that the prayer was offered; and he afterward said that at precisely that hour he was standing in the camp, and that a strange impression ran through his body, filling him with a sense of dismay and terror, as though in the presence of actual death. The army was not engaged in any conflict, and there was no apparent evidence of any near engagement. His emotions were so great that his face turned pale, which attracted the attention of his comrades, who commented with excitement upon his fainting condition. He went to his tent and there alone called upon God for forgiveness and help. By the very next mail that left the camp, he wrote to his mother stating the circumstances and asking her to pray for him,

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

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## The Paradox of Saving by Losing

"Whosoever will save his life shall lose it: and whosoever will lose his life for my sake shall find it." It is a strange, paradoxical statement. Jesus often spoke after this fashion, but never more arrestingly than on this occasion. He had told his disciples that he must go up to Jerusalem and there be slain. They objected to it and Peter was not slow to voice his objection and enter a strong protest. It appeared to him like throwing life away. Jesus rebuked him in severe terms and told him in effect that the principle involved was fundamental and universal, that life was not to be saved by selfishly keeping it, but rather by losing it. What he was about to do was typical of what would be required of all who would come after him—the servant must follow the Master in sacrifice.

That does not mean that the Christian's sacrifice has any measure of the peculiar significance of Christ's in relation to sin, but it does mean that self-forgetful, sacrificial, love-inspired service enters into the very core of the Christian life. It means that to become true disciples of our Lord is not to enter upon a painless, self-seeking, self-saving religion, but the very opposite. Jesus told Peter that in suggesting the avoidance of the hard, painful course, he was an emissary of Satan, for Satan had tempted Christ at that very point in the wilderness. And the adversary of souls is still making use of that temptation. And with what disastrous results! The desire for ease and self-advantage is sweeping millions off their feet. In every walk of life and in every degree of culture it is taking its toll of Christian professors. And on every hand the church is left weak and powerless because the prevailing religion is so shallow and easy.

On every hand the truth of the teaching of the necessity of sacrifice is being borne home to those who have eyes to see and ears to hear. The church stresses it. That is its function. It is a part of its profession and ritual and must appear in its practice and life. Even the world recognizes the fact, which is evidenced by the criticism it heaps upon the church and its members where sacrifice is absent. Sacrifice is the stamp of genuineness to the church, the heart of Christianity and the red blood of passion for the lost.

Nature teaches the necessity of sacrifice, as Jesus himself pointed out. Except a seed fall into the ground and die, it abideth alone, but if it die, it beareth much fruit. Except a muscle becomes worn and weary with exercise it remains soft and flabby, but if it is exercised it becomes steadily stronger and more enduring. Except a Christian denies himself worldly pleasures and indulgences he remains poor and disappointing in spiritual experience, but if he denies himself these things, his life grows richer, more satisfying and joyous. That which saves itself, loses what it seeks to save. That is the law of all living.

The heroes of faith teach us the necessity of sacrifice, of losing that we may gain. All those whose names are emblazoned on the honor roll of faith in Hebrews 11 were men and women who were not afraid of the hard and difficult and self-denying ways of life. They were none of them given to coddling themselves, but were accustomed to venturing and enduring for God. They were not perfect, but they had the spirit of sacrifice. They were willing to live and die for their faith. And those uncounted numbers of Christian heroes who adorned their Christian profession down through the centuries showed similar willingness to dare and to give up life for the cause they loved. We sing of following in their train! Do we honestly follow on? Is it really true that the "faith of our fathers" is "living still in spite of dungeon, fire and sword"? How far are we willing to go with it?

Are we willing to go to the point of real sacrifice in our giving for the advancement of the cause of Christ? That is a hard test for many. It used to be called the "acid test." Perhaps it de-

serves that designation yet. At any rate, giving as the Christian is supposed to give is a really hard thing to do. We all do more or less giving, usually less than we ought. But the New Testament type of giving, which is both hilarious and proportionate, is so scarce that an example would appear really conspicuous in the modern church. Such giving is done with such continual sacrifice and cheerfulness that it becomes a joy instead of a hardship.

Or, are we willing to go to the point of sacrifice in service for Christ and his church? Who is ready to speak up? Ah, sacrifice is very scarce in this line also. Most church members do not really give any service, to say nothing of sacrificial service. And it is not because there is nothing for the average person to do. Besides the more specialized tasks of officering the church, of leading in the various activities, of teaching and training others, there are the sick to visit, the needy to help, visitors to welcome, tracts to distribute, ushering to do, words of encouragement to speak and the good name of the church to defend. In many ways we might be of service, if we only would, and the work of the church would go forward more smoothly. And then, if, in addition to that general desire to work, we were really zealous about it, if we were willing to go to the point of sacrifice, so that things would be accomplished which we had formerly been indisposed to do, or thought we had not time to do, how much more nobly the church would glorify God in the world!

Or again, are we willing to sacrifice for the winning of souls to the Lord Jesus Christ? That is what it will mean for many—a sacrifice, sacrifice of timidity, of personal prejudices, of indifference and of inconsistencies that hinder soul winning. If we were willing to lose ourselves completely in the will of God, we would find ourselves possessing both ability and willingness to bear witness for Christ to men and women individually far beyond our present power to do or to believe.

And finally, are we willing to go to the point of sacrifice in those things that make for the deepening of our spiritual lives individually? How much time do we spend in Bible study, in private and family prayer, in attendance at public prayer services, in fellowshiping with other Christian people, and in meditating on, and discussing with spiritually minded men and women, the things that pertain to the kingdom of God? Perhaps we are giving all the time we can conveniently. But suppose we were to enter into the spirit of sacrifice, and go beyond the point of convenience in our devotional activities, who can tell what reaches of spiritual vitality and power we might attain? The secret to the discovery of a new and larger life of the Spirit is the losing of self in a more intense and constant divine fellowship. We shall not only save, but gain by losing.

## Another Branch School of Crime

The people of our land are doing their utmost to bring up a crop of criminals of still larger proportions than the one we are now being troubled with. We have allowed the poison spike, the cigarette, to be popularized until it is almost universally found in the mouths of boys and girls and men and women alike. Intoxicating drink has been placed within the reach of every citizen without regard to sex or age, and people are being urged to drink as a patriotic duty, that the national exchequer may be replenished. Immorality and looseness in social relations, as well as robbery and banditry, are being encouraged by the increasingly vicious commercialized movie. All these and other agencies have caused an increase in criminality and a lowering of the age of crime that is astonishing. Juvenile delinquency has increased fifty percent in New York state during the past year. The district attorneys of five boroughs report that there



are startling increases in the number of boys arrested, and that the menace of the street gang is becoming worse. A sociology professor of Boston College recently said: "We are raising a generation of young pagans with little sense and the vaguest ideas of religious responsibility. The result is a harvest of juvenile delinquency, of brazen standards of personal conduct and a general let-down in the quality of youthful ideals. No religious training of youth is bad (or puny) enough, but when to this is added the anti-religious training to which young men and women are subjected in many of our secular colleges and universities, the destruction of youthful ideals is complete."

All that is bad enough, but the limit has not been reached in the school of crime. They are adding to these others, legalized gambling, and giving it the blessing of the state, as a revenue producing agency. That is what New York state is about to do. The governor of that state pretends to resent its being called gambling, but, notwithstanding its purpose as a "painless plan" to raise revenue for the poor, its "humbuggery and hypocrisy" are too obvious. Dale Cox in the *Cleveland Plain Dealer*, calls it "Gambling by De-tour," and writes in part under date of September 20 as follows:

"The tragedy of it is that once legalized in New York the lottery may quickly spread to many cities and states similarly hard pressed for money and possessed of similarly timid politicians.

"Despite all attempts to disguise lotteries as laudable and righteous plans for aiding the poor, they are now and always will be a form of unscrupulous cowardly taxation upon those least able and

*(Continued on page 9)*

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## EDITORIAL REVIEW

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**Brother S. H. Buzard**, pastor of the church at Vandergrift, Pennsylvania, writes that the Lord is blessing his people individually and as a church, and making provision whereby they can help themselves in a material way. The church has grown in numbers and in strength. The pastor finds, as pastors not infrequently do, that through the church's ministry to the sick, the Lord leads to new opportunities of influencing men for Christ.

**Brother George E. Cone** writes of his change from the Mulvane pastorate to Portis, Kansas, where he is to be the successor of Brother James S. Cook. He says the Mulvane church, which is now looking for a pastor, has a promising field. We believe they have some very loyal people, even though they are not great in number. May God give them a new leader and a larger future. Brother Cone wants your prayers in his new work.

**Last Saturday, October 6**, Dean Alva J. McClain left for the East to attend the Pennsylvania conference at Philadelphia, and Prof. M. A. Stuckey left for Indiana to fill speaking engagements at Nappanee and Goshen, and then to return to Pleasant Hill, Ohio, where he will give a week of Bible lectures and participate in a Homecoming and Sixtieth Anniversary service, and following that he will spend a week with the Dayton Brethren giving Bible lectures.

**From Riverside Mission, Lost Creek, Kentucky**, we have a letter over the signature of the pastor, Brother Sewell S. Landrum, concerning the revival meeting recently held by Brother R. Paul Miller, whose report has previously been published. The meetings are said to have been well attended, the average attendance being one hundred. We are not informed as to the number of converts, but a baptismal service is soon to be held. They are praying that a truck may be provided to be used to transport people who live too far away to walk to the services. This was tried out during the revival, and they would like to make it a regular feature of the mission work.

**Brother Ray Klingensmith**, pastor at Oakville, Indiana, is greatly encouraged by the fine way the good people of this church have rallied about their young leader and he and his good wife are rejoicing in the material expressions of love and confidence that are being showered upon them. All departments of the work are said to be active and pressing forward. The prayer meeting is deserving of special mention, having had an attendance of from fifty to

sixty-five for several months. The church that prays is the church that will win, and we may expect to hear of victories from this part of God's vineyard when the announced fall revival shall have been concluded.

**President Jacobs** informs us in his college notes that the enrollment for the first semester of the new year is 250 regular students and 50 Saturday students. All friends of the institution will rejoice to learn that the new faculty members are proving to be men and women of such high type and are fitting into the ideals of the college so satisfactorily. It is the teacher, more than any other factor, that makes for the success of an educational institution, and the standard may well be kept high for those who are to be intrusted with the responsibility of training our young people for their places in the work of the world, and of instilling into them the ideals that will incline them to face the problems of life aright. A college that demands such high standards deserves the confidence and support of all who are concerned about the finer things of life.

**The Illiokota Conference** is to meet at Leon, Iowa, October 23-25 and the program appears in this issue. The feature of special interest with reference to this conference is "Anniversary Night". We have previously referred to this coming event in these columns, but are glad to add by way of remembrance that this is the twentieth anniversary of the Leon church, which was founded by Brother George T. Ronk in 1914. "The work was officially begun as a Brethren church," says the pastor, Brother Conard Sandy, who is also secretary pro tem. of the conference, "on October 25 with the dedication of the church building by Dr. William H. Beachler, who was then pastor of the Waterloo church. Therefore the last night of our conference is called Anniversary Night, and the first pastor of the church, Brother Ronk, will bring the message."

**We have no new report** of the Educational Day offering that calls forth this comment, but a letter that came to the president of the college and found its way into the editor's hands because of other things it contained. This communication is from one of our loyal pastors who is vitally interested in the success of Ashland College, as he himself definitely states and as his conduct bears witness. He says: "I am glad that our church has decided to meet their apportionment to Ashland College in full. If you have not already received the \$75.00, it will be forthcoming soon. The Educational Day offering did not quite make the amount, so the finance committee voted the difference out of the treasury." That shows the spirit of loyalty and cooperation that makes for success. And what makes it more exemplary, this church has a local program under way that would be sufficient excuse for any church to withhold some part of the apportionment or all of it, if any excuse is permissible, but they are not seeking an excuse. Notwithstanding the staggering undertaking they have set themselves to achieve, they took the offering and when it did not reach the goal, they made up the required amount out of their treasury. And do not tell me they will suffer in their local work because of this sacrifice. They will be blessed of God with all the nobler spirit of sacrifice that will enable them to be equal to the task before them. This is a suggestion to other churches that may have felt themselves unable to give all that was apportioned to them as their proper share of the Educational Day offering. We are convinced there are other churches, too, who are contemplating doing this very thing, because of their earnest desire to do all that was expected of them. Let one and all be assured that God is faithful and will not permit any people to suffer or to be in need who will sincerely seek to do their whole duty in the support of his kingdom's interests.

### PRAYER REQUEST FOR THIS WEEK—

A revival at Flora, Indiana, beginning Sunday, October 14th, conducted by the pastor, James S. Cook. The prayers of the brotherhood are requested.

A revival at Sidney, Indiana, with Brother H. E. Eppley as evangelist, beginning October 14 and continuing two weeks. The pastor, Brother Louis D. Engle, writes, "We are building our campaign on prayer. For the past four weeks we have been preparing the church for it through messages, mid-week prayer services and Bible studies. We request others to pray for our meeting as we have a great battle to fight."



# Why Is Christianity SUPERNATURAL?

A Sermon by  
G. Arthur Carey  
(In Two Parts—Part I)

I Tim. 6:20-21: "O Timothy, keep that which is committed to thy trust, avoiding profane and vain babblings, and oppositions of science falsely so-called; which some professing have erred concerning the faith. Grace be with thee. Amen."

This is the conclusion of Paul's first letter to Timothy. He is writing to a young man who, though strong in the faith, nevertheless needs to be warned against the intellectual follies and foibles of certain men. These are they who, professing to be wise, become fools. Paul wants Timothy to avoid profane and vain babblings and oppositions of science falsely so-called. For some men who profess such have erred concerning the faith.

No truer picture could have been drawn of present-day conditions. Up and down the length and breadth of this land can be found teachers, in seminaries and out of seminaries, the exact description of which Paul has penned in these last two verses to Timothy. Their much speaking has not only been profane, but vain, for they have in a measure succeeded in overthrowing the faith of some.

But the phrase "oppositions of science falsely so-called" precisely explains their position. These men, would-be philosophers, psychologists, higher critics and religionists, oppose Christianity manifestly because they think it should conform to the principles which are workable in their own field or realm. Accordingly, they try to reduce Christianity to fit their own realm. The result of this (falsely so-called scientific process, then, is a Christianity that is divested of all that is called supernatural. The Bible, of course, has to be mutilated. Christ becomes a mere Jewish teacher. The Holy Spirit is only a hallucination of an over-religious mind. And the message of Christianity becomes a social gospel robbed of all power and authority.

Paul was right in calling these things "oppositions of science falsely so-called." He was right in admonishing his younger brother in the faith to keep what had been committed to his trust and to warn him of the other. And that is my aim—to encourage Christians to keep that which has been committed to them. I submit the following as my reasons WHY CHRISTIANITY CANNOT BE REDUCED—WHY IT CANNOT BE DIVESTED OF THE SUPERNATURAL. I pray God that some soul may thus be encouraged to KEEP so wonderful a faith, which at the first began to be spoken by our Lord, and was confirmed unto us by them that heard him.

## I. CHRISTIANITY IS SUPERNATURAL BECAUSE IT HAS FOR ITS FOUNDATION A SUPERNATURAL BOOK—THE BIBLE.

If the Bible is the Word of God, then it is supernatural. For its voice must be the voice of another world, and not of man. Truly does it contain seeds of life-germinating quality, such as no other book can produce. Truly does it revolutionize the moral life of mankind. Truly does this voice from another world beckon, call, and woo mankind on his downward trek from the paths of God and convert, save, and place his life on the plane of other-worldliness.

Many of the books of the Bible themselves claim to be written at the command of God. God said to Moses, "Write these words for a memorial and rehearse it in the ears of Joshua" (Ex. 17:14). "And Moses wrote all the words of the Lord" (24:4). Leviticus is a portion of the laws which Moses wrote. Deuteronomy is the written speech which Moses delivered. "And Moses wrote their goings out according to their journeys by the commandment of the Lord" (Num. 33:2). "And Joshua wrote the words in the book of the law of God" (24:26). God said to Isaiah (30:8), "Now go, write it before them in a table, and note in a book, that it may be for the time to come forever and ever." Certainly God meant it to stand for an infinite period of time. No wonder David wrote, "Forever, O Lord, thy Word is settled in heaven". To Jeremiah God said (30:2), "Thus speaketh the Lord God of Israel, saying: Write thee

all the words that I have spoken unto thee in a book." Habakkuk said (2:2), "The Lord answered me and said, Write the vision, and make it plain upon tables, that he may run that readeth it." No matter how busy a person may be, God's Word is made so plain that no one can say he had no time or patience to read it. The Bible claims throughout that God is its real author. Five hundred times in the Pentateuch the assertions have the words "The Lord spake and said" appended to them. This also occurs 300 times in the history and poetry section. Twelve hundred times is found a characteristic expression such as "thus saith the Lord" in the books of prophecy. No small wonder that Jeremiah sensed the real truth of the Word of God and the real universal need when he cried (22:29), "O earth, earth, earth, hear the word of the Lord."

Moreover Jesus accepted and used the Old Testament as the true Word of God. Over and over he said, "It is written." "It is written, man shall not live by bread alone..." "It is written again, thou shalt not tempt the Lord thy God." "It is written My house shall be called the house of prayer, but ye have made it a den of thieves." "The Son of Man goeth as it is written of him." "For it is written, I will smite the shepherd and the sheep shall be scattered." "What is written in the law, how readest thou?" "Then he took unto him the twelve (Lk. 18:34) and said unto them, Behold we go up to Jerusalem and all things that are written by the prophets concerning the Son of man shall be accomplished!" Jesus had confidence in and obedience to the Divine plan and will as revealed by the Scriptures. "Then he said unto them. O fools and slow of heart to believe all that the prophets have spoken; ought not Christ to have suffered all these things, and to enter into his glory? And beginning at Moses and all the prophets" Jesus "expounded unto them in ALL the Scriptures the things concerning himself" (Lk. 24:25-27).

Furthermore, Jesus made provision for the writing of the New Testament Scriptures under the direction of the Holy Ghost. "But the Comforter which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." "Howbeit when he shall not speak of himself; but whatsoever he shall hear, shall he speak; and he will show you things to come." Jesus then sanctioned the word of the disciples which would later be written and which would be the means of converting countless numbers of men down through history, with a sanction of prayer-laden authority. "Neither pray I for these alone, but for them also which shall believe on me through their word."

If Jesus was a truthful man, then Christianity is founded upon HOLY Scriptures, and we are dealing with a SUPERNATURAL book—the Bible. If Jesus was a liar, then we are of all men most miserable. But thank God, we know whom we have believed. and are persuaded that he is able to keep what we have committed to him against the reckoning day. And so, we find his stamp of approval upon the supernatural Book.

Another evidence that the Bible is supernatural is that it is indestructible. Once upon a time in the history of Judah a prophet named Jeremiah was told by God (ch. 36) to take a book and write in it the words of the Lord against Israel, Judah, and the nations, and cause it to be read in the assembly of Jerusalem. Baruch, the scribe, read it, not only to the people, but to the princes, who took it to Jehoiakim the king. The King took his penknife and cut it to pieces and cast it into the fire on the hearth. Not satisfied with that, he tried to jail Jeremiah and Baruch, but the Lord hid them (36:26). Then the Lord had Jeremiah and Baruch write the book over again and put in some extra words for the special benefit of Jehoiakim. The king's punishment was two-fold. None of his posterity was to sit on the royal throne of David. His own body was to be left on the ground where heat and frost would wear it away—a terrible fate for a Jew, who believed in sacredness of the body and correct rite of burial.



## Stop and Pray

By Arthur R. Baer

*Lord, Give me strength from Thee each day—  
Strength to simply stop and pray.  
In spite of toils and trials of life,  
Though pressed for time midst burdens rife;  
Give me the strength to draw apart  
And quietly unload my heart.*

*Lord, give me the faith to understand  
That Thou wouldst gladly hold my hand  
And quickly all my burdens take,  
And from my heart ease its ache.  
That I might walk with Thee each day  
If I would simply stop and pray.*

*Give me the strength to pray and praise  
Through all my life and all my days;  
And thank Thee Lord, for faith to see  
That Thou canst cleanse and fill and free,  
And to my heart a message say  
As I each day find time to pray.*

Muncie, Indiana

I first want to say that no king, however royal he may be, can destroy God's word. The Roman emperor, Diocletian, thought he had destroyed all the Bibles and erected a monument to that effect, but in ten years or so the Bible became the law book of the Roman State. I next want to say that there are a great many modern Jehoiakims running around in the world today with their penknives sharpened and their hearth fires glowing. Last, I want to say that their fate may parallel that of Jehoiakim. They will be cut off from the royal line of Christian heirship and their souls will suffer a worse fate than Jehoiakim's body did. "For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book; and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Time is a great destroyer. A tree lives to be 200-1000 years old and then dies. Animals live to be 5-200 years and die. Man struts on life's stage for 70 years and then makes his last curtain-call. A book of ordinary nature may enjoy a period at the longest of ten years in the limelight of popularity. Occasionally a book will keep on living for 500 years or more, but this kind of book is exceptional. But the Bible has had a life of at least 2,000 years. And the unusual thing is that it has not diminished in numbers, but rather has almost abnormally increased. Thirty million copies are now published yearly. And yet George Bernard Shaw says the power of the Bible is waning and so he writes a book to help re-establish its position and increase its appeal. (Lit. Digest, Feb. 11, 1933). All of which goes to show that G. B. Shaw is not only crazy in the upper story, but drunk with his own egotism as if a book that he could write would help out the Bible. His book may last five years, but God's word will never pass away. His book hinders instead of helps. (Adventures of a black girl in her search for God.)

These many years the Bible has survived Romish persecutions, bonfires of papal animosity, penknives of higher critics and is today the only outstanding Gibraltar rock of truth in a world of confusion and error. Nor does it need proof, for it establishes the absolute which cannot be proved and does not consider the relative which of course must be proved.

Its indestructibility proves its supernatural quality. Much might be said of its marvelous construction, unity, purpose, popularity, foresight, and language, but suffice it to say that a BOOK so marvelous, so supernatural, is the book upon which the supernatural movement of Christianity is built.

**II. CHRISTIANITY IS SUPERNATURAL BECAUSE IT IS THE RELIGION OF A SUPERNATURAL PERSON.** I do not mean by this that Christianity is the religion founded BY Jesus, although this is true, but I mean to say that Christianity is a religion CONCERNING him, a religion of which he is the center, the

circumference, and all that lies between. To be ushered into that religion we have to believe on Christ, everything that he has done and will do. We are then baptized into Christ. We are then admonished to put on Christ and not make provision for the flesh. Our position is then said to be in Christ. II Cor. 5:17: "Christ is all and in all," we are told. In speaking of Christianity, if we say "Christ," we have said everything. And this Christ of Christianity is supernatural.

Christ had a supernatural birth. It was predicted by prophetic forecast. It was preceded by God-directed preparation. It was accomplished by coitus of Divine Spirit. "The power of the highest shall overshadow thee." It was heralded by angelic annunciation. "Unto you is born this day,"—a king? Well, yes, but what is vastly more important, "Unto you is born this day a SAVIOR, which is Christ THE LORD." It was attended by angelic manifestation. "Glory to God in the highest, not 'glory to man.'" God had accomplished the most wonderful thing in all the world. It was a real occasion of rejoicing, a thing for which we can shout "Glory to God" today. The baby was named by Divine ordinance. "Thou shalt call his name JESUS, for he shall save his people from their sins." The child was protected from harm by heaven-sent messengers. "Arise, and take the young child and his mother and flee into Egypt." There is not one thing in the whole story of Christ's birth which shows man in the active or instigating mood. God performs the birth with the aid of the passive Mary. The angels announce to the shepherds, who then go in search of the young child. The wise men are guided by the star which first appeared, and have to be warned by heaven against telling all they know. Everything is God-begun. Christ's birth was, then, supernatural.

Moreover, Christ lived a supernatural life. No other life before him—or since, was like his—sinless. It is one thing to live a human life; it is another thing to live a sinless human life. He lived such a life that it was possible for him to say to those minutely critical and fault-finding Pharisees, "Which of you convicteth me of sin?" They could answer him not a word.

Another thing about his supernatural life was his power to work miracles. Who else has there been that could master the tempest at a spoken word? Who could make the lame to walk, the deaf to hear, the blind to see, the dumb to speak, the dead to rise? Who could cleanse the leper, set right the infirmity of many, heal up the issues of life-blood, clear away the phenomenon of demon-possession? Only one—Jesus.

Bringing to a climax an eventful supernatural life, Christ died a supernatural death. His death was accompanied by supernatural disturbances. A violent earthquake and intense darkness do not attend an ordinary man's death. The heavy temple veil was rent from top to bottom, thus eliminating any suggestion of human complicity. Many of the graves were opened and huge rocks were torn asunder. These were all supernatural manifestations.

But the one thing that made his death supernatural was the fact that he died for our sins. At first we cannot comprehend all that is implied in this. Sinner, do you realize that your sin merits eternal punishment? But Christ paid the penalty for my sin on the cross. The penalty for my sin was eternal punishment. Christ paid my penalty of eternal punishment on the cross in an instant of time. Oh, the infinite penalty that was heaped on an infinite Lord! There was no other death like his, no, nor ever shall be. But some may ask, how could he suffer my eternal punishment in an instant of time? Under our law, one criminal gets life imprisonment; another gets instant decapitation. Our Lord was CRUCIFIED for us. How we ought to love him!! Him who loved us and gave himself for us!!

Then Christ arose a supernatural man. He was capable of transporting himself at will. He could enter a house under bolt and key. He could eat as before, talk as before, give thanks as before, do miraculous things.

His resurrection was accompanied by miraculous wonders. A great light appeared. The stone with the Roman seal was rolled from before the tomb in which he lay. When he came forth he left the grave clothes undisturbed. Many of the saints came forth from the opened graves and appeared in Jerusalem.

His survival was supernatural. No other prophet has been able to raise his own temple in three days or in three hundred days for

(Continued on page 8)



# The Ascension of Christ, A Type of His Second Coming

By Mrs. A. V. Barnes

The brightness, the wrath,  
the parted skies, the  
pageantry, suddenly  
and unexpectedly

"Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:11). His coming will be overwhelming in glory and majesty: "They shall see the son of man coming in the clouds of heaven with power and great glory" (Matt. 24:30).

"In like manner as ye have seen him go"—We have in the Scriptures a description of the exact manner of the second coming of Christ, as it was given by the angel who spoke to the disciples at the time of Christ's ascension. This record is: "While they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven" (Acts 1:10, 11). Notice the expression, "In like manner as ye have seen him go." He went away visibly; he will return visibly. He went away personally; he will return personally—"this same Jesus." He went away literally; he will return literally. He went away bodily; he will return bodily. He went away with clouds—"a cloud received him out of their sight" (Acts 1:9); "behold, he cometh with clouds," and "they shall see the Son of man coming in the clouds of heaven" (Rev. 1:7; Matt. 24:30).

## "The Brightness of His Coming"

And when Christ comes the second time, he will come with wrath

to destroy his adversaries. He will not come to reign as king over a world that has been converted, and which has laid down its arms; his wrath will blaze forth against unregenerate men, and they will be overwhelmed by the glory of his presence and consumed by the brightness of his coming. When wicked men shall see him coming, they will call for the rocks and mountains to fall on them and hide them "from the face of him that sitteth upon the throne, and from the wrath of the Lamb" (Rev. 6:15-17).

And this will take place because "the Lord hath a controversy with the nations" (Jer. 25:31). It is a controversy between right and wrong. The world will be found fighting against God. It was Jeremiah whom God used to declare the outcome of his controversy with the nations. The figure used is that of the cup which causes "woe" and "contentions," and "Wounds without cause" (Proverbs 23:29). The prophet says: "For thus saith the Lord God of Israel unto me; Take the wine cup of this fury at my hand, and cause all the nations, to whom I send thee, to drink it. And they shall drink, and be moved and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink, unto whom the Lord had sent me" (Jer. 25:15-17).

Then the nations of that time pre-eminently deserving of God's wrath, are pointed out by name (Jer. 25:18-25), and they, together with the judgments that came upon them, are made object lessons of God's dealings with wicked nations in all ages, and especially so in the end of this world. That this is so is evident from the fact that following the enumeration of the nations of his own day, the prophet envisions the conflict which finally comes, "even to the ends of the earth; for the Lord hath a controversy with the nations." The outcome of this great conflict was very clearly revealed. "He will plead with all flesh," but "will give them that are wicked to the sword." The wrath of God "shall fall grievously upon the head of the wicked." This work of desolation will take place "in the latter days" (Jer. 23:19, 20).

## The Tempest of the Wrath of God

As a result of this great tempest of the wrath of God, which is to come "in the latter days" upon all "the Kingdoms of the world, which are upon the face of the earth," the earth from end to end is to be strewn with the slain of the Lord, ungathered, unlamented, unburied.

It was at this time that the prophet saw the earth, when he said: "Lo, there was no man, and all the birds of the heavens were fled ... The fruitful place was a wilderness, and all the cities thereof were broken down at the presence of the Lord, and by his fierce anger" (Jer. 4:25-26).

The complete depopulation and ruin of the earth—such is the terrible destiny which overhangs this world. Not since the waters of the flood overwhelmed the human race has such a terrible and widespread destruction been known to man. In history there has been no fulfilment of this prediction. The war which humanity has been waging against Jehovah has not reached its final issue. But the end is hurrying on apace. A pall of darkness, the wrath of God, is overhanging the impenitent world. It is the death warrant of a godless and impious race. Nothing but death as wide as the world can fill in the outlines of this terrible picture of the time when God will pronounce judgment.

Isaiah says: "Behold, the Lord will come with fire, and with his chariots like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire and by his sword will the Lord plead with all flesh; and the slain of the Lord shall be many" (Isa. 66:15, 16)

In this manner he will come. When the nations of the earth unite against God, against his truth, against his Son, against his law, and "give their power and strength unto the beast" and

## When Christ Returns

H. A. Gossard

No manger will be needed for him then,  
Nor swaddling bands.  
No king will seek to slay Him, nor us, when  
God's son commands.

No throne will he usurp to reign upon  
He'll take his own!  
The heir to all,—above, beneath the sun,  
Will RIGHT enthroned.

One look upon the glory of his face—  
And kings shall bow  
To Him, the potentate of every race,  
And plead to vow.

No plea for time, nor works will favor find,  
Repentance past,  
The Lord of Saints will be no Savior, kind,  
But King at last.

He'll call the saints; those sleeping, those alive,  
Into the air;  
While they who often scorned Him, weep and strive  
In great despair.

The animate and dead will hear his voice;  
Thus will he say:  
"Come forth! be changed! reign with me and rejoice!  
In this your day."

He'll shepherd us forever with his love;  
What holy care!  
Where faith is sight, and grace, a flown dove,  
No want is there.

And He has said, "These jewels shall be mine  
When I return!  
As diamonds in my vesture they shall shine."  
All dross shall burn.

—Lanark, Illinois



"make war with the Lamb" then the "Lamb shall overcome them: for he is Lord of Lords, and King of Kings" (Rev. 17:13, 14).

### Down the Parted Skies

In the closing book of the Bible we are given a wonderful picture of the manner in which Jesus will come and fight with the nations. The King will travel in the greatness of his strength, the wide-spreading heavens will open, and down the parted skies the white war-horses will come in the battle array. The great Captain of salvation, his eyes like a flame of fire, will marshal the hosts of the Lord; following him, clothed in spotless white, are the warriors of heaven. They go forth to decide the controversy of God with man. "Out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of almighty God, and he hath on his vesture and on his thigh a name written, King of Kings, and Lord of Lords" (Rev. 19:15, 16).

### The Advancing Pageantry of the Skies

Down the pathway of the glory-gilded skies the Lord of Lords will come, his face shining like the sun in his strength, his form clothed with the glory and radiance of heavenly majesty, his voice as the sound of many waters, the keys of death and the grave hanging at his side, his head crowned with a halo before which the sun pales, his flowing robes more beautiful than the rainbow. He has gathered the finest clouds of the universe about him, and with other clouds composed of myriads and myriads of angels the Immortal Conqueror, the Eternal King, comes to take to himself his own. In a manner entirely befitting him as Creator, Redeemer, Prophet, Priest, and King, he will be accompanied by a splendid retinue of shining Seraphim. These brilliant bands will fill the glory flashing skies from end to end. How magnificent will be the advancing pageantry of the skies! How sublime beyond all mortal comprehension will be the Lord Jesus when he "shall be revealed from heaven with his mighty angels!"

### Suddenly and Unexpectedly

Jesus will come suddenly and unexpectedly. "In such an hour as ye think not the Son of man cometh" (Matt. 24:44). When the wicked world is dreaming of pleasure; when the people are all unready; when the false cry of "Peace" is sounding over the earth, he will come. As the blinding glare of lightning suddenly stabs across the heavens, so Jesus will come (Matt. 24:27).

"Behold," said our Lord, "I come quickly." Christ is not only coming sometime. That is true, but that is not all the truth. He is coming soon. He is coming quickly. His feet are on the threshold; his hand is on the latch. Soon, and suddenly, he will come. Decades will not pass on indefinitely into centuries and centuries run on into millenniums before we witness the solemn scenes of the end. "Praise", the Lord, bless his name. But quickly, quickly Jesus will come; speedily, speedily, he will return; soon, soon, he will be here. While men and women are putting far off the eventful day, while they are thinking and saying, it will not come in my lifetime—suddenly, how suddenly! the change may come over the spirit of their dream, and they be awakened by the very voice of the Son of God as it rolls through the earth, speaking life to the blessed dead, but bringing terror and despair to those who are living in their aims. Who then shall be able to stand?

Hagerstown, Maryland.

## Why Is Christianity Supernatural?

(Continued from page 6)

that matter. Mohammed's bones rot in his grave. Confucius still sleeps with his fathers. Zoroaster lives only in his teachings. But Christianity is the religion of the open tomb. And since Christianity is a religion of which the supernatural Christ is the center, the circumference, and everything that lies between, it may be called without the shadow of a doubt **supernatural**.

(To be continued)

Lake Odessa, Michigan.

He who puts his life in the Lord's hands can do many times more than he could do singlehanded, for he multiplies it like he did the loaves and fishes.

## The Vicious Circle and The Virtuous Circle

By H. H. Smith

A doctor once said to his patient: "You are in a vicious circle. Your nervousness produces indigestion; and indigestion, in turn, produces nervousness." The vicious circle applies to other things besides physical health. We know the five steps or stages that lead to fixed character: "Volitions, put forth, result in acts; acts often repeated, fix habits; habits, long continued in, make character; character, when fixed, determines destiny." Dr. Tillett, who gives the steps named above, also adds: "While in the first formation of character free will and volitions are the cause and character is the result, yet, when character is formed, then the reverse is true; character becomes the cause, and volitions the result."

In other words, we have a circle—either vicious or virtuous. For, as there is a vicious circle, there is also a virtuous circle; and if the shame of the vicious circle is one, the glory of the virtuous circle is another. Because of the prevalence of so much evil, usually the result of evil habit, the word "habit" as well as bad habits, and the principle is productive of good as well as evil. One may be confirmed in good habits as well as bad habits.

The tendency to fixedness of character, which is observed in everyday life, is a momentous truth. We usually think of death as the time when we cross the "dead line" of fixed character; but the dead line may be reached before death. In his very helpful book, "Personal Salvation," Dr. Tillett says: "We believe that, while all must pass it (the invisible dead line) that separates alterable character from unalterable destiny) at death, some may and do pass it before death. We believe it possible for God's children to live uniformly consistent and holy lives, and by fidelity to every duty and a diligent use of all the appointed means of spiritual growth to attain at length to such a state of grace that it becomes morally certain that they will not henceforth commit a willful sin—not a point beyond which they cannot sin, but a point beyond which their free wills, so long accustomed to holy volitions, will never respond to solicitations to evil. And so we believe that some sinners become so fixed in their evil character in this life that they will never and can never be saved; not a point beyond which God cannot and will not save them if they fulfill the conditions of salvation, . . . but a point beyond which, on account of long-continued, persistent, and willful sin, their sin-bound wills will never respond to the wooings of divine grace."

Nothing can be more pathetic and distressing than to see one hardened in sin go to his grave clinging to his sinful ways, with "the ruling passion strong in death." Recording the death of a noted gambler several years ago, The New York Christian Advocate said: "The withered little old man, 81 years of age, lay on a sick bed at his ranch, the sands of life rapidly running away. In one corner of his great ranch a race track had been built and the holiday crowds were there to watch and bet upon the races. The sporting spirit was still strong in the old man and calling his betting commissioner to his bedside he whispered, 'Bet \$3,000 on Jack Atkin to win the speed handicap today.' It is a pitiable thing for a man of intellectual ability, with death just at his side to take him away, to have his mind and heart full of a plan to make a last bet and make gain of his fellow-man; but his act is only one illustration of the great truth recognized in human experience and in God's revealed will that character, either good or bad, has a tendency to the unchanging, the eternal."

With these solemn truths before us, as co-workers with God, let us do our utmost to aid the youth of today to lay the foundation of a true Christian character.

Ashland, Virginia.

"Teach me, O Lord, how to love those around me. I would be true to my convictions, and yet kind; just, and yet generous; mindful of the truth, and yet ever merciful. Let me show thy spirit of love in every relation of life. In Jesus' name. Amen."—E. B. Allen.



## SIGNIFICANT NEWS AND VIEWS

### THE LIVINGSTONE MEMORIAL

If David Livingstone could come back to the world today and visit the great Victoria Falls that he was the first white man to see, he would find perched upon the edge of what is called the Devil's Cataract a magnificent statue erected as a memorial to himself. A few weeks ago this memorial was unveiled, and the ceremony and the roar of the mighty cataract was broadcast through the magic of radio throughout the British Empire. One naturally wonders what the reaction of the great Scotch missionary would be. Perhaps it would be one of indifference or surprise that his achievement was thought worthy of such memorial. The natives have a picturesque name for Victoria Falls. They call it "the mist that thunders", but it was them, not the Falls, that Livingstone was primarily interested in. He endured great hardships to reach the Falls, but it was not his zeal for exploration that led him afar into the then trackless forests and jungles, but his love for the souls of men. It is well to remember this in these days. His last words express the consuming passion of his life: "May heaven's richest blessing come down on everyone, American, English, or Turk, who will help to heal this open sore of the world."

Thus reports *The Evangelical Christian*, and then comments. "There are sores in Africa still open. Perhaps you would like to help in the work that David Livingstone so nobly began."

And truly there is plenty of opportunity to help in the work Livingstone began in Africa. It is offered in abundance in the work Brethren missionaries are doing in French Equatorial Africa, as well as elsewhere.

### A WOMAN GENERAL

Commander Evangeline Booth, now sixty-three years old, is the first woman to be elected to the highest command of the worldwide organization, founded by her father, Gen. William Booth. Miss Booth, head of the American Salvation Army for a number of years, is a dynamic personality and has wide experience in directing the activities of this organization whose inspired title proclaims its mission in the world. A significant preparatory action of the High Council was the proclamation of a two-hour prayer service to be held in every Salvation Army hall throughout the world on August 23. Thus Miss Booth was elected by an Army on its knees, and her selection by the High Council will be accepted by the 150,000 officers of the Army as the answer to their prayers. To direct the Salvation Army in its work of rescuing the down-and-outs of the world today is a tremendous task. General Higgins, who now retires from the position to which Miss Booth has been elected, has been a wise and successful leader. That the great open-air church of which Miss Booth is called to be the General may continue to succeed in its work will be the earnest hope of all Christian people.—*Christian Advocate* (Nashville).

### HAND GRENADES AND MISSIONS

One of the most amazing letters we have ever read is that from a missionary in Ecuador read into the testimony of the senate munitions inquiry. The Rev. Paul Young, sent to South America by a Christian missionary board to preach the Gospel, wrote to his brother, John W. Young, president of Federal Laboratories, Inc., makers of gas bombs and machine guns, as follows:

"We have just spent a week of joyful life at this Indian station. It was a blessing to us and the two devoted girls who live at this post. Six or eight Indians expressed a desire to follow the Lord. They have had the desire before but have been pulled down by sin. Indian work needs a great deal of prayer."

So far so good. But apparently the Rev. Mr. Young is interested not only in saving the souls of his fellow men but also in destroying their bodies, for here is the rest of the letter:

"Yesterday I saw the Minister of War again, and demonstrated the hand grenade and the billy. . . . The demonstration of the hand grenade was . . . entirely successful. The Minister of War asked your best price on 100 billys and 200 hand grenades."

We do not know what denomination the Rev. Mr. Young represents, or what mission board sent him to Ecuador. We do know that the ministry of Jesus Christ and the job of arms salesman are mutually incompatible, and we state emphatically that any individ-

ual who attempts to combine them is a disgrace to the religion he professes. If the Rev. Paul Young is still in the mission field, whatever board is responsible for him should recall him forthwith and refuse further support to him.

Meanwhile the investigating committee, for political reasons, has adjourned until after the November elections. So far, with the exception of the du Ponts, the firms that have been investigated are relatively small fry in the arms racket. Senator Nye promises to turn the spotlight on some of the bigger ones, including the great steel corporations, when the inquiry is resumed. That should bring out some interesting testimony. But even the revelations that have been made so far are sufficient to indicate that the armament industry should be taken over entirely by the government, and the private manufacturer of war implements absolutely prohibited.

The above comments from *The Living Church* concerning the incompatibility of arms salesmanship and the work of the missionary are incontrovertibly true. Our esteemed exchange is right, a man with such a conscience complex has no rightful place in the ranks of the missionaries of the Cross.

### "WITHOUT ANY FEELINGS OF HYPOCRISY"

The incongruities of present-day life, of which one could cite a hundred daily illustrations in morals, sociology, and economics, are by no means confined to America. The *Christian World* recently quoted the comment of a writer in the *New Statesman and Nation* regarding the military tattoo at Aldershot, England. This writer said:

"If militarism is rightly defined by the Oxford Dictionary as 'the spirit and tendencies of professional soldiers,' there has never been such a display of militarism as this Tattoo . . . Or is it just efficiency propaganda? After bludgeoning us with this formidable display the program informed us that the Army was an 'undemonstrative instrument of mercy and hope.' A clerical voice offered 'praises and thanks to God, through whom they (the army) have brought help to the weak, justice to the oppressed, light and freedom to the darkest places of the world and freedom of men.' A Cross appeared on the sky line, where a minute before Britannia, by waving a trident, had produced an illuminated troop-ship, and the audience, without any feelings of hypocrisy, stood up to sing *Abide With Me*. Whether the 'Help of the Helpless' was Christ or Britannia remained agreeably obscure. *Abide With Me* was rapidly followed by *Mademoiselle from Armentieres*. We are, indeed, a peculiar people."—*Advance*.

## Another Branch School of Crime

(Continued from page 4)

least equipped to pay taxes. Henry Fielding, writing a century ago when lotteries were a curse all over the world, said of them:

"A lottery is a taxation  
Upon all the fools in creation  
And heaven be praised  
'Tis easily raised  
For credulity's always in fashion."

"The lottery for centuries has been the receptive device of governments morally, politically and financially bankrupt. It has been a companion of governmental corruption, extravagance and incompetence. Only those governments that held their people in ignorance and poverty could successfully pawn off the cheap and tawdry lottery upon them. Only governments too corrupt to borrow and too weak to tax dared try to operate lotteries. . . . Professional gamblers never play lotteries. They know when the odds are such that it isn't worth taking a chance. Only pitiful amateur gamblers, the uninformed and unintelligent, trust lotteries."

The young men and boys are going to be among the best patrons of the lottery and the spirit and habit of gambling with all the attendant vicious effects will be gradually imbedded in the lives of the growing generation. How completely men have lost all sense of honor and of morals, that leaders in state and nation should be stooping to such means of raising revenues for the poor! The chances are that these same men will live to see the sorry output of this added branch to the school of crime. But alas, how many young lives will have been blighted before they have learned their lesson!



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

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# The Place of the Leader in Christian Education

By Miss Helen Garber, Ashland, Ohio

## Introduction

While the pendulum of the centuries has been swinging its steady time, intricate complexities have entered into the working of society. At times these complexities seem to buffet the great purpose of the master stroke, or to act as a magnet to thwart the power which would motivate the hours of men. Therefore when we try to tell forth the Christian message, our problem involves different complications than those of the Master as he taught in Palestine or of the Apostle Paul as he traveled among many people. Christian leaders need to give careful heed to their task.

## The Importance of the Subject

During the changes of these years, the church has come to have less definite control over the activities of men. The preparation of the child for living has been taken from under the church's supervision. The time of her direct influence on the growing life has been greatly limited. Following close upon the steps of this change has come the effort for high efficiency in the educational function now performed by the state. This situation lays an urgent demand upon the church that her limited opportunity be used in the most effective way. Thus, today, the church has come to conceive of her work as Christian Education which comprehends all her former purposes in relation to the best program possible for their realization.

## The Importance of the Leader

The very great importance of the leader in relation to any movement or institution may be sensed when we recall that much of history may be told by the lives of great men. Emerson tells us that the subject matter is not so essential in the learning as the person who guides the learner. Price says that the leader is the most important factor in any activity. "A strong enterprise will fail with a weak leader, and a weak enterprise will succeed with a strong one. The crying need in the field of religious education is for real leaders." Recognizing this need, we may ask what is the place of the leader in Christian Education?

## The Leader in Relation to the Layman

In seeking to answer this question, let us first consider the place of the leader in relation to the layman or church group. Holding the most important place as a leader stands the pastor. It is the common conception that his primary responsibility is to preach and to visit a little. But rightly understood from the Scripture, going hand in hand with the preacher, if not preceding in importance, is the pastor's place as a teacher. Go, preach and teach, is the obligation of the great commission. If he follows the example of Christ, the pastor will find his life full of teaching relationships with people.

From the pulpit, through his visitation, in common activities of life, with his corps of teachers and officers, the pastor is essentially a teacher.

## The Pastor as a Teacher

With the growing tendency toward large churches has come the need for trained assistance for the pastor. This leader is often known as the Minister of Education or Director of Religious Education. The larger educational responsibility of the church, a great number of organizations within the church, and the development of religious education technique has made a place for such a leader. His chief responsibilities in cooperation with the pastor consist of outlining the program, setting it up, securing and training the working force for the accomplishment of it, and directing the various activities involved in it. These may seem like mechanical considerations, but are the skeleton upon which the life of the church is to grow.

## The Minister of Education

However, in the great majority of churches, the leaders are volunteers from the local lay group. They have a large place in the Christian Education program. Without a sufficient number of lay leaders, work cannot go on. Their place cannot be taken by the professional leader. There is opportunity for their assistance in every aspect of the church's program.

## The Lay Leader

In all relationships of the leader with the laity, whether the group be of adults, young people, or children, there must be the attitude of working together. Although he may be superior, he cannot hold that place among the group. Yet, while he becomes one with the group, he must not compromise his uniqueness as the leader. "Real leadership must lead rather than follow, inspire rather than antagonize, be substantial rather than superficial, permanent rather than temporary."

## The Leader in Relation to Life

A second consideration is the place of the leader in relation to life. We have come to see that the leader's task is more than the telling of a story, having a Sunday school class, or holding an office. It is as big as life itself. Tagore gives voice to this truth when he says that the "highest education is that which does not merely give us information but makes our life in harmony with all existence." Continuing he says, we are made "to lose our world to find a bagful of information. We rob the child of his earth to teach him geography, of language to teach him grammar."

## The Center in Christ

The place of the leader, then, is to pre-

sent Christ and to make Christ real in every avenue of life. Suter expresses it in a two-fold way. First the leader shows the historical Christ, as he really was, and doing so must "stand out of the way so that his vivid life will strike your pupils with something of the surprising force and freshness with which it first electrified the fold of Galilee." Then he must show them the living Christ, helping them to realize in their daily experience—"It is no longer I that live, but Christ liveth in me." This conception of the leader's place opens up great and far-reaching vistas of opportunity and necessitates a larger program of Christian Education.

If this is the place of the leader, he must surely know his subject—the Christian life. He teaches largely by life and not by book or activity. Harris says that the "personality of the teacher counts for more than all else. His own enthusiasm for the Christian life becomes contagious." The teacher is often teaching most when he is saying nothing. Influences which may be unconscious on the part of the leader are often strongest. This is the "very highest kind of teaching, most charged with moral power, most apt to go down among the secret springs of conduct, most effectual for vital issues, for the very reason that it is spiritual in its character, noiseless in its pretensions, and constant in operation."

## Conclusion—The Challenge

We recognize in the place of the leader in Christian Education a great challenge. If many would rise to meet it, there would be an effectual growth in the church. Let those who are leaders find their place and the youth follow on in their work.

Deposit your life in the safe of a soul,  
Where the treasure lives on  
Though the giver is gone,  
Where no life is lost,  
Though the giving has cost,  
Where the seed of your sowing  
To its fruitage is growing.  
Oh spare not yourself!  
Oh shun not the strife!  
But live on in the man  
Who'll finish your plan;  
Into whose soul  
You deposited of old,  
The trust of the treasure of life.

—Green Forest.

## Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

## THE CHRISTIAN AT PRAYER

(Lesson for October 21, 1934)

Lesson Text: Matt. 6:5-15; Golden Text:  
Rom. 12:12

## MONDAY

**The Christian at Prayer.** Matt. 5:5-15. In this vital scripture on "How to Pray", the Master of Prayer is careful to point out first how NOT to pray! "Don't pray to be seen of men!" Jesus counselled; if that is what you pray for, you have your reward—you are paid in full. Neither pray on the basis of quantity—do not think to be heard because of your much speaking, by mere repetition of quantities of words. Prevailing



prayer is at once an experience intimately personal and aloof. When you pray, shut the heart's door to the petty things of life, to its distractions, its hatreds, its greed, its lust, its pride. Because prayer is communion with the King of the Universe, the Infinite, Our Heavenly Father, it is at once royal, exalted, sincere, and should not be cheapened by sheer cant.

## TUESDAY

### Praying for Christians. Eph. 3:14-21

The greatest boon we can employ for the benefit of fellow Christians is to pray—not only WITH them, but FOR them! The great Apostle Paul availed himself many times of this prerogative. And when he prayed for others, it was for no mere drivel. He drew upon the storehouse of "the riches of his glory", and made request that the knowledge of his brethren might be so strengthened, that it would be possible for them to comprehend, at least in a measure, the four-dimension love of Christ, and be filled with all the fullness of God. How careless and how selfish we are when we fail or refuse to uphold our fellow Christians before the throne of grace. Oftentimes, in our zeal to "win souls", we overlook the fact that babes in Christ—and adults as well—need to be sustained, a service which our prayers help to render.

## WEDNESDAY

**Praying for Sinners. Ex. 32:30-35.** Prevailing prayer costs, and costs, and costs. Moses was so unselfishly zealous for his wayward brethren that he importuned Jehovah in their behalf after that they had made and worshipped the golden calf, even praying: "Yet now, IF thou wilt forgive their sin . . . : and if not, blot me out of thy book which thou hast written!" What willingness to suffer for others' sin, what self-surrender! Moses was willing to let the onus of Israel's sin fall upon himself—only that they might be forgiven. When our Lord hanging upon the Cross, prayed: "Father, forgive them for they know not what they do!" he was at that very moment paying the price for the very forgiveness for which he prayed! Really, we can pray effectively only when we too are willing to pay the price in our own life if need be to make possible the answer to our prayer.

## THURSDAY

**Fellowship with God. Ps. 63:1-11.** Prayer is adoration, thanksgiving, confession, petition, intercession, supplication, yielding—it is all of these, and yet something vastly more. Real, vital, prevailing prayer has the element of communion with God, fellowship with the Heavenly Father, as one of its factors. That is why Jesus counselled "Shut the door to your prayer retreat". And this suggests the fact that prayer is no mere "telling God", it is listening and waiting for God to tell us! Lest we exercise care, our prayer attitude partakes of the idea that we regard God as a super "yes-man", Whom we expect to agree with our notions, accede to our desires, and allow our caprices. Our prayer approach to the Heavenly Father should partake of that child-like simplicity shown by the boy Samuel when he replied: "Speak, Lord, for thy servant heareth!" (1 Sam. 3:10).

## FRIDAY

**Abraham's Prayer. Gen. 18:22-33.** We now study three examples of prayer, that of Abraham, of Hezekiah and of Jesus. Abraham prayed unselfishly, not alone for his relatives, but for an entire city that was

steeped in wickedness—wickedness so great that God purged it with fire and brimstone from heaven. Abraham's prayer is of the intercessory type, and it demonstrates the value of the few righteous folk in our great metropolises today. Abraham elicited from Jehovah the far-reaching promise that he, God, would spare an entire wicked city IF but ten righteous folk could be found in it. Even today, the Church is the "salt" that preserves society from utter putrefaction! Hence, righteousness does "pay", not only the righteous but those within their influence.

## SATURDAY

### Hezekiah's Prayer. II Kings 19:14-20.

The nobility of Hezekiah's character should be fresh in our minds after the recent study of last quarter's lessons. His prayer portrays several interesting factors: 1. His own exemplary life. 2. His familiarity with God's dealings with his people, and his close contact with God's special representatives, the priests and prophets. 3. He sought by his petition not his own glory, but "that all the kingdoms of the earth may know that thou art the Lord God, even thou only!" 4. He made a clean breast of the whole matter before the Lord—"he spread

it before the Lord". Our prayers too would avail more if we were in more complete harmony with God's will; if we were fully informed as to God's ways of working; if we would seek his glory not our own; and if we would be frank and sincere and lay all before our Lord.

## SUNDAY

**Jesus' Prayer. John 17:17-26.** I like to think, when I read this "High Priestly Prayer" of my Lord, that I am "listening in" on a conversation which Jesus held with his and my Heavenly Father just a few hours before the enactment of the greatest drama earth ever staged. Let us note these characteristics of Jesus' prayer: 1. His profound concern to be in the center of the Father's will; 2. His complete surrender for the sake of his disciples—"For their sakes I sanctify myself!"; 3. The world view of Jesus when he prayed: "Neither pray I for these alone, but for them also which shall believe on me because of their word!"; 4. And finally, his great ideal of oneness through love—"that they may be one, even as We are One!" Jesus had in mind, not only the little group in his immediate presence, but you and me—all who believe on his Name!

ROBERT D. CREES, President Kittanning, Pa.	CHRISTIAN ENDEAVOR AT WORK	MILDRED DIETZ, General Secretary and Treasurer 312 Cumberland St., Berlin, Pa.
WM. H. SCHAEFFER, Associate President Conemaugh, Pa.	C. D. WHITMER, Editor, South Bend, Ind.	
	BRETHREN BRINGING CHRISTIAN CHURCH UNCONSECRATED EXTENSION EVANGELISM	

# Teaching an Expert Endeavor Class

By D. Roland Potter

## Preliminary Work

When it is felt desirable to have an Expert Endeavor class in a society, the proper plan is to organize a steering committee of three members, consisting of the leaders of the society, to undertake the preliminary work, which consists of:

First, Making a canvass of the entire society for enrolment in the class. Care should be taken not to enroll any one in the class who will not promise definitely to give one evening each week for six weeks to the work of the class, and to do the home work connected with the class. In this way a class will be organized that will be worth while for the society.

Second, Nominating the class officers. Care should be taken in making the nominations so as to select real leaders for the class, who will take an interest in its activities and be able to lead the other members.

## Organization of the Class

When the preliminary work is done, the class should hold a meeting and organize. The teacher is responsible for the class work, but should be relieved of all duties in connection with the other phases of the class. In addition to the usual duties which devolve on a president of any organization, the president in this plan of class organization is responsible for the attendance. He will make it his business to see that every member is present or has a valid excuse for each session of the class. The secretary in addition to keeping the records of the class is also responsible for checking the home work. Inasmuch as no one can take the

final examination without a clear record on home work, it is important that a careful person be selected for this position. A committee supervisor has charge of the standing committees of the class.

After the officers are elected two committees who work during the entire class period are selected, the banquet committee and the classbook committee. The banquet committee is responsible for arranging for the class banquet at the completion of the work, and the classbook committee for a typewritten classbook illustrated with kodak pictures. These committees have for their chairman the committee supervisor, and should work during the entire time that the class is meeting, so as to be sure to have their work done at the end of six weeks.

When this has been arranged, the regular work of the class may then be undertaken, using the book "Expert Endeavor."

## Lesson One

(Chapters I.—III.)

Select the key questions of each chapter, and ask them; the whole number of questions need not be used.

## Home Work

N. B. Where the class is too large for each member to receive an assignment from the list of home work, the same assignments should be given to enough members to give every one some home work.

1. A model prayer meeting. Select members for each part of the prayer meeting, and conduct a fifteen-minute model meeting.

2. "What the Pledge Means to Me," a



paper one hundred to two hundred and fifty words in length by each member of the class.

3. A five-minute talk on the pledge.

4. "A Brief History of the Christian Endeavor Movement," a paper one thousand words long.

5. A Brief History of My Society," a paper one thousand words long.

### Lesson Two

(Chapters IV.—XI.)

Select the key questions for each chapter, and use them.

### Home Work

1. "The Qualifications Necessary for a Successful President," a paper five hundred to one thousand words long.

(Continued on page 15)

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## Birds as Missionary Messengers

(Editor's Note: The Editor of Advance, in which this interesting article was previously published, remarks that the author "probably needs no introduction to American readers. In Canada he is so well known as almost to be a national institution, and his fame as a bird lover has given him international contacts. A Christian layman, engaged in the manufacture of drain-tile and similar products, with his home and business located on the north shore of Lake Erie, he conceived some years ago the idea of establishing a sanctuary for wild ducks and wild geese and tracing their movements by means of tags.")

Since 1915, I have more than doubled the interest of my bird-tracing system by stamping a selected verse of Scripture on what previously was the blank side of the tag. Now whoever is lucky enough to get a bird with my tag on it also gets a personal verse of Scripture, whether he needs it or not. Safety first. No harm done. I said "personal," but of course there are exceptions. In case you are bald-headed and when out shooting you bring down a good fat goose wearing a tag, and on investigation, you find that the message reads: "The very hairs of your head are all numbered. Matthew 10:30," if you don't think this goose was intended for you, just place the tag back on its leg and hand it to the other fellow.

However, I do not feel that I should pass on without first giving you an explanation of how this great advantage was handed to me.

One Saturday afternoon in the fall of 1914, I was standing in a shoe store in the town of Kingsville, conversing with two gentlemen, when a plainly dressed Salvation Army lassie approached us and holding out a small roll remarked, "Buy a calendar gentlemen: buy a calendar?" I happened to be the last one to refuse, but as I shook my head I glanced at the situation. We three men all were wearing good warm overcoats, and this girl was dressed in what I would call a summer suit. I spoke just as she was turning away. She at once whirled, her face beaming with smiles as she held out the paper roll toward me, while I dropped a quarter in her other extended hand and carelessly pushed what she had sold me down into my outside overcoat pocket. I have never seen her since to my knowledge.

A few days later I noticed a beautiful picture hanging on our dining room wall; its outer cover appealed to me very much, so I got up and walked to it and began asking a volume of questions. Mrs. Miner turned and said, "Why, you brought it home. We found it in your overcoat pocket."

By this time I had lifted the outer cover and found it contained a selected verse for me to consider each day in the year. This

was the first one I read: "From this day I will bless you."

I then studied one after another of them until I had read and re-read dozens of these encouraging promises that seemed to fill the whole room with heavenly bread right from God's own oven of love.

The overflow of my heart was: How can I pass it on? I decided to select a few of these verses that had hit me square in my living room, and have them put in booklet form; then pass them on to friends as my Christmas greetings.

That week we were burning our last kiln of drain-tile for the season. It had been our custom that I start work at one o'clock in the morning, my eldest son taking the first part of the night. I am on duty firing every half hour, which takes me from ten to fifteen minutes; then I withdraw from the heat and roar of the fires and lean back in our old chair with my feet upon a wheelbarrow. The clock is hung where the glare of the light will shine on its face and I take things quite comfortably for fifteen minutes at a time. I pull the blanket up over my shoulders and lie right back.

It is a beautiful warm morning for the time of the year; in fact, the park pond is not frozen over, and the ducks and geese are still roosting, which is Nature's introduction to the new day. The sky above my face looks bluish-black, illuminated with thousands of twinkling stars, and each is staring me right in the eyes. There I am—alone. I pick out a space between four bright stars and try to count the dimmer ones in the small area, until the whole heavens seem to burst open with wireless messages, and my heart is the central station.

I have said I am alone. Yes, I am alone in company with him who has been the foundation of all my success; alone with him who, time and again while in the northern wilderness, has heard my earnest, awkwardly-worded request and has guided me to my lost companions when my strength and ability had failed; yes, when the night has been as black as ink, and the stormy gale

was causing the trees to fall all around us, he has guided me safely back to our tent that is pitched in the second-growth timber beside some little stream or lake. Yes, I am alone with the same great, loving Power who has made millions of barefoot boys into real men, even after fathers' and mothers' kind teachings had failed.

Just then I heard the swish of a flock of ducks' wings and their low quacking as they dropped into the pond about two hundred feet away. At that moment one corner of my mind's eye had apparently drifted over to the three hundred and sixty-five blessings I had bought of the Salvation Army lassie for twenty-five cents and like a star shooting across the heavens God's radio said: "Stamp these verses on what is now the blank side of your duck and goose tags."

I threw the blanket off my shoulders and jumped to my feet, for now I had my tagging system completed.

In less than a week I had the fowls of the air carrying the Word of God, and in six months they were delivering it from the sunny side of the Atlantic to the far-off Indians and Eskimos of Hudson Bay. And today, I do not hesitate in saying that I have the most accurate and most fascinating bird-tagging system of any man, or combination of men, standing on the American continent, as the verse of Scripture has more than doubled the interest.

This brought Rev. J. W. Walton to my home here. Mr. Walton has been an Anglican missionary on the east coast of Hudson Bay for over thirty years and when he and I grasped hands in my dooryard we were compelled to believe that we were introduced by the fowls of the air, for his letter of introduction was several goose-tags which I had sent out in previous years. The geese were killed by the Eskimos, who took the tags to him for an interpretation.

This system also brought me another letter from the far North, which is of unusual interest. It reads as follows:

"I have to admit that I have delayed the sending of this tag to you longer than I should.

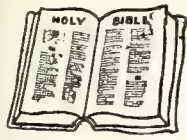
"The passage of Scripture on this tag is one which had I fully realized God's power, and the full extent of its meaning in the past, how often would I have said, 'Get thee behind me, Satan,' and would have come out of it 'more than a conqueror'; but, sorry to say, in most cases the opposite has been the result. Rest assured your message has done good."

One duck, killed in Louisiana, brought to my home thirty-nine interesting letters of inquiry. Among them was a letter from the Arkansas State Prison, reading as follows:

"My name is ——. My room-mate's name is ——. I am here for overdraft on a bank; my room-mate, who is sitting at my elbow, is in here for murder. We have a paper here giving an account of a duck killed in Louisiana with a tag on its leg marked, 'Have faith in God.' We have looked it up in our Bible; we find that the reference given is correct. We would be pleased to hear from you, to know more about your interesting life with the birds. However, if you do not see fit to write us, we trust you will not be offended at getting a letter from here."

Little did I think when I stamped this verse on the tag that the duck carried away, that the message would ever find its way into a prison cell; and lodge in the heart of a murderer.





## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### ILLIOKOTA DISTRICT CONFERENCE

October 23, 24, and 25, 1934

To Be Held in the Leon Brethren Church,  
Leon, Iowa

#### PROGRAM

Tuesday Evening, October 23

- 7:15 Song Service  
Devotions. A. L. Moyer  
7:45 Address of Welcome. J. F. Garber  
Response by Delegates  
Appointment of Committees by the  
Moderator  
Special Music  
8:15 Sermon. W. S. Bell
- Wednesday Morning, October 24
- 8:30 Group Meetings:  
The Women's Missionary Society  
The Ministerium  
10:00 Business Session.  
Devotions. A. R. Staley  
Reports of Standing Committees  
Election of

Conference Officers

Ministerial Examining Board  
Members

Executive Committeeman to Na-  
tional Conference for 1935.

College Trustee

Mission Board Members

Other Business

- 11:00 The Moderator's Address.  
E. M. Riddle

#### Wednesday Afternoon

- 1:30 Song Service  
Devotions. Z. T. Livengood  
2:00 Missions. A. R. Staley  
2:40 Benevolences. G. T. Ronk  
3:20 Ashland College and Seminary.  
W. S. Bell
- Each of the above is to use about  
one half of his time for his ad-  
dress and the other half to be  
used for open discussion upon the  
subject.

- 4:00 The Sisterhood of Mary and Martha  
Session

### Wednesday Evening—Young People's Night

- 7:15 Song Service  
Devotions—Lee Fender  
7:45 Special Music  
Sermon. K. M. Monroe

Thursday Morning, October 25

- 8:30 Group Meetings  
The Women's Missionary Society  
The Ministerium  
10:00 Business Session  
Devotions. Conard Sandy  
All Unfinished Business  
11:00 Bible Lecture. K. M. Monroe

#### Thursday Afternoon

- 1:30 Song Service  
Devotions. E. F. Byers  
1:40 Sunday School Talk. K. M. Monroe  
2:20 Christian Endeavor and Young Peo-  
ple. E. M. Riddle  
Time after each is to be granted for  
discussion.
- 3:00 Women's Missionary Society Open  
Session
- 4:00 The Sisterhood of Mary and Mar-  
tha Session

### Thursday Evening—Anniversary Night

- 7:15 Song Service

Devotions. H. A. Gossard

7:45 A Brief History of the Leon Breth-  
ren Church

8:00 Sermon. G. T. Ronk

### THE RIVERSIDE REVIVAL

On September 4, Brother R. Paul Miller came to Riverside to hold a revival for us. Until now many people around Lost Creek have heard about R. Paul Miller, but during these meetings they had the privilege of hearing him preach the gospel. This was a wonderful treat for those who wanted to hear a gospel message. The meetings were well attended during the entire two weeks. There was an average of one hundred. A local business man furnished the use of his truck during the meetings. This made it possible for those on the highway who live beyond walking distance to attend these meetings. Some evenings the crowd was so large, the truck had to make two trips.

We were fortunate in securing Rev. and Mrs. Daniel Berg to assist with the music during the two weeks. Mr. and Mrs. Berg are graduates of the Bible Institute of Los Angeles. At the present time they are endeavoring to start a mission seven miles from Riverside. The Bergs were assisted by a choir of young people out of the church.

Last Sunday we were to have had the baptismal service. The weather was undesirable, and the creek was muddy and swift, so the baptism was postponed until next Sunday. Last Sunday our Sunday school group was also disappointed. Many of the people arose early so they could get their work done before the truck came. Time came when the truck should come, but there was no truck. We were not able to get a truck for that day.

We are praying that Brother Miller may be able to come back to Riverside again next year and hold another revival for us. Every one who heard him was greatly enriched by his gospel messages.

Please pray that the Lord will provide a truck, so that the people out on the highway may join with us in the services here at Riverside. SEWELL S. LANDRUM.

### PORTIS, KANSAS

It has been some time since we sent the Evangelist Family a news article. Not because there was no news but because our time was so much taken up with church and outside work.

The Bethel Church, Mulvane, Kansas, has a history which they can well cherish and our stay with them, we trust, will mark a chapter of which they need not be ashamed. In leaving the work there we were accorded the very finest of assurances that the Brethren there would have preferred our remaining. They were, however, very gracious in releasing us to the call to the Portis church. We hope they will be able to secure a young, wide-awake pastor-evangelist to take up the work soon. A promising field for development there awaits the Man of God who can take up that work.

We came onto the field here at Portis, Wednesday, September 27th and have become fairly well straightened away for the work. We believe the fine cooperation the Portis church has given in the past will be ours as we try, with the Lord's direction, to labor for the salvation of souls and the establishment of the Brethren in the deep things of the Word of God. We wish to thank the Bethel church of Mulvane for their kindness to us. We thank the Home Mission Board for their fine support and encouragement while we were at Mulvane.

Brethren, we need your prayers that God may mightily use us here.

GEO. E. CONE.

### NEWS OF THE COLLEGE

I have intentionally waited until this date to send in my first news letter about the college so that there would be more accurate information available.

The enrollment is an even 250, which we regard as satisfactory. The Saturday enrollment is very close to 50, which is also all we could expect.

We have 17 boys and 14 girls on government pay and are therefore doing some repair work and redecorating, which was much needed.

The new teachers are all here and seem to be meeting the requirements of the situation. In fact, I doubt whether it would be possible to get so large a number who would suit us better. All are fine Christian men or women and are abundantly able to do the academic work required.

Many other improvements have been made in the internal organization of the various departments, as the new catalogue will show, all of which will in the end, I am confident, redound to our good.

The local church and Sunday school have also set up the year's program and seem to be on the way for a good year. Dr. Haun of the department of Physics, is superintendent and Professor Puterbaugh, of the department of Chemistry, is the assistant superintendent.

The Convocation services were held on the usual date, the address being given by the writer. The annual Faculty reception was wholly enjoyable and successful.

The new health program with Dr. Paul Kellogg, a graduate of the College, at its head, is well under way.

The new head of the Department of Physical Education, Mr. Ray Novotny, M.A., Columbia, assisted by the Director of Physical Education for Girls, Miss Mary Osburn, has set up the required enlarged program.

The Publicity Department combined with the Alumni Office, is a busy place, with Mrs. Marie Shaver at its head. It is hoped that never again can it be said that alumni and friends never hear from the college except when money is wanted.

The City has set the fifteenth of the following months when we can draw upon their funds, if met by the churches: October, January, March, and May.

Recently I had a second contribution from an Ohio church, having been sent in because more was available. I hope this will happen right along so that the City money can be released.

The Chapel program has been revised with the end in view of having outside talent speak at that time. This last Wednesday, President Charles Wishart of the College of Wooster spoke very acceptably at the Chapel hour. The Wednesday before, Dr. Charles



A Bame, candidate for governor of Ohio was the speaker. In a week we expect to have Hon. D. C. Rybolt, former Mayor of Akron, Ohio, as the speaker.

EDWIN E. JACOBS.

#### NEWS FROM OAKVILLE, INDIANA

It is always a real pleasure to read the reports of our churches from time to time, and since you have not heard from Oakville recently we thought it in order to send in our greetings too.

We are enjoying many generous blessings from our Lord. Last Sunday was Homecoming Day, and it pleased us well to have our Brethren of Yesterday come back to us, even if only for the day. In keeping with the Season the church was beautifully decorated.

We are planning our revival to center about Thanksgiving. We will also hold our Fall Communion perhaps at the conclusion of the revival.

Perhaps one of the most encouraging and most important phases of our work is the mid-week prayer meeting which has become a very influential institution in the church-life of our community. We are pleased to say that our attendance has not fallen below fifty, and has been up to sixty-four in the last few months. Last week there were fifty-seven present. And we have not even approached the service from the point of numbers. We simply enjoy the systematic study of the Word of God.

The Oakville Brethren are deserving of much commendation for their kindly attitude towards their new minister and his wife. We just wonder if there is any kind thing left which has not been done. Both young and old have united to make our church a real testimony in this community; and they are doing a splendid job if it.

The organizations are all active. The W. M. S. is especially active. They and the Sisterhood recently installed their new officers. The Sunday school cabinet is also active and giving good evidence of it. Our church exceeded our quota for Ashland College and Seminary, and that willingly.

So I believe you will agree that we have reason to be thankful for the wonderful Savior whom we serve, whose marvelous power and gracious love is realized daily in our lives. May God bless all our brotherhood in this year of prayer.

The Oakville Brethren and Pastor.

By RAY KLINGENSMITH.

#### VANDERGRIFT, PENNSYLVANIA

It has been some time since I wrote for the Evangelist, but our lack of writing does not indicate idleness. This has been a very busy summer for all of us, and the Lord's blessing has been ours in a very merciful manner.

Work in the mills has not been much if any improved over last year. The crops in this section have been exceptionally good. Many folks have taken to gardening in a serious manner and it is encouraging to hear men report their success on this line with the various garden crops, including potatoes sufficient for the family's winter supply. This is especially gratifying to those who are scarcely getting sufficient work to pay rent and buy winter fuel and clothing. We feel the Lord is helping them in their distress, and we praise him for it.

I was not able to attend Conference this year to enjoy the fellowship and inspira-

tion that it imparts. But we are following closely the reports and noting the outline of purpose for the ensuing year. We followed it last year and had a harvest of souls in our revival effort under Brother Crees, which effort resulted in some very stable folks coming into fellowship with the church. Necessity is bringing to the front continually some folks of our faith and providing new fields of endeavor. Wednesday evening, September 26, at the close of the prayer meeting service, two strangers came in and requested the service of the pastor in an anointing service. And it developed that an old man eighty years old was sick and, being a member of the church over beyond Altoona, desired this rite. So an open door was found to about three homes for the Church.

I saw in Brother McClain's address to General Conference a note on the divorce question. "How many Brethren churches have dealt seriously with this matter in the last ten years?"

As a pastor I feel that I have dealt seriously with this matter and have known other men who dealt with the divorce question before me. I have, I think, read every article on the subject in the Evangelist, in the last year especially. Not liking controversy I have not written of my experience or belief in this most important matter, and especially so since I consider those who have written on the subject, my superiors in educational advantages. I hope the church will take Christ's stand on this problem, and have the clear insight into his teachings because I feel keenly the truth of his statement, "Whatsoever thou shalt bind on earth shall be bound in heaven."

In conclusion, I am praying that the Lord will bless us in this new conference year. And the Vandergrift congregation has need of your intercession at the throne of Grace.

SAMUEL H. BUZARD, Pastor.

#### BETTER THAN A THREAD

Upon what does the Christian's hope of resurrection depend? The question has sometimes been answered by the story of the catacombs. It was told of a young man, fond of wandering alone in these "labyrinths of the dead", that he was accustomed to take with him a thread to guide him, so as not to lose his way. "One day, in a gloomy passage, he accidentally lost his thread, and for a long time searched for it. A horrible fear filled him as he realized his position—a living man entombed among the dead of a thousand years. \*\*\* At last he threw himself utterly exhausted, to murmur a despairing prayer when lo! kind Providence led his hand to touch his lost thread, by which he found his way back to life. God alone can help us through the portals of death by retaining hold of Christ, the thread of life."

But that is a terrifying picture of the Christian's life, and, God be praised; it is not the Gospel. The Christian has a surer hope of eternal life and bodily resurrection than a fragile, almost invisible thread to cling to or grope for. Not a thread, but the very hands of God the Father and God the Son are his hold on life and resurrection. Nor does the Christian's hope depend upon our hold on God, but rather his hold on us. This is the Word of the Lord Jesus Christ concerning those who have accepted him as Savior and have committed themselves to him: "I give unto them eternal life; and they shall never perish, neither shall any

man pluck them out of my hand. My Father, which gave them me, is greater than all: and no man is able to pluck them out of my Father's hand" (John 10:28, 29). Having once taken Christ into our lives, we do not have to keep him, but he keeps us; and so we can rejoice to say, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."—S. S. Times.

#### CONVERSION

Conversion is not repairing of the old building; but it takes all down and erects a new structure. It is not the putting in a patch, or sewing on a list of holiness; but, with the true convert, holiness is woven in all his powers, principles, and practice. The sincere Christian is quite a new fabric, from the foundation to the top stone all new. He is a new man (Eph. 4:24), a new creature. All things are become new (II Cor. 5:17). Conversion is a deep work, a heart work (Acts 2:37; 6:14); it turns all upside down, and makes a man be in a new world. It goes throughout with men, throughout the mind, throughout the members, throughout the motions, is the whole life.

"The choice is also changed, so that he chooseth another way." "He deliberately resolves that Christ is his best choice."

"It turns the bent of his affection against its natural course."

"The first of his desires is after grace."

"His joys are changed."

"His cares are quite altered."

"His fears take another turn." "No thought in the world does pinch him and pain him so much, as to think of parting with Christ."

"His sorrows have now a new vent" (II Cor. 7:9, 10).

"His hatred boils, his anger burns against sin."

"No sooner doth he obey the call of Christ, but he straightway becomes a follower of him."

"The sincere convert is not one man at church and another at home, he is not a saint on his knees, and a cheat in his shop."

"He does not pretend piety and neglect morality."

He "hath a good conscience, willing in all things to live honestly; and to keep without offense toward God and man."—Publisher Unknown.

#### SABBATH VIEWS OF HEAVEN

When a gentleman was inspecting a house in Newcastle, with a view to buying it as a residence, the landlord took him to the upper window, expatiated on the extensive prospect, and added, "You can see Durham Cathedral from this window on a Sunday." "Why on Sunday above any other day?" inquired our friend with some degree of surprise. The reply was conclusive enough. "Because on that day there is no smoke from those tall chimneys." Blessed is the Sabbath to us when earth-smoke of care and turmoil no longer beclouds our view; then can our souls full often behold the goodly land, and the city of the new Jerusalem.—Spurgeon.

The General Federation of Women's Club meetings in Hot Springs, Ark., unanimously adopted an emphatic resolution calling upon Congress to pass the proposed firearms bill providing for the registration of firearms and the licensing of their use.



## TWO UNRECORDED COPIES OF NEW TESTAMENT FOUND

Two unrecorded fifth century manuscripts of the New Testament have been discovered by Dr. Rendel Harris, a Biblical scholar, in the Jacobite Syriac Monastery of Harput, Armenia, says "The San Francisco Chronicle." They are among the earliest known texts of the Peshitta version, which is the authorized version of the Syrian church.

One was written in Syriac between 440 and 550 A. D. on 100 leaves of vellum and comprises nearly the whole of the Gospels of St. Mark and St. Luke and about three-quarters of St. John. The other was written between 501 and 700 A. D. on 145 leaves and is an almost complete text of the Gospels.

These ancient Syriac versions of the New Testament are of the highest importance in establishing the general accuracy of the authorized text and for elucidating difficult disputed passages. The translation is attributed to Rabbula, who was Bishop of Edessa from 411 to 435 A. D. It is noted that the earliest of the two manuscripts was about contemporary with the date of his death.

These two codices represent the earliest period of Syriac manuscripts. The British Museum's Syriac collection has no document before 400 A. D. and no known manuscript of any part of the Peshitta New Testament dates before 440 A. D. The British Museum possesses only one imperfect manuscript of the Peshitta Gospels of St. Matthew and St. Mark, which can be definitely assigned to the fifth century. The Vatican Library has only one manuscript of the Peshitta version, and it dates from the sixth century.—Selected.

## Gen. O. O. Howard's Conversion

I WAS preaching in Tampa, Florida, to the soldiers, just before they sailed for Cuba. General Howard was present one night, and gave us his experience.

He said: "Forty-two years ago, at Fort Brook, two miles from here, I surrendered to the Lord Jesus Christ. I went to a little Methodist Church one August night. I need not have gone, because the village is small, and the preacher preached loud enough to be heard all over the place. That night the preacher invited enquirers ('mourners,' he called them) to come to the altar and seek forgiveness of their sins, and about twenty plain people went forward. Just behind me sat two officers from the Fort in their regimentals, and they were amused by the proceedings. They kept nudging each other, and having some fun at the expense of the 'mourners.'

"That made me feel indignant," General Howard went on. "I said to myself, 'I would rather be up there with those simple people, trying to get right, than back here with these sneering officers;' so I quietly rose, walked down the aisle and knelt at the Communion-rail, not because I wanted to be a Christian, but because I wanted the people to see that I did not want to be with the scoffing crowd, but with those people trying to do right. The preacher came and knelt by my side, and I had not been there five minutes before I got more than I came for. He began to talk about my mother's Bible and Heaven, and tears dropped on the carpet. I said to myself, 'There is something in this after all; I am going to be a Christian.' I rose from my knees, went

back to the barracks, and took out the Bible I had scarcely looked at since my mother gave it to me. I laid it on the table, knelt before it, then I surrendered to the Lord Jesus Christ, and peace came into my soul. I began to walk the floor and said, 'Praise the Lord for salvation!' I went out under the stars; they seemed to shine more brightly, and I spent the whole night praising God, for I did not want to go to sleep."

General Howard went on to relate how, next morning, he met an officer, who said, "Howard, I hear you have turned pious." "I have, and I am not ashamed of it," Howard replied. "Oh," he said, "if you will come to my room, I can show you ever so many mistakes in the Bible." Howard said, "I am not caring about that now; but I can tell you one thing you cannot contradict, and that is that last night I surrendered to the Lord Jesus Christ, and I have been so happy that I could not sleep." The officer shut his mouth, opened his eyes, and went on.

General Howard continued: "I prayed to God to give me every soldier in Fort Brook,

Don't let the meeting be weak for the lack of the word you might speak.

You can live without smiling, but unless you smile you can't make others glad that you live.

Do not put off until your last years the acquiring of those things that last.

We must have a speaking acquaintance with the Bible before it can speak to us.

Things are important but not all-important.

Only those who attempt something make mistakes.

"Heat not a furnace so hot for your foe that it will singe yourself."—*Shakespeare*.

Boasting in the Lord is the only safe way to boast.

## CHAS. H. SPURGEON: MIGHTY MAN OF PRAYER

(Continued from page 2)

and at the same time strangely suggesting that he wished she would write to Mr. Spurgeon and ask him to pray for him."

There is but one explanation of these and many similar incidents; God heard him—and answered.

## Teaching an Expert Endeavor Class

(Continued from page 12)

2. "What I Would Do if I Were President to Make My Society Successful," a round-table discussion, all taking part.

3. "What a President Should Not Do," a round-table discussion.

4. "How the Vice-President Can Assist the President," a paper of one thousand or more words.

5. "The Place of the Recording Secretary in the Society," a talk of five minutes.

6. "A Model Treasurer's Account-Book." One page made up to fit the ideal treasurer's record.

7. "Financing the Society. The Treasurer's Work." A five-minute talk.

8. "The Corresponding Secretary. How Can He or She Be More Useful to the Society?" A round table.

9. "The Pianist's Work. A demonstration of good and bad qualities of a pianist.

10. "The Superintendents." A round-table discussion of the Junior and Intermediate superintendents' place in the Senior society, and their work with their groups.

### Lesson Three

(Chapters XII.—XVI.)

Select the key questions, and use them.

#### Home Work

1. A model lookout committee. Organize this committee, and have them work in connection with their society exactly as they would if they were the society committee for two weeks, and then report progress to the class. Three members.

2. A model prayer meeting committee meeting. Let them plan this exactly as it should be to reach the highest phase of efficiency, and give it as a demonstration be-

## THE PAY ENVELOPE

*Is it all in the envelope holding your pay?*

*Is that all you're working for day after day?*

*Are you getting no more from your toil than the gold*

*That little enclosure of paper will hold?*

*Is that all you're after; is that all you seek?*

*Does that close the deal at the end of the week?*

*Is it all in the envelope holding his pay?*

*Is that all you offer him day after day?*

*Is that all he wins by his labor from you?*

*Is that the reward for the best he can do?*

*Would you say of your men, when the week*

*has been turned,*

*That all they've received is the money*

*they've earned?*

—Edgar A. Guest.

and before we broke camp—I think it was three years afterwards—every man was converted except one man, who became a general in the Civil War." Then Howard's voice trembled and his eyes filled with tears, as he said: "On the battlefield in Virginia, I was standing in the midst of bursting shells and whistling bullets, when General Cassard came up, covered with powder smoke, and said, 'Howard, in Fort Brook you had something which I had not;' and there, in the midst of the battle, I preached Jesus to my old friend. God answered my prayer to the letter. In three weeks General Cassard was in eternity."—*Dr. A. C. Dixon*.

## Selected Paragraphs

The measure of service is the mark of greatness.

The more we fret the less we can enjoy what we get.

He who seeks to deceive others is the most deceived of all.

Do you fear shipwreck? Then you have not taken the Pilot aboard.



fore the class. Select five members of the class to constitute this committee.

3. "What the Prayer Meeting Committee Is Responsible for in the Society's Work," a paper of one thousand words.

4. "What the Lookout Committee Is Responsible for in the Society's Work," a paper of one thousand words.

5. A ten-minute model missionary meeting of a Christian Endeavor society, directed by three members of the class selected to represent the missionary committee.

6. A model social. Appoint a social committee who will plan and carry out an efficient model social.

7. "The Social Committee's Place in the Work of the Society," a round-table discussion.

8. "The Music Committee and Their Work," a five-minute talk.

#### Lesson Four

(Chapters XVII.—XXVI.)

Select the key questions from each chapter, and use them.

1. "Some Suggestions for the Flower Committee," a paper of from one hundred to two hundred words.

2. "The Place of the Information Committee and Where the Information Should Be Obtained." A paper of one thousand words.

3. A report of an information committee, by an Endeavorer appointed for that purpose.

4. "What a Sunday School Committee Could Do in Our Sunday School," a round-table discussion, with every member of the class taking part.

5. "The Junior Committee and the Junior Superintendent: How They Should Work Together." A talk.

6. "The Efficient Finance Committee." A paper of not less than one thousand words, discussing the work of the finance committee in their relation to an efficient society.

7. "The Citizenship Committee and Their Work in the Community," a paper of from one hundred to two hundred and fifty words.

8. "The Miscellaneous Committees. Are They Worth While? What Kind of Work Should They Do?" A round-table discussion.

#### Lesson Five

(Chapters XXVII.—XXXI)

Select the key questions, and use them.

##### Home Work

1. A leaders' conference. Give each member of the class a topic, and then let them work out their program and in this conference exchange ideas on the proper way to conduct the meeting.

2. "The Place of the Associate Member in the Society. The Relation of the Associate Member to Personal Evangelism." A round-table discussion.

3. "The Value of the Tenth Legion." A paper of one thousand words.

4. "The Quiet-Hour in Its Relation to the Pledge." A ten-minute talk, ending with an appeal for membership in the Comrades of the Quiet Hour.

5. "What the Quiet Hour Means to My Religious Life." A round table.

#### Lesson Six

(Review)

##### Home Work

"An Analysis of My Society." Secure a supply of the miniature efficiency charts from the United Society, and have each member of the class check up his society

and write out where they are doing the work required and where they are failing, with suggestions for improvement.

#### Where the Meetings Should Be Held

Constant variety is the secret of interest. Therefore the meetings should never be held twice in the same place. The first meeting, or organization meeting, should be held in the regular meeting room of the society. The second meeting might be in the home of some member who has room enough to take care of the crowd. If it is possible to secure a place for a camp fire, the third meeting should take place around a camp-fire out of doors. The fourth meeting might be in the home of some member who has room enough to take care of the crowd. The fifth meeting might be a picnic meeting as early in the evening as it is possible for the members to get away. If cars are available, go out into the country for this meeting. The sixth meeting might be in a classroom of the Sunday school. The examination might be in the regular meeting room of the society.

Refreshments of some simple and inexpensive kind should be served at every meeting of the class.

The classbook should contain a brief biography of each member and a kodak photograph, also a group photograph of the same kind of the committees and the class as a whole, tied with some kind of gay ribbon.

The banquet should be as inexpensive as possible. However, the program should be worked out with care so as to afford as much amusement as possible while the banquet is going on.

The graduation exercises should, if possible, be held at the hour for the evening church service. Members of the church that are interested in young people should be asked to present the classbooks and certificates; and, if it is possible to secure sufficient interest among the older church members to present the graduates with Christian Endeavor Expert pins, this is well worth while.

The pastor should be asked to preach a young people's sermon, and a brief graduation address should be arranged for from some one who is thoroughly familiar with the efficient workings of a Christian Endeavor society.—C. E. World.

Washington, D. C.

## OUR LITTLE READERS

### CLOUDS

By Lima L. Henderson

Mary Jane would like a dress  
Of sunset clouds so red.

Peter thinks that they would make  
A fluffy feather bed.

James would use one for a boat  
And go off sailing on the sea.

But I should like to eat them  
In my cereal dish for tea.

—Selected.

### WHEN WIGGLE-WAGGLE WENT VISITING

By Elizabeth Anne Slater

Tommy Moore sat on the back doorstep eating a lovely cream puff just hot from the oven, when he heard a peculiar noise at the board gate back of the house; hesitatingly

he laid aside the cream puff and went slowly down the walk. Tommy thought sure he was going to find Jimmy Brown at the back gate, and he didn't want to see any of the boys that afternoon, for he had been sent home from school that morning for blowing a horn in the schoolroom. Of course he didn't do it; but the horn when found was one that everybody recognized as his, though he declared over and over that he had lost his. But he had been sent home nevertheless, and he didn't feel as if he wanted to see any of his old playmates.

Finally, however, he decided to open the gate; and when he did, in walked the cutest, fuzziest little black dog Tommy had ever seen, which immediately went trotting up the walkway wagging his tail in the friendliest manner possible; and Tommy, like any other good-natured little boy, divided his cream puff with his visitor. And such a nice visitor as the little fluffy-haired dog made, too; he could sit on his hind legs and wave his front feet and could play ball almost as well as some of Tommy's friends. Slowly but surely Tommy was forgetting the disgrace of the morning in play with the dog, when he heard another knock on the back gate.

This time he didn't hesitate to answer but immediately went to the gate. When he opened it, Harry Horner was standing there.

"What you want?" Tommy asked almost impolitely.

"I—I want to tell you that it was me who blowed that horn this morning. I—I really didn't mean to—and I didn't tell, for I knew I'd be sent home, and I knew I'd get a licking besides, for my stepfather aint' like my real father was at all, and somehow, I couldn't bear to think of him whipping me. But after school was out I told the teacher it was me instead of you and asked her to lick me instead."

"She didn't, did she?" Tommy asked anxiously.

"No," Harry answered, "she didn't; but I can't say why."

Just then the little dog came trotting down the walk and dropped the ball at the boys' feet.

"Well of all things!" Harry exclaimed, "if there ain't Wiggle-Waggle."

"What do you know about him?" Tommy asked.

"Why, Tommy, everybody who lives here long knows Wiggle-Waggle; he's the dog that won't live any one place long at a time, but goes from house to house, visiting everybody. And funny thing, Tommy," Harry continued, "he always has a knack of paying a call just when he's needed most."

"I guess that's right," Tommy answered solemnly, "for I certainly needed a friend when he came in."

And Wiggle-Waggle wagged his tail as if he thoroughly understood what the little boy said.—Herald and Presbyter.

## ANNOUNCEMENTS

### WAYNESBORO, PENNSYLVANIA

The First Brethren church of Waynesboro, Pennsylvania, will observe Holy Communion Sunday evening, October 21st, service beginning at seven o'clock. Brethren of like faith are invited to fellowship with us.

W. C. BENSHOFF, Pastor.



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# THE BRETHREN EVANGELIST

## A Communion Thought--Standing Before the Cross



Sweet the moments, rich the blessing,  
Which before the cross we spend;  
Life and health and peace possessing,  
Through the sinner's dying Friend.

Here we sit, in wonder, viewing,  
Mercy poured in streams of blood;  
Precious drops, our souls bedewing,  
Make and plead our peace with God.

Truly blessed is the station,  
Low before His cross to lie,  
While we see divine compassion  
Beaming in his gracious eye.

For Thy sorrows we adore Thee,  
For the pains that wrought our peace;  
Gracious Savior, we implore Thee,  
In our hearts Thy love increase.

Here we feel our sins forgiven,  
While upon the Lamb we gaze;  
And our thoughts are all of heaven,  
And our lips o'erflow with praise.

—Rev. James Allen.



# Timothy Dwight Fought Infidelity

*Does the general moral and religious situation discourage you? The great president of the Yale of other days met a similar condition straightforwardly. But that was over a century ago. What now?*

Printed in part as reported by

**ARTHUR B. STRICKLAND**

in his book, "The Great American Revival"

Infidelity, as we have seen, was in the ascendancy. The authorities had not allowed free discussion of debatable subjects. Lyman Beecher, in his reminiscences, tells of a new departure under Dwight: "They thought the faculty were afraid of free discussion. But when they handed President Dwight a list of subjects for class disputation, to their surprise, he selected this: 'Is the Bible the Word of God?' and told them to do their best. They formed into groups, two of which disputed before him each week in the presence of other members of the class and resident graduates. They had not been allowed to debate hitherto on the inspiration of the Scriptures. He enjoined them to treat the subject with respect and reverence. Most of the students took the side of infidelity. When they had finished their discussion he first examined the ground they had taken, proved to them their statement of facts was mistaken or irrelevant; and to their astonishment, convinced them that their acquaintance with the subject was wholly superficial. After this he entered into a direct defense."

Following this he preached a series of sermons in the college chapel in which the whole philosophy of skepticism was answered and overthrown. The climax of these sermons came at the end of the college year. It was customary for the president or the professor of divinity "to deliver a discourse to the candidates for the Baccalaureate on the Sabbath preceding the public commencement." In 1796, Dwight preached on "The Nature and Danger of Infidel Philosophy." His text was Col. 2:8, "Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world and not after Christ."

He showed them that the infidel philosophy of their day was merely a revival of what other philosophers taught. In this sermon he put these philosophers, as it were, in a procession. He made them march, one by one, before his listeners as he unfolded their teaching and the character it produced.

Mr. Hume declares that man is a mere machine, that is, an object operated on by external causes; that suicide or self-murder is lawful and commendable and of course virtuous; that adultery must be practiced, if we would obtain all the advantages of life; that female infidelity (or adultery) when known is a small thing, when unknown, nothing; that skepticism is the true and only wisdom of man; that it is unreasonable to believe God to be wise and good.

"Such is the skepticism of Hume; the mortality and materiality of the soul; the doctrine that man is a mere animal, that animal gratification is the chief end of our being, that right and wrong depend solely on the decision of the magistrate; that ridicule is the test of truth; that we may lawfully get all things, if we can get them safely; that modesty is inspired only by prejudice and has its foundation in the mere desire of appearing to be superior to

animals. Adultery is lawful according to the religion of nature. . . . When we view the pernicious tendency of these doctrines, we may safely say that thoroughly practiced, they would overwhelm the world with that misery which the Scriptures exhibit as experienced only in hell."

"Lord Bolingbroke declared that man is only a superior animal; that man's chief end is to gratify the appetites and inclinations of the flesh. Adultery is no violation of the Law, or religion of nature; that there is no wrong in lewdness except in the highest incest; that the law or religion of nature forbids no incest except between the nearest relations and plainly supposed that all men and women are unchaste and that there is no such thing as conjugal fidelity." These doctrines serve as specimens of the philosophy which then existed.

Dwight brought the old pagan philosophies before them. He said: "Both Zeno and Cleanthes taught that children may lawfully roast and eat their own parents as any other food; Diogenes and the cynics generally taught that parents may lawfully sacrifice and eat their children. Plato taught that lewdness was justifiable, and Cicero, that it was a crime of small magnitude. Aristippus taught that both theft and adultery were lawful."

Dwight went on to show that the man who seriously believes in the rectitude of lying, cruelty, fraud, lewdness and impurity can not be virtuous. He showed this to be the case in the lives of Tindal, Blount and others. The ancient philosophers were adulterous and lewd. He cited the cases of Seneca, Aristippus, Zeno and Zenophon to show that many of the ancient philosophers were noted for sodomy. "These are among the most respectful of those men," said he, "whose theological and moral systems modern philosophers prefer to that of Christ and his apostles."

He warned the graduates to beware of the infidel arguments against the Scriptures, and the confidence with which they asserted their philosophies, and the boast that their opinions were embraced by the great body of mankind, especially of the ingenious and the learned. "Christians believe, and infidels do not, that the Scriptures are a divine revelation. Neither they nor we know, both classes merely believe. The only question to be decided between the contending parties is which believes on the best evidence . . . The faith therefore which is best supported is most rational and ought to confer the superiority of character. . . ."

"I cheerfully admit, young gentlemen, that many infidels have been ingenious men; that some of them have been learned men, and that a few of them have been great men. Hume, Tindal and a few others have been distinguished for superior strength of mind, Bolingbroke for eloquence of the pen, Voltaire for brilliancy of imagination, and various others for respectable talents of different kinds. But I am wholly unable to form a list of infidels, which can, without extreme disadvantage, be compared with the

two Bacons, Erasmus, Cumberland, Stibbling, fleet, Grotius, Locke, Butler, Newton, Boyle, Berkley, Milton, Johnson, etc. In no walk of genius, in no path of knowledge, can infidels support a claim to superiority or equality with Christians . . ."

"But what, let me ask, would have been our situation had these and many other able men of past ages never lived? How much of all we know is contained in their works and derived solely from their talents and labors? Can it be just, can it be decent to forget the hand that feeds us, and treat with contempt those without whose assistance we should have been savages and blockheads? . . ."

"Because the vast majority believe false philosophy is no argument. So in days when all believed Aristotle's philosophy, was it true?; or disbelieved the Copernican system and Galileo, was it false? . . ."

"Heathenism formerly overspread the world and numbered in its votaries nearly all the learned and unlearned of the human race. . . . When Christianity first began to progress, it could boast of only twelve poor uneducated men as its champions with perhaps less than a thousand followers. By the labors of this little band, in less than three centuries, it overturned most of the superstition, power, learning and philosophy of the known world."

Dwight warned them against another source of danger; namely, the contempt and ridicule with which Christianity is opposed. Lord Shaftesbury was a master in ridicule. Voltaire said: "Render those pedants as enormously ridiculous as you can. Ridicule will do everything." To this Dwight replied: "The cause which needs these weapons can not be just; the doctrine which can not be supported without them must be false."

"This infidel philosophy presents no efficacious means of restraining vice or pro-

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## The Night of Holy Fellowship

### FELLOWSHIP IN THE FEAST OF LOVE

2. The feast also was something new. It could not have been the regular Jewish Passover meal, for it was eaten twenty-four hours before the time definitely prescribed by Jewish law. The Jews were very strict at this point and a violation would have been quickly noticed and would have provided his enemies with the very weapon they were seeking—an actual violation of the law. Moreover he would have had to connive with the priests in such an irregular service in order to secure a lamb slain according to the requirements of Jewish ritual, thus involving others with himself in violation of law. We cannot conceive of Jesus being so careless about the keeping of the law, for he declared himself to have come to fulfil and not to destroy. It was indeed a new ordinance given by the Lord to be observed by the church, along with the feet washing and the eucharist. In Luke 22:20 we find Jesus giving them the "cup after supper," indicating both that the supper was separate from the bread and the wine and also that it preceded that part of the service. In John 13 the feast follows the feet washing and is a part of the evening program which our Lord introduced. The young church of Christ observed the feast from the very first and we have frequent references to it in the epistles, correcting and safeguarding its use and indicating that it was a full evening meal, in regular use and familiar to all their readers. This tone of familiarity is especially true of Jude (12) who writes, "These are spots on your feasts of charity" (love-feasts), referring to certain ones who had defiled them.

While this "feast" was to be a full meal, its purpose was not to satisfy physical hunger, for Paul says that if a man is hungry he should eat at home. It is established as a spiritual feast with spiritual aims. It was to symbolize the spirit of love and kindly consideration that should characterize Christians. As Jesus sat with his disciples at the supper table he said, "A new commandment give I unto you, that ye love one another." That was to be the mark of discipleship, for he declared, "By this shall all men know that ye are my disciples, if ye have love one to another" (John 13:34, 35). This love will show itself in equality and fellowship, in unity and mutual helpfulness, and it is symbolized by the breaking of bread one with another. Such a rite is worth preserving, even if it had not divine authority back of it.

### FELLOWSHIP IN THE EUCHARIST

3. The third feature of this night of fellowship—the eucharist, or the bread and the cup—is likewise unique. It has its puny likenesses in other religions and its antitypes in Judaism, but still there is nothing like it in all the world. There is no other Lamb slain from the foundation of the world. There is no other atonement except that wrought on Calvary. There is no plan of salvation other than that which Jesus Christ our Savior has perfected, and which is symbolized by the broken bread and the poured wine. And the partaking of these emblems as a token of spiritual fellowship and as a witnessing, is a rite established by the Lord himself. In Luke 22:19 we read concerning the bread: "This is my body which is given for you: this do in remembrance of me." And the following verse says: "This cup is the new testament in my blood, which is shed for you." Those were the words of Jesus. Paul has a similar word of instruction which he says is from the Lord: "Take, eat: this is my body, which is broken for you: this do in remembrance of me." And with regard to the cup the same admonition is recorded—"this do ye, . . . in remembrance of me" (I Cor. 11:24, 25). And Paul is witness that this rite was practiced by the New Testament church—practiced widely and with faithfulness.

No ordinance of apostolic Christianity was so universally and

It was a night unique and never to be forgotten. Nothing like it had ever come within the experience of the disciples, and never were they to know another. They were strangely moved that night—moved with awe at the presence of the eternal Son of God, and moved with portents of approaching tragedy. A storm of hate was brewing, and they had been warned that it would strike with death dealing fury at their Precious One. So they were fearful and sad as they were gathered in his presence. Yet they were not wholly given over to their fears; their faith had anticipations of victory. They could not believe that the result would prove fatal. Nothing had been too great for their Master in the past; he had proven himself equal to every emergency. And now, though wicked jealousy raged outside, they sat in that upper room and listened with a faith that gave a sense of security. His presence and speech seemed peculiarly inspiring and reassuring that night. Never had majesty seemed so to inhere in him, and never had his words seemed to proceed with such authority. They had met with him before, had ate with him before and had listened to his teaching before and often. But that night his presence seemed to radiate a fellowship that was intensely blessed and holy and his words were heavy with significance. Not only what he said but what he did seemed freighted with meaning. So strongly impressed were the disciples that his every act and word remained in their minds with unerasable vividness. Everywhere they went they bore witness to that holy fellowship, and the record of it has come down to us through the centuries.

Three things made that night of fellowship unique and three things made it unforgettable. The washing of the disciples' feet, the sacred feast and the eucharistic emblems made it a period of fellowship that is without parallel in religious history. The command that went forth with the authority of God, the example of the New Testament church and the truth these ordinances were given to convey all combined to make that service one never to be forgotten nor ignored. These three facts will become apparent as we consider the three parts of the service separately.

### FELLOWSHIP IN FEET WASHING

1. It was an unheard-of thing that Jesus did to his disciples when he washed their feet as a spiritual service. The disciples themselves, men of intelligence who understood Jewish customs, were non-plussed by what he did. It was so contrary to all normal expectations that Peter refused to have his feet washed until the Lord told him his eternal welfare depended on his submission to him in this matter. A rebellious, disobedient spirit to what Jesus has commanded is fatal. It will not be tolerated in modern disciples any more than in Peter. The Master had already said to Peter and the rest of the disciples, "What I do thou knowest not now; but thou shalt know hereafter." And when he explained, they were made to know that it had to do with being made clean; it was a spiritual washing that he was teaching them the necessity of receiving from him, a washing that was symbolized by the physical washing of their feet. And it was a symbol that was to be perpetuated, for he said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you" (John 13:14, 15). Thus the unique service which Jesus performed for his disciples, when they were brought closer to him than they had ever been before, was made an ordinance to be observed by his church for all time. And that the New Testament church recognized it to be so is evidenced by the fact that it was required of widows to be in good standing and eligible to the reception of the benevolences of the church, according to Paul's instruction to the young preacher Timothy (I Tim. 5:10).



readily accepted as that symbolizing the broken body and shed blood of the Savior of mankind. And in none is there such general agreement as to its significance. It is true that in matters of detail there is much disagreement in interpretation, but no one can get away from the definite statements of Scripture regarding its being a memorial of Christ's death. It is also a symbol of the impartation of divine life and a covenant to live the new life in Christ

(Continued on page 9)

## The Christian Spirit Continues to Work

One of the remarkable characteristics of Christianity is its ability to make its influence felt in heathen lands in social ways far in advance of the adoption of Christian worship by the masses. In no land is this permeating, uplifting power of the teachings of Christ more in evidence than in India today. An illustration in point is to be found in the Bombay legislation against temple-women. From one of our contemporary religious weeklies we have this report:

In India there is a custom by which girls of tender age are dedicated by their parents or guardians to the deities worshiped in temples for lifelong service to the gods. This ancient custom has led to grave evils. The girls dedicated become in reality prostitutes. Some of the progressive Indian states were the first to introduce legislation which made the dedication of girls to temple service illegal. A few years ago the Madras legislative council passed an act by which this evil was met in the Madras presidency. Last week the Bombay legislative council passed a bill which is more or less on the lines of the Madras legislation. According to the bill just passed dedicating a girl or woman as a devadasi (servant of the god) in any place in the presidency of Bombay, even if it were to take place with the consent of the person dedicated, is prohibited.

Of course, such action is taken merely in the interest of social welfare, and is a mark of advancement in the ways of civilization, nevertheless to any one who knows the driving force back of civilization's march this is a public recognition to the permeating influence of Christianity. What caused public conscience to become awakened to the wrongness of religious prostitution after it had had the blessing of heathen worship through many centuries? What indeed, but the enlightening influence of Christian standards! Standards, that for purity, pervasiveness and power, have no parallel anywhere in the world. Truly, as the Gospel light advances, it throws its beams far ahead of its coming.

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## EDITORIAL REVIEW

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Dr. Charles A. Bame, who is conducting a revival at our Columbus, Ohio, mission church, returned to Ashland for the day on Monday, October 15, and reported a hard battle against great odds. The community has undergone a vast change in personnel during the years and the present outlook is not bright. However too confessions have been received and others are in prospect. Continue to pray for this field.

In a personal communication from Brother Charles W. Mayes of Whittier, California, we learn that the community Bible School, of which he is dean, has an enrollment of 68 for the first semester and the two classes taught by Brother Mayes have an enrollment of 50. The work of his church is also going good. At a recent morning service the ushers counted 340 present and the attendance at the Sunday school that morning was 317. The evening services are also well attended. This church raised a total of \$11,000 last year for all purposes, and did it without resort to "pie suppers, oyster stews and grab-bag socials," their church calendar remarks.

Brother C. C. Grisso writes this week of the close of his work at Lanark, Illinois several months ago, reporting seventy souls having been added to the church during his five years of service there, and fifteen new homes brought into Brethren fellowship. He says this church is blessed with a goodly supply of talented young people and that some of them have decided to make Christian service their life work, one of which is his own son, Vernon. After

preaching during the summer at Osceola and other Indiana churches, he is now located at Smithville, Ohio, where he has been royally received by the good people of that church.

Since the close of Brother Dyoll Belote's five years of faithful and efficient service the last of September, the Ashland church has been without a pastor, but the local preachers, of which Ashland has a good supply, are coming to the rescue and have agreed to provide preaching. During the month of October we are hearing some splendid sermons on Sunday mornings by Dr. R. R. Teeter. The evening worship services for the month are in charge of the Ladies' and Men's Gospel Teams of the college and seminary. Their service is being appreciated. The fall communion service will be held October 28 in the evening and a preparatory sermon will be preached in the morning by Brother Teeter.

From Warsaw, Indiana, comes a report of a successful Rally Day with an attendance of 310 and a special offering of \$125 to cover the cost of their winter's coal supply. The work is going forward with good interest in all the departments and a good regular attendance being maintained at the church services. An organization known as "The Seventy" has been effected aimed to do personal work and other such activities as are usually the function of this rather widely used organization. Other activities are reported that give evidence of the church's aggressive spirit under the leadership of Dr. L. E. Lindower as pastor.

You will find in this issue a message from Dr. Martin Shively president of the Brethren's Home of Flora, Indiana. He presents "an opportunity to help", confident that it is only necessary really to inform our people of a need to get them to come forward to meet that need. That is confidence built on long experience with Brethren people, and it is worth our while seeking to preserve such confidence on the part of our leaders in the rank and file of our beloved brotherhood. Besides the cause is worthy and deserves the hearty support of every congregation. Also there is an obligation resting upon us, and we cannot well refuse or neglect this call.

One of our correspondents expresses a fear that he may write too often and may take more than his share of the space in the news columns of The Evangelist. That is not our trouble. The trouble rather is that our church correspondents do not write frequently enough to make use of the space that is available. It seems that most church correspondents have a feeling that they should write only when they have something very special to tell about. That ought not to be the case. We ought to consider the brotherhood a big family and the church paper a means of communicating to our friends in the various sections, telling of the blessings God is bestowing upon us, the features of our work that may be of general interest and the reasons we have for being encouraged. The letters need not be long, but they should be frequent, if we want to maintain a spirit of understanding and personal interest. It is with churches much as it is with individuals. When friends who are separated by distance do not keep up a correspondence, they grow apart and their friendship becomes a mere memory. But those who do not fail to write to one another of their experiences, thus keeping mutually acquainted with one another's problems and successes,—they continue to be friends, to be bound together by the ties of mutual interest and love no matter how many miles may come between. Just so, one of the best means of maintaining a sense of denominational solidarity and a spirit of congregational cooperation and loyalty is to keep up a steady flow of correspondence to our sister congregations. This can be accomplished by means of our church paper. It is therefore to the church's interest individually and collectively to make use of the columns of this paper. Once a year is not enough. It ought to be not less than once a quarter, and oftener is better.

### PRAYER REQUEST FOR THIS WEEK—

Brother L. G. Wood, pastor at Fort, Scott, Kansas, has recently undergone a major operation, and is now back from the hospital and at his regular work, but asks prayer for the continued improvement of his health and for God's blessing upon him in his work.



# WHITHER Are We Drifting?

By L. O. McCartneysmith, Ph.D.

"These have one mind, and shall give their power and strength to the beast."—Rev. 17:13.

These words are descriptive of ten kings or dictators, who are to rule the world at the Coming of our blessed Lord in Judgment. Being of one mind, their reign will naturally be a peaceful one, bringing into existence precisely what the Church of all ages has been praying for. But will this condition be brought about on account of the desire of Christian men and women? Decidedly not; because these rulers shall oppose Christ and his Church, and shall be overcome by the Lamb and his followers (Rev. 17:14). How then, shall there be peace? This peace will be a counterfeit brought about by Satan to deceive the world because:

**1 For every true value God and his Christ have established, Satan has set up a false or counterfeit one, the acme of which will be a false Christ or messiah.**

Jesus, in speaking to his disciples regarding his return to earth warned them of these substitutes by saying that they would appear so genuine that if it were possible to deceive the elect that they would be led astray by the signs and wonders performed by the false Christs and their false prophets.

"For there shall arise false Christs, (messiahs) and false prophets and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matthew 24:24).

A messiah is a saviour or deliverer, and a prophet his ambassador or protagonist. The prophets of old heralded the fact that the Messiah would judge among the nations, rebuke them, and cause them to live at peace one with another. so that there should be no more war (Isa. 2:4).

It is therefore, no wonder, that the prophets of the Anti-christ should produce the very thing which the prophets of old have foretold—world peace. Furthermore, Paul, speaking to the Thessalonians relative to the Day of the Lord said: "For when they shall say, 'Peace and safety', then sudden destruction cometh upon them . . . and they shall not escape" (I Thess. 5:3).

In that wonderful letter of instruction to his son in the Gospel, Paul informed Timothy that in the last days times would be filled with peril; that men would love pleasure more than God, "having a form of godliness, but denying the power thereof: from such turn away," Paul states in Romans 1:16, that it is the Gospel of Christ of which he speaks, that it is: "The Power of God unto salvation to every one that believeth."

If there has ever been a time in the history of the Church that Godly men should pray: "O God! Fill me, and send me with your message!" the time is at hand. For the world is full of false prophets, false religions, false messiahs, and false disciples! This may seem an exaggeration to some, but look around you and see. Pray that your eyes may be opened so that you may see, and the truth is evident. On every hand you will find these apostates who disbelieve God's Word, and are teaching others to follow in their footsteps. They deny the inspiration of the Scriptures, the Virgin Birth of our Lord, his atoning Blood, his resurrection, his Divinity. They deny everything about him that is of saving value, and offer their own false substitutes instead. Instead of preaching his shed Blood, they make great ado about his love for humanity, and spread what they call a great "Social Gospel". They are worldlings, and their religion is worldly. The Word warns us that: Pure religion and undefiled before God and the Father is this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

**2 A feeling of false security is being established throughout the world.**

We can still hear the roaring of the cannon which wiped out the lives of millions of our beloved young men, to make the world "safe for democracy". Yes, we were told that it was a war to end wars, and that never again were we to fear war. A great world League of Nations was formed. World peace was preached from every pulpit. Isaiah was freely quoted that the time had come

when men would beat their swords into plowshares and their spears into pruninghooks, and nations would no longer make war. But look around you today and see if this prophecy is true. Like great beasts every nation in the world today is crouched ready to spring at the other's throat in deadly conflict. Secretly shrouded in mystery, great chemists and electricians are now preparing deadly gases and invisible rays that will bring blindness and death to entire armies without a moment's warning. Every nation is feverishly preparing for war and knows no reason for doing so.

But God knows why they are doing this. He tells us in Revelation 17:17, that he has caused them to agree to fulfill his Will and to give their power and strength to the Beast. That the nations are making all of this preparation for the greatest of all wars, or the world's final battle, and will at the proper time turn over all their financial support, armies, and equipment to the anti-christ is very evident to students of the Word. Much more could be said relative to this phase of the subject, but the words of the text speak for themselves: "They have one mind, and shall give their power and strength to the Beast."

**3 This spirit of "one-ness" is permeating the entire world in every walk of life.**

It is sticking up its colossal head on every side; and business, commerce, industry, agriculture, and even religion, feels the grasp of this great unseen monster, as it slowly crushes out the life of everything that stands for Righteousness. To allay suspicion in the minds of the people, those behind this herculean destroyer are broadcasting to the entire world the claim that it is all for the "uplifting" of the masses, and that as a result society will be saved, and that a great "Brotherhood among men" will be established. They talk about "bloodless revolutions", and inform us that we must not be individualistic, but have a nationalistic view instead. We are reminded that all men are brethren, and that mankind should be of one mind.

This is a fine doctrine, provided this one-ness of mind is of the right kind. But that's where the trouble comes in! They who are fostering this movement have not the mind of Christ. This movement is just another substitute. Jesus Christ, when he prayed for his disciples, asked the Father that all believers might be one (John 17:21), but this one-ness is entirely different from that promulgated by the unregenerates of the world today. They would save the world through other means than the broken body and shed blood of a suffering Savior! The protagonists of this movement are Socialistic and Communistic, which means nothing more than atheism and infidelity. The results of their work attest to the fact of this statement. Russia, Italy and Germany are examples.

Results of this spirit may be seen everywhere. Nothing has escaped. I have no desire to be called a "crape-hanger", but this world in all of its history never has experienced such conditions as we now have before us. Everything is being universally organized. This is evident in all phases of life. Gigantic federations are being formed. Great consolidations are being made. Labor is universally united; manufacturing interests strongly allied; capitalists solidly entrenched; transportation and commercial lines firmly consolidated; and twenty-six religious denominations are bound together for one common purpose under the name of The Federal Council of Churches of Christ in America. As to what these stand for, I refer you to their broadcasts, with which most of you are familiar.

**4 All of this organization is nothing more than a school of preparation through which the world is passing, from which it will eventually graduate in fulfillment of the text: with one mind.**

Everybody knows that the world is passing through the greatest transformation it has ever experienced, but nobody knows whether it will be a butterfly or a beetle in its adult stage.



Business men, statesmen, teachers, writers, and even ministers, have been deceived by this satanic influence into believing that everything is for the best interest of humanity, and that it will have the usual happy ending before the final curtain.

But in spite of all the false optimism spread by these deceived ones, an undercurrent of sickening fear has taken up its abode in the mind of mankind. No one seems able to explain the reason, but this fear exists nevertheless.

This fear has been the means of tying up the industrial plants of our country to such extent that today more than ten million are unemployed; stores and warehouses are empty; thousands of empty cars fill the sidetracks throughout the country; industry is paralyzed; banking systems ruined, carrying down with them thousands of investors; innumerable families without food and shelter; and the latest estimates by authorities at Washington reveal that at least five million families will be on the Emergency Relief rolls this winter. Why do such conditions exist when there is such an abundance of food that those in authority wantonly destroy growing crops, kill young animals and their mothers so that they may not increase, and grant a bonus to farmers who will promise to raise less food? Why is it that God has apparently taken the entire situation in hand and is showing a few men who boast about having a corner on the brains of the world that they know nothing about restriction of production? Why is it that the clouds of heaven have withheld their life giving rain, and the springs and rivers of practically one-half of these United States dried up? These thoughts surge through one's mind as he drives through what was once fields of waving corn and wheat interspersed with pastures lush with verdure and dotted with innumerable herds and flocks; and now a vast area of parched waste on which there is practically no vegetation, and what is left of animal life, just mere skeletons. The answer is that:

**5 Men have forgotten God and lost faith in humanity as a result, and are being punished for their sins.**

The history of Israel plainly indicates that God chastises his people in order to bring them to their knees when they have turned away from him. The words of the Prophet Joel are worthy of our consideration as a nation today just as they were to Israel:

"Therefore also now, saith the Lord, turn ye even to me with all your heart, and with fasting, and with weeping, and with mourning; and rend your heart, and not your garments, and turn unto the Lord your God: for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil. Who knoweth if he will return and repent, and leave a blessing behind him; even a meat offering and a drink offering unto the Lord your God? . . . Let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, 'Spare thy people, O Lord, and give not thine heritage to reproach, that the heathen should rule over them! . . . Then will the Lord be jealous for his land, and pity his people. Yea, the Lord will answer and say unto his people, 'Behold, I will send you corn, and wine and oil, and ye shall be satisfied therewith' (Joel 2:12-20.)

This spirit of one-ness, or Godlessness was first felt in European countries years ago, and gradually spread to our shores. We began to feel its presence with the repudiation of honest debts by countries we had long considered honest, namely: France, England, Belgium, and Germany. The gravity of the situation fully dawned upon us when our own government repudiated its honest obligation to its bondholders by refusing to redeem its Gold Bonds with the specie called for in the signed agreement on the fact thereof. Is it any wonder that confidence in the business world is virtually destroyed when such conditions exist? The words: "In God We Trust" engraved on our coins does not bear the significance it was intended to carry. Men trust more in the financial ratings listed in Duns and Bradstreets, and with many this book is their only Bible.

**6 A World Religion is imminent, and will be brought about through this one-ness of mind.**

This is one of the ends sought by the power behind the Anti-christ. Christ said: "Upon this rock I will build my church." The Anti-christ is also building his church, because he is establishing a substitute for everything that is good. When his church is completely organized, he can then assert himself as the head of the

church just as our Lord is now the Head. (See Ephesians 5:23; Col. 2:10). He can then enforce man worship as mentioned in Revelation which follows: "And they worshipped the dragon which gave power unto the Beast; and they worshipped the Beast, saying: 'Who is like unto the Beast? Who is able to make war against him?'" (Revelation 13:4).

According to Paul, there will be a falling away before the Anti-christ is revealed, and that he will proclaim himself to be God, and sit on display in the Temple showing that he is God. (II Thess. 2:3-4). That this "falling away" is in progress is beyond doubt. Modernistic preachers deny the Virgin Birth, the Atonement, the Resurrection and the Return of our Lord. If this is not falling away, I should appreciate a definition for it! Rome has been standing on the sidelines cheering these apostates on with the occasional statement that the Prodigal (Meaning the Protestant Church) was coming home. God forbid; but Rome is welcome to all the Modernists she can get! This attitude is natural with Rome. She has always wanted to rule both Church and State, and calls herself the "Church Universal". It is her intention to acquire world domination in religion, if possible, and she rubs her hands in glee with the thought that if she may eventually secure control of the Federation of Churches she will have accomplished wonders.

But this great spiritual Babylon is to be destroyed by the very power that permits it to thrive, and which she will serve. (Rev. 17:16-18).

**7 A Great World Dictator will be chosen by ten Regional Dictators who shall rule with him for a short time, and then relinquish their powers to him. (Revelation 17:12-13-14).**

Before this World Dictator can be chosen there must first be ten Regional Dictators in order to accustom the world to a supreme Dictatorship. The world will be divided through this one-ness of mind into ten regional dictatorships, which in turn will name the Anti-christ as Supreme Dictator of the entire world. These powers know that Jesus is proclaimed, and will proclaim himself "King of Kings and Lord of Lords", and here again is the counterfeit or substitute idea put forth as previously mentioned. The acknowledging of this Supreme Dictator will occur, as we interpret the Word, during the Great Tribulation.

That we are now living in the Last Days is accepted by practically all believers. We can readily see that these Regional Dictators are now being set up by the powers of darkness. The first indication of this was shown in Russia when their Five Year Plan was put into execution. To the great surprise of the entire world it has been made fact, and stands today the first monument to the loss of individualism and the destruction of Christianity in Russia. Godlessness has reigned supreme from the very inception of the Soviet State, and has grown by leaps and bounds.

Italy followed Russia with a Dictator, whose first act was to attack religion throughout Italy, even dissolving Catholic Action on May 30, 1931. This breach was healed in secret conference; an alliance was made, and a gift of about one-half million dollars was accepted by the Roman Church, which in turn is said to support the Dictatorship.

Hitlerism followed in Germany with the complete abolition of all forms of Christian worship and the establishment of the Nazi church as a substitute. The cross has been displaced as the emblem of the church by an image of the sun on a blue background. Conversion is considered as criminal, and hardness as virtue. No wonder then that more than eight hundred Christian ministers languish in German jails today because they will not bow down to mere man!

We do not presume to name the next dictator to be chosen; but many now see the handwriting on the walls of a capitol nearer than Berlin, and who knows what may happen within the next few years?

Our Lord of Lords and King of Kings will rule with love and mercy and justice. This World Dictator when he is chosen, will rule by force of fear. He will cause every man, woman, and child to receive a mark, or be branded in their hands and upon their foreheads, so that his mark may be easily seen. They who do not possess his mark will not be permitted to either buy or sell. The mark will be either the name of the Dictator, or his number,

*(Continued on page 8)*



# Why Is Christianity Supernatural?

A Sermon by  
G. Arthur Carey

(Published in two parts. Part II.)

## III. A THIRD REASON WHY CHRISTIANITY IS SUPERNATURAL IS THAT ITS MOTIVE POWER IS SUPERNATURAL.

"But ye shall be witnesses of me after that the Holy Ghost is come upon you." For the first time in the history of the world a thing like this has occurred. Something designated as "Holy" becomes the guiding, impulsive power in Christian life and worship. Was ever such a thing heard of before? Mohammed's motive power is the sword. Motive powers of other oriental religions are various, generally having to do with man and man. But here, Christianity has a power called "Holy"—thus from above, supernatural. It is an inner voice, a still small voice, a **Holy** prompter! And that Holy thing is called the Holy Spirit of God.

This motive power is a **Person**, the one who represents the Godhead in this mighty Christian movement. He takes of the things of Christ and shows them to us. He represents the Father and the Son in us. He makes intercession for our blundering spirits with groanings which cannot be uttered. He is the Godhead's ambassador in the great Christian movement, **supplying** its power, **binding** its wounds, **strengthening** its weaknesses, **assuring** its success.

Is it any wonder that Christianity has succeeded? It has a supernatural power behind it. The fiercest persecutions cannot stamp it out; they only add brands to the burning. The harshest ridicule cannot impede its progress; such fawning only drives its adherents closer to the bosom of a Christ who heals the taunting hurts with the balm of Gilead. Even the gates of Hell shall not prevail against it for Christ himself said so. Under the spell of Christ's impelling love, his disciples have gone into practically all the world now, and with the energizing power of the Spirit of God, have told the good news of the Gospel, feeling they cannot rest until they have told as many as they can. Such is the irresistible power that motivates Christianity.

## IV. A FOURTH REASON WHY CHRISTIANITY IS SUPERNATURAL IS THAT IT HAS A SUPERNATURAL MESSAGE.

The first thing it declares is that man may have eternal life. This is something about which man had been in doubt for centuries. Philosophers of the day speculated upon it, religions of the age had grotesque conceptions of it, but Christianity was the first to herald forth in no uncertain terms the blazing truth of supernatural life for man after death. "**He that believeth on me, HATH eternal life.**" Jesus said we could have it long before death would rend this mortal body of its spirit. The condition laid down for such a life is belief on Jesus Christ. Even now you may have that eternal life springing up within your heart. Would that you might believe and thus receive.

Christianity declares forgiveness of sin through the shed blood of Christ. Prior to A.D. 33, who has been able to ascend into heaven (Rom. 10:7) to ascertain the proper method of eradicating sin from before the face of a righteous God? It was only when the sinless Son of God came down to earth and accomplished his reconciling mission, that it could be said, "**Mercy and truth are met together; righteousness and peace have kissed each other.**" Jesus Christ is the only one who can forgive sin, and Christianity heralds that message.

Forgiveness of sin is a supernatural thing in itself—born in God's great heart of love. It is no small wonder that when Jesus said to a man, "**Thy sins be forgiven thee;**" the Jews said to themselves, "**Who can forgive sins but God?**" For not any religious leaders of other religions nor prophets of Judaism had dared to even assume this right or prerogative over mankind, and to my knowledge no one since that time has assumed it, with the exception of Catholic popery.

Christianity brought the news that death had been annulled. Christ delivered those who were all their lifetime subject to bondage of the fear of death. That is what enabled Paul to say, "**O death**

where is thy sting; O grave, where is thy victory?" Death is no longer a thing to be feared. It is robbed of its sting, filched of its fruits, pillaged of its plunder. Thus a Christian need not fear death; he is continually "**ready to be offered up.**" This supernatural accomplishment broke the spell of the fear of death that had held sway since the beginning of the race, even before Cain cried, "**They will kill me,**" (Gen. 4:14). Christianity sponsors that message to the world.

Christianity brought the news that salvation is merited through grace. Extraordinary! Wonderful! Supernatural! There is nothing to pay.

Jesus paid it all,

All to him I owe.

Sin had left a crimson stain;

He washed it white as snow.

There is nothing to do. He did it on Calvary. He said, "**It is finished.**" No beating of the air, no genu-flections, no calling aloud, no rolling on spikes, no body lacerations, no crawling up temple steps on knees, no sacrificing of babes to crocodiles, no passing of children through fire, no appeasing of nature gods, no avowed poverty, no constrained giving; only love to Christ and peace and joy in the Holy Ghost. **There is nothing we can offer to help out.** Naaman thought he should give something in return for being healed of his leprosy. Simon Magus thought the power of the Spirit could be procured with money. No man can pay his way into heaven. That right is freely given to all who believe on Christ. "**By grace are ye saved, through faith, and that not of yourselves. It is the gift of God. Not of works lest any man should boast.**" "**Not by works of righteousness which we have done, but according to his mercy he saved us.**"

"For nothing good have I,

Whereby Thy grace to claim,

I'll wash my garments white

In the blood of Calvary's Lamb."

There is nothing to lose. The evanescent things of this life hold out little comfort when a man comes to die. They hold out little attraction to the man who really wants to live a useful life. Such bubbles and baubles are for those who would rather be amused than to be in right relation with God and the world. "**What things were gain to me, those I counted loss for Christ**" (Phil. 3:7).

There is everything to gain. "**I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung that I may win Christ.**" Resurrection of the righteous dead, heaven and its attendant glories, the joys of eternal life, and incorruptible inheritance, these are a few of the things to be gained. To hear Christ's "**WELL DONE**" ought to be an inspiration here and will be a joy to be realized there throughout eternity.

Christianity heralds the fact that Christ is coming again. "**This same Jesus shall so come in like manner as ye have seen him go into heaven.**" He has gone to prepare a place for his waiting, expecting, faithful church. Throughout the length and breadth of Scripture is found the admonition to "**WATCH AND PRAY**". One of the great subjects of Holy Writ is the prophecy of his return to earth. Nothing is more fascinating than to think of the rapture of the Saints.

This event will end the activity of the church and usher in the close of the church age. This will bring to a climax with a supernatural event the history of the supernatural movement—Christianity. It thus had a wonderful beginning and will have a wonderful ending. With what hope, with what joy, with what expectancy we await our "**loosing away upward**" to be forever with our infinite Christ! **WHAT A MESSAGE!!**

As I look back upon the Biblical foundation, I am made to explain, "**What truth and grandeur of God's landmark in the fields**



of men!" As I consider once more the great Personage of Christianity, I am made to think of Protection, Perfection, Poise, and Power in all their most soulful meanings. As I get a glimpse of the great Motive Power, my heart says, "My Comforter, My Guide, the Pointer of my soul to Jesus, the one who prompts and persuades." As I re-read Christianity's message, I shout for joy, "That's the message for me. It hits me. I'm poor and lowly, unable to plead my own cause, unworthy to stand on my own merits. Thank God for wonderful, supernatural Grace, and a Savior who not only IS the WAY, but shows it." Lake Odessa, Michigan.

## The Pure in Heart

A Posthumous Article

By the Late Thomas Gibson

I am a strong believer in the doctrine of true holiness. For various reasons, but principally because it is a Bible doctrine. It, therefore, has divine authority. "Heart purity is not obtained by growth in grace." It is obtained by the application of the blood of Christ. "By grace are ye saved through faith and that not of yourselves, it is the gift of God." "If heart purity is only obtained by grace, and if growth only adds to whatever there is," whence have we anything to add? "Whereby are given unto us exceeding great and precious promises, that by these ye might become partakers of the divine nature, and escape the corruption that is in the world through lust" (II Peter 1-4).

When a person is converted, born again, regenerated in heart, which means, to renew spiritually, as Peter says in his first Epistle. "Begotten again unto a lively (or living) hope, by the resurrection of Jesus Christ from the dead." "Ye were sealed with that Holy Spirit of promise" says Paul in Eph. 1:13. Then he has something "to grow from." "Having, therefore, these promises, dearly Beloved, let us cleanse ourselves from all filthiness of the flesh and Spirit, perfecting holiness in the fear of God" (II Cor. 7:1).

The process of cleansing. "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you, says Jesus. We are made clean through the word, through the operation of the Spirit when the word is accompanied in demonstration of the Spirit. It is not what we have done, writes Paul, but "according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost" (Titus 3:5). Peter expresses the same thought as Paul concerning the renewing of the Holy Ghost. "Begotten again, unto a living hope," and "Partakers of the divine nature," says Peter. Again, he writes, "Through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ."

Many passages teach that heart purity is a spontaneous gift, but while heart purity, "sanctification, and true holiness," is a spontaneous gift, and can be obtained without growing into it, it is a question in my mind as to whether we should assert our holiness or not. It is certainly our duty, privilege, and the will of God, that we live it. By living it, those who come in contact with us, will declare "that we have been with Jesus, and have learned of him." On a certain occasion one of the Jews said to Jesus, "Good Master, what good thing shall I do that I may have eternal life?" Jesus answered him, saying, "Why callest thou me good, there is none good but one, that is God." Jesus was the very embodiment of goodness. His entire life was spent in performing deeds of kindness, and acts of tender, loving mercy. "Never man spake like this man." There was no fault found in him, he was above reproach. Yet, he never asserted his goodness, nor would he allow others to do it, and especially the unrighteous.

What may we learn from the incident? I see in it a lesson of humility, not to assert our goodness. It shows arrogance, and an unbecoming spirit in the one professing godliness. It seems to me, we should be careful about asserting our holiness. "But sanctify the Lord God in your hearts; and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."

After having been created in righteousness and holiness, "let us go on to perfection." Like Paul, who forgot the things which were behind (in the sense that he had already acquired them), and reached out to the things which were before, (the greater and nobler things not yet acquired, between him and the goal of perfection), so let us do. If a man hath an hundred sheep and one of them be gone astray, he in a sense forgets the ninety and nine, because they are safe and secure in the fold. He leaves them there and goes to the mountains seeking the one that is gone astray. All his energies were bent in finding the lost sheep. The shepherd rejoiced more over finding the lost sheep than he did over the ninety and nine that never had gone astray. So the Christian, forgetting, leaving the first principles of the doctrine of Christ, rejoices more as he acquires or reaches "the heights, and depths of the love of Christ which passeth knowledge."

The sanctified Christian will never be satisfied with present attainments, but like old Job, will only be satisfied when he awakes in Christ's "likeness." "Being sanctified by the Holy Ghost" (Rom. 15-16), let us go on unto perfection. The Christian life might be likened to the ripening fruit on the tree—a little riper today than yesterday, a little riper tomorrow than to day, until it becomes the ripened fruit ready for use. So the Christian, by growth and development, becomes mature, having by the grace of God acquired all the gracious virtues of Jesus, becomes like the ripened grain, then the sickle is put in, for the harvest is come."

"Now the end of the commandment is love out of a pure heart, and of a good conscience, and of faith unfeigned" (I Tim. 1-5).

## Whither are We Drifting?

(Continued from page 6)

and may be either on the forehead or in the hand. And all mankind will be forced upon penalty of death to bow down before him and worship him (Rev. 13:15-17).

### 8 Is There No Ray of Hope?

There is no hope other than that which rests in and upon the Broken Body and Shed Blood of our blessed Lord. In him there is always Hope. Our hope is contained in these words:

"And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh" (Luke 21:28). When we know that this old world has lost its balance, and is now tottering on the brink of a great unseen abyss; when we know that we are walking on the thin crust of a mighty volcano which may erupt at any moment; let us not lose hope. May we hold fast that we have, and lifting up our heads welcome the coming of our Lord, for verily his appearing draweth nigh! "Let the Spirit and the Bride say: 'Come!' and let him that heareth say: 'Come!' Surely I come quickly." And let your prayers be: "Even so, come, Lord Jesus!" Amen.

Waterloo, Iowa.

## SIGNIFICANT NEWS AND VIEWS

### A SCHOLAR OF FAITH

Dr. Archibald T. Robertson, world-renowned scholar in New Testament Greek and, for many years past, teacher of that subject in Southern Baptist Theological Seminary at Louisville, passed to eternal reward the evening of Monday, September 24, as the result of apoplexy.

Dr. Robertson was a member of the Southern Baptist Church, but his spirit and his scholarship were such as to make of him a champion of the faith such as we all delighted to claim. Particularly since he did his monumental work in the new grammar of the Greek New Testament, was he universally recognized as an unsurpassed scholar in his field. And always that scholarship was so used as to make it evident that there is the fullest justification for faith in the historical fundamentals of Christian doctrine.

Almost the last thing Dr. Robertson wrote was a scholarly article for the *Western Recorder*, entitled "The Man Above All Men," in which he answered a writer in a popular magazine who represented Jesus Christ as but a man; this acknowledged scholar demonstrated that Jesus can not be explained on any such basis.



Dr. Robertson's going is a loss to us all. It suggests the importance of developing more such thorough scholarship, which most effectively gives the lie to the claims of that superficial circle who would represent scholarship and faith to be antagonistic.—Christian Standard.

He was an entertaining, popular Bible lecturer as well as much in demand as a lecturer at seminaries throughout the land. Only a few weeks ago he was in New York for a Summer School of Theology. He was frequently a member of the faculty of the Winona Lake Summer School of Theology. He was a prodigious writer of magazine articles and books. Over thirty volumes have been published in his name.

### SUNDAY BUSINESS AGAIN

In nothing else is the President so blatantly defiant of the religious instincts of a large part of the American constituency as in his persistent practice of using the Lord's Day to conduct official business. There may have been occasions on which emergencies required action to be taken on this day reserved for Christian worship, but recent vacations have made it evident that the emergencies are not so pressing.

And now again he presumes to use the Lord's Day evening hour for a radio address to the people. This he does with full knowledge of the fact that he is trampling upon the prejudices of many thousands and is also putting himself into competition with thousands of preachers and is encouraging the people to ignore the claims of religion.

It would seem that a statesman of any discernment would have learned by this time that spiritual recovery is essential to any true success of the social program.—Christian Standard.

### COINCIDENCE OR POLICY?

The World's Evangelical Alliance recently made representations to Sir John Simon, head of the British Foreign Office, against the preponderance of Roman Catholics in recent appointments to foreign embassies. Sir John replied that the Government reserved to itself "complete discretion in making appointments irrespective of the religious faith of the persons selected"—a reply that rather ignored, or evaded, the grounds upon which the Alliance had based its protest. The Alliance returned to the point, informing Sir John that "discretion of his Majesty's Government ought not to be exercised in such a way as to make it appear that an undue balance is maintained between those who hold the faith of the great majority of the nation and others." *The Christian World*, which certainly cannot be regarded as a narrow or anti-Catholic organ, in commenting upon the matter, remarks: "The degree to which Roman Catholics predominate in the Ambassadorial Service is one of the mysteries of our time"; and states, further, that "not very long ago there was not a single European Ambassador in Washington who was not a Roman Catholic."—Advance.

### ELECTION DAY IS COMING

"Nearly all the countries of continental Europe have lost all the rights which had been won painfully or had accrued slowly." This statement in an editorial leader in a great daily startled us. It grew out of the assassination of the Austrian chancellor two months or more ago, but the editor went on to say that the United States is not removed from the same peril, a fact which we are slowly beginning to fear. Our form of government seems to be changing, new kinds of authority are appearing, new theories are prevailing, and insecurity is felt everywhere because of suspicion and hate new to American life.

It is not a time for complacency, as our editor said, but one when a supreme effort must be made to turn back on the road we have been traveling "and reinforce the constitution." Riot and bloodshed must be stopped. Contracts must be honestly and fairly met. Industry must not exploit the working man, and the working man must not tyrannize industry. We do not want a dictator but a government by law. And we have law enough, the gift of wise men of earlier days. Our present need is other wise men to interpret and enforce that law. The primary and the ballot-box will do wonders for us in November if we use them as brave and honest patriots and in the fear of God. Let us not be indolent. Let us not be misled by false promises or carried away by foul doctrines.

There are still good and able men to be sent to Congress and to our state legislatures, and it is our duty to God and to our neighbor to see that they go there.—Moody Monthly.

### CATHEDRALS "ON THE DOLE"

Seven of Great Britain's famous cathedrals have been put "on the dole," according to the latest report of the Cathedral Commissioners for England. The cathedrals, which are visited annually by thousands of Americans and others, were verging on bankruptcy when the Church Assembly voted to appropriate \$90,000 a year for ten years to save them.

The seven cathedrals hardest hit are Carlisle, Chichester, Lichfield, Peterborough, Ripon, Salisbury, and Wells, none of which is less than 600 years old. Their precarious financial condition is attributed mainly to the agricultural depression. Most cathedrals depend in the main on the lands they own for their income. The withholding of the tithes due them has also had a serious effect on their finances.—Literary Digest.

### GAIN IN CHURCH MEMBERSHIP AND POPULATION

Church membership in America has multiplied four times as fast as the population since 1800, according to a report submitted recently to the National Committee for Religious and Welfare Recovery. The report was presented by Dr. Herman C. Weber, editor of the *Year Book of American Churches*, and shows that in 1800 only one out of every fifty persons belonged to a Protestant church, and out of fifty-three to a Catholic church. The figures indicate that today one out of four belongs to a Protestant church and one out of six to the Catholic faith.—Methodist Protestant Examiner.

### WE ARE ON A BOAT, TOO

It becomes increasingly clear that at least some lives were lost on the Morro Castle for want of better discipline. In other words, authority had something to do with the safety of the passengers and crew. Even stern authority can be a real blessing. We suppose that even one of these modernists who love to scoff at anything authoritarian in religion would have welcomed the evidence of some effective authority had he been caught in that terrifying situation.

What these gentlemen fail to grasp is the fact that we, too, are on a doomed ship. This worldly civilization is afire, so to speak. There is dire need of a word of authority in the midst of the confusion created by human sin. Voices of mere men, guessing at this way of safety and that, blinded by the smoke and canceling one another's efforts, but throw the crowd into panic at a time when it is supremely necessary that there be a word of authority.

There is one cause for satisfaction; they themselves admit that they are but fumbling in a search after God. They endeavor to make of Jesus the same sort of fumbler. He, however, does not admit that. He definitely declares his authority. He asserts dogmatically that he alone knows the way to God and can give peace and safety. In all the smoke they admit themselves blind leaders of the blind.

Surely safety lies with him who is not panicky and who speaks with authority even amidst all the confusion and smoke of a world afire.—Christian Standard.

## The Night of Holy Fellowship

(Continued from page 4)

Jesus. We read in John's Gospel (6:51) "I am the living bread which came down from heaven. If any man eat of this bread he shall live forever." It is spiritual life and not carnal that is meant, and of which this is the symbol. "It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life" (John 6:63). And concerning the covenant, we read: "This is the new covenant in my blood" (I Cor. 11:25). And we are a party to that covenant. We have a pledge to keep, a vow to challenge our fidelity. As we partake of his life and power we enter into a fellowship of his spirit and faithfulness. That was the significance of that night of holy fellowship in which the disciples entered when Jesus was present in body. But such a fellowship is none the less blessed and none the less real to us as we enter into our communion services.



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Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

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MAGAZINE SECTION  
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## Saturday Afternoons with Charles H. Spurgeon

By William Wright, D.D.

Some thirty-five years ago, Charles H. Spurgeon met me at the parting of life's ways, and sent me on the path which I have since been trying to travel. From that time forward, he and I became fast friends, but during the past ten years I had a standing invitation to spend my Saturday afternoons with him. I used my privilege sparingly, but sufficiently to have seen my many-sided friend from many points of view. A few sidelights from the outer and inner circles may prove, not only interesting but useful.

I first met Mr. Spurgeon at Belfast. I was then preparing for college, with a hankering after the Indian civil service. Mr. Spurgeon, preached in Dr. Cook's church. He singled me out, and spoke to me as if no one else was present. There was no thrumming of theology, and no sanctimonious posing, but a clear, direct, hot, living, personal appeal, that dare not be resisted. As soon as the benediction was pronounced, Mr. Spurgeon descended from the pulpit, and, seeing me looking at him, he held out his hand to me when he was about two-thirds down the stairs. I stepped forward and seized it. "How did you like my sermon?" were his first words. The human, manly, straightforward, genuine ring of the question clinched the effect already produced on a youth in search of what was genuine. Many started anew on life's journey that night, and few of Spurgeon's people ever turned back.

### His Knowledge of Literature

Fifteen years later, I went to the Tabernacle on my way home from Damascus. The same straightforward Englishman was preaching the same straightforward Gospel in all its fullness and freeness, and without any apology for its severity. I walked into the vestry without introduction. He had not seen me for ten years, but he recognized me in the crowd without a moment's hesitation. He ran over the books on the Holy Land, stating the merits of each, and ended by saying, "I suppose Thomson's 'The Land and the Book' is still the best on the manners and customs." He had the literature of Palestine at his finger ends.

When I came to be Mr. Spurgeon's near neighbor, I found that he was acquainted with all literature. His power of reading was, perhaps, never equalled. He would sit down to five or six large books, and master them at one sitting. He sat with his left hand on the side of the book, and, pushing his right hand up the page on the right side of the book until the page became projected, he turned it over, and proceeded to the next page. He took in the contents almost at a glance, and his memory never failed him as to what he read. He made a point of reading half a dozen of the hardest books meekly, as he said he wished to rub his mind against the strongest; and there was no skipping. I often tested the thoroughness of his reading.

"Natural Law in the Spiritual World" reached him and me about the same time. I called on him fresh from a study of the book. He had just read it, with four or five other works on that day. At tea we began to discuss the work. A third party disputed his recollection of certain points, whereupon Spurgeon quoted a page, to show that the natural and spiritual laws were declared to be "identical," and another important page to show how the book erred by defect. I looked over the page again, on my return home, and I believe he scarcely missed a word in his repetition. His power of reading was one of the greatest of his many talents.

In the vastness of his knowledge Mr. Spurgeon had no equal except Mr. Gladstone, who had all the world's literature open to him. Mr. Spurgeon was limited to the wide field of English. With Mr. Gladstone more than with Mr. Spurgeon I have always felt the depths of my own ignorance. In discussing subjects which were specially my own with Mr. Gladstone, I have always felt that he knew my subject better than I did. I once told him of Spurgeon's power of rapid and thorough reading, believing that he possessed the same gift; but he assured me he read slowly, but that he used up all the odds and ends of time at his disposal to keep abreast of the age.

These two men greatly esteemed and honored each other. This is known from their last correspondence, but I knew it as a fact from each.

I was at first surprised to find Mr. Spurgeon consulting both the Hebrew and Greek texts. "They say," said he, "that I am ignorant and unlearned. Well, let them say, and in everything, by my ignorance and by my learning, let God be glorified."

### When Accused of Vulgarly

His exegesis was never wrong. He spared no pains to be sure of the exact meaning of his subject. He was going to preach on the olive tree, and he sent his secretary to the keeper of the natural history department of the British Museum with a series of questions as to the peculiarities of the tree.

The keeper was so much interested in the inquiry that he wrote out several pages for Mr. Spurgeon; but when the sermon came to be preached, the information had been passed through the crucible of Mr. Spurgeon's mind, and came forth in one fine Bunyanesque sentence.

Mr. Spurgeon held that the lies that were told about his vulgarity were overruled to the furtherance of the Gospel. People read in some of the London revilers how he slid down the pulpit rail to illustrate the descent of the wicked into hell, and they went to see the dissenting mountebank, and very often they remained to pray and work; for Spurgeon's converts bowed to the yoke.

I once asked him if he had really coined

the phrase "resist the Devil, and he will flee from you; resist a deacon, and he will fly at you."

"No," said he, "I never had the wit to invent it, nor the experience to justify my repeating it. Besides," he added, "the saying, like most of the vulgarities fathered on me, is older than my grandfather."

### One Great Concern

Mr. Spurgeon was sometimes subject to great depression, but nothing weighed him down so heavily as the thought that his orphans might be left destitute. On his return once from Mentone, he met his deacons to see how it fared with the orphanage.

"You must work another miracle, governor," said one of the deacons; "for we have now only a balance of £50."

"Let us ask God for the money that we want," replied Mr. Spurgeon.

They knelt round the table, and prayed.

"Now," said Mr. Spurgeon, when they had again resumed their seats, "let us see what we can do ourselves." He drew a piece of paper to him, and wrote down £50 on it, and passed the paper to his nearest neighbor. When it had gone round the table it contained promises for £500.

"I went home that night," said Mr. Spurgeon, "as if my heart would break." As he was crossing the hall wearily to his study, he heard an altercation going on at the door.

He heard his man saying, "No one can see the master tonight," and then he heard a gentleman's voice remonstrating warmly.

"What is the matter there?" said Mr. Spurgeon.

"Oh, Mr. Spurgeon!" replied the gentleman at the door, "I have come a long way to see you. I promised, when in India, to give seven hundred pounds to your orphanage, and I have brought the money." The next morning, the first letter opened by Mr. Spurgeon contained a like amount, "and," he said, when telling the story, "I was once more in the third heaven."

Mr. Spurgeon was a great preacher, a great administrator, great in his orphanage, great in his college, but he was nowhere so great as in his own house on a Saturday afternoon with a single friend.

Westwood is one of the most charming places in a charming neighborhood. How Mr. Spurgeon came to possess it is one of the romances of his life, but it is too long for this article. The grounds belonging to the house, some thirteen acres, are exceedingly picturesque. There are some twenty or thirty acres attached to the place besides. On Saturday afternoons I generally found Mr. Spurgeon down among the cattle, or in his extensive conservatories. He possessed cows and horses and pigs and dogs and sheep, and turkeys and fowls of all descriptions, and ducks of every variety. And he took an interest in them all, just as he did in each of his orphans. He talked to them, and they stood and listened to him, and knew him, and, I believe, loved him as his orphans did.

We returned to the house through the conservatories. These were filled with all kinds of exotic plants and flowers, and Mr. Spurgeon would draw attention to the peculiarities of each, pointing out beautiful contrasts with human life, and analogies with the life to come. His fancies were so charming as the exotics themselves. His sallies in the garden were sometimes inimitable. "Are you ever troubled by these sinless people?" he said to me one day. "We have a nest of them here, and the craze



had got in among the gardeners. I called up my three gardeners on Saturday week, and said to them, 'I have been observing you for some time. You come late and you go early, and, in the interval, you spoil my shrubs. I don't want your services any more. I will have my garden attended to by sinners for the future.' And he added

(Continued on page 15)

**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick**

(Lesson for October 28, 1934)

Lesson Text: Eph. 4:17-27; 5:15-21; Golden Text: Eph. 5:18

### MONDAY

**The Christian Standard.** Eph. 4:14-27. "No longer children (babes) ... but grow up ...!" After pointing his readers to "the measure of the stature of the fullness of Christ", St. Paul urges us to outgrow the infantile, easily-swayed period of development, and to become mature, harmoniously developed, so as to serve efficiently, and to take their place in the synchronized articulation of the body of Christ. Christian immaturity and protracted babyhood are two fatal handicaps to the onward progress of the Church. To belong to Christ, and yet to copy after the world was a practice intolerable to St. Paul. His challenge was: "Grow up, and live according to the revealed standards of the Christian Life."

### TUESDAY

**The Christian Walk.** Eph. 5:15-21. Here St. Paul analyzes the Christian's "walk", and finds it to be composed of seven elements: 1. "Circumspectly—not as fools." 2. Aggressively—"redeeming the time." 3. Understandingly—in harmony with God's will. 4. Spirit-indwelt. 5. Joyously—"singing and making melody". 6. Thankfully. 7. Reverently—"in the Name of our Lord Jesus Christ". This category just about covers the characteristics of the genuinely "Christian" life. He points out that the true Christian life will issue in a disposition to "get along" with one's marital companion, with one's children, or parents, with one's employer or employee, as the case may be. Christianity is vastly more than a "way to live", but we dare not conceive it as any thing less than that.

### WEDNESDAY

**A Temperate People.** Jer. 35:5-14. In the days of Israel's decline, it is refreshing to have this family of Rechab brought into bold outline, due to their total abstinence from wine, and their simple routine of daily life. When peril from the invading foes made it necessary for the family of Rechab to move into the capital city, Jerusalem, they still kept their pledge and obeyed their father's command. These characteristics were so pronounced that the prophet Jeremiah singled them out for an object lesson, not only for their sobriety and simplicity, but for their OBEDIENCE. The prophet urged his fellowmen to emulate the Rechabites obedience in obedience to their Heavenly Father. When one disobeys unpopular commands with impunity, he may sidestep more weighty ones.

### THURSDAY

**An Intemperate People.** Isa. 28:1-10. "They have erred through wine, and through strong drink are out of the (God's) way!" Let it not be claimed: "The Bible does not condemn intoxication and intemperance!" The political and religious leaders of God's people in Isaiah's day were incompetent through indulgence. It was the conclusion of the prophet that debauched adults could scarcely be salvaged from human wreckage, but that there was a possibility of instructing those lately weaned—the children and youth! How vital is this truth for us today. While it is next to impossible to reclaim shipwrecked lives due to drunkenness, there is still the challenge of the children who have not yet become victimized by the godless traffic nor ensnared by the demon habit. Let us not evade our responsibility and opportunity!

### FRIDAY

**Disaster Through Drunken Leaders.** I Kings 20:13-21. How many have been the defeats in national and international crises due to intoxication. Belshazzar was drinking when the Medes sacked Babylon. The Hessian soldiers were staging a debauch when Washington, under cover of darkness, surprised them at Trenton. Here, King Ben-Hadad and his thirty associate "kings" were too intoxicated to direct their army, and the Israelites "slew the Syrians with a great slaughter!" On the other hand, King Ahab had an army of clean, temperate, upright young men—"princes of the provinces", as his army: "And the young men went out first ...!" They did not wait to be attacked by the Syrians, they took them by surprise and fought an offensive battle. Clean young manhood and young woman-

hood can and do win in the battles of life when they get onto the field first with undissipated minds and bodies and morals.

### SATURDAY

**Living the Simple Life.** Dan. 1:8-13. "And Daniel purposed in his heart that he would not defile himself with the wine which the king drank!" Daniel was true in a strange land, to the ideals of the simple life which was his heritage from his noble Hebrew family. He refused to take the pace of the court attaches with whom he was in training. And—did it pay? Yes, a thousand times yes! His brilliant mind, unsullied by indulgence, led him to the highest pinnacle of power in ancient Babylon. His wisdom and advice and help became a blessing to all who knew him. He was influential in preserving the national integrity of his people while in their captivity. Even the most rabid "wet" must admit he prefers a sober chauffeur, surgeon, banker, manager, engineer.

### SUNDAY

**Christ in the Heart.** Col. 3:12-17. "Let the WORD (Logos) of Christ dwell in you richly in all wisdom ...!" Herein is the secret whereby the Christian is enabled to measure up to the Christian standards of life. Christ came not merely to reveal an abstract system of logic and ethics, but he came to empower men to attain the standards of life which great souls in all ages have taught. Jesus not only said: "Do this and thou shalt LIVE!" but he awaits to enter into the individual life, affections, intellect, will, to empower, exalt, enshrine. And then, blessed truth, wherein his Own fail, he supplies their deficiencies, and assumes all their defects. Hence the command: "Do all things in the Name of the Lord Jesus!"

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MILDRED DIETZ,  
General Secretary  
and  
Treasurer  
312 Cumberland St.,  
Berlin, Pa.

## That's Your Lookout--Looking Out

Compiled by Viola Ogden

From actual instances of societies that have tried the experiment of getting along without a pledge it has been proved that no society will be apt to do some good work, nor, indeed, will it be likely to exist very long, if it does not have some form of pledge as a requirement of membership and standard of living.

Perhaps the most-needed thing is to stress the associate member's pledge. In too many societies there has grown up a sort of ignorance or of indifference to this pledge and a certain false pride that says, "All our members are active members." This is a mistaken conception of Christian Endeavor aims and principles, for not all young people are ready to enter the society as active members. They are not yet ready to acknowledge themselves Christians, and so are not able to take sincerely the pledge which has for its heart and soul the clause, "Trusting in the Lord Jesus Christ for strength, I promise him that I will strive to do whatever he would like to have me do." Only a confessed Christian can sincerely subscribe

to such a statement as that. To ask the non-confessed to do so is to ask them to play with a sacred thing. And yet there are large numbers of young people, unconfessed Christians, interested in Christian Endeavor, who should be tied up to it in some way.

Associate membership is the opening wedge, and after that consistent example and kindly companionship on the part of the active members may win them to Christ and active membership. It is primarily the work of the lookout committee to watch for opportunities to present acceptance of Christ and active membership in the society to associate members. Associate members should constitute about twenty-five per cent of the entire membership of the society, and should not, of course, vote or hold office or be committee chairmen. But they are a very real and important part of the society. The associate pledge reads, "As an associate member I promise to attend the prayer meetings of the society habitually, and declare my willingness to do what I may be



called upon to do as an associate member to advance the interests of the society."

When the chairman of the lookout committee makes his report to the society in its monthly business meeting, he should be able frequently to report that an associate member wishes to be transferred to the active list, and that, having conferred with the member, he recommends the transfer. Then, of course, a new associate member should come into the society to take his place. Thus there is a constant income of new material into the associate membership of the society, and a similar constant addition to the ranks of the active membership. Such winning of associate members to Christ and active membership is a very real form of evangelism, and furnishes a feeling of great satisfaction to those who do the winning.

There are four forms of the active member's pledge, and every society should by popular vote adopt one of these forms as the one it will use. A large copy of it to hang on the wall should be secured if the society has none, and should be kept, if possible, in its place there so that it can always be seen. Pledge-cards of this particular form should also be secured, and a supply should be kept on hand for new members to sign. The International Society of Christian Endeavor does not insist that any one of these forms must be used; if a pledge similar to it in intent is drawn up and meets the pastor's approval, there is no objection at all to its use. But the International Society does desire that some satisfactory standard of membership be used, because it "does not want the fair name of Christian Endeavor smirched by a foredoomed failure" of trying to exist without a pledge.

Every member of a lookout committee who attempts to gain a new member should first familiarize himself with the contents of the pledge, and should carefully read some good books and helps on the pledge, such as "Answering Objections to the Christian Endeavor Pledge," "On the Lookout," "How to Secure New Members," "Ten Reasons Why You should Join the Society," etc., which are published by the International Society of Christian Endeavor. It should be the duty of the lookout committee to explain the pledge carefully to each prospective member who has never before signed it. It should be gone over carefully and prayerfully, sentence by sentence, until the applicant knows without the shadow of a doubt just what he is signing and what he will be expected to strive to live up to.

Some societies use what is called an application-blank, which the prospect signs before he gets the membership-card to sign. This application-blank says that the signer believes in the purposes and aims of Christian Endeavor, and, having familiarized himself with the membership pledge, makes application for membership in the society. This makes joining the society seem of some importance to the applicant, and gives time for consideration of the pledge.

It is a good custom to give the prospective member two pledge-cards, one of which he signs and gives back to the committee, and the other of which he signs and keeps in his Bible as a reminder of his step.

Concerning the pledge and its keeping the Rev. George T. Liddell ably writes: "It is a straightforward, honest promise that we will do our level best, trusting in him for strength. Christ has never marked down as a failure an honest and faithful effort to do his will.

"As to daily prayer and Bible reading, of

course it will be difficult at first, for it is never easy to establish a habit of doing good. But here is where the striving comes in. The pledge is to become a habit, and habits are growing things. The time will come when we shall not be able to forget. If a person forgets, is that an unforgivable thing? I think not. A perfect Christian Endeavorer is not made in a day, and I am sure that our Lord takes greater account of our sincerity, our earnestness, and our humility, than of our weakness and our failures. Have you broken your pledge? Then seek forgiveness, and find a renewing of your strength in the great heart of Christ; and you will yet live to keep the pledge to your heart's satisfaction. The pledge offers the best possible safeguard against carelessness and neglect, and these are two of an Endeavorer's worst enemies.

"You can obey its spirit and its purpose, and you can find it a source of daily help and strength and inspiration. But be very careful in the keeping of it word for word therein. The Pharisees had a pledge, and they kept it word for word every day. They gave tithes; they read the Scriptures faithfully; and they prayed in the synagogues. But in keeping the letter of their pledge or their law they failed in obedience to its deeper commands, which was love towards God through Christ. The Christian Endeavorer pledge is of the heart first, then the actions. Underline these words in your pledge: 'Trusting in the Lord Jesus Christ for strength, I promise him that I will strive.' Keep these words in your heart, and the rest of the pledge 'shall be added unto you.'"—C. E. World.

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## The Importance of Mexico

Extract from Editorial in World Dominion, October, 1934

### EDITOR'S NOTE

There is a lot of Catholic-inspired propaganda abroad about religious conditions and political trends in Mexico. It is certain that religious conditions are not ideal, but the centuries of Catholic domination are largely to blame. It is interesting to know that Mr. Kenneth G. Grubb, Director of the World Dominion Latin Surveys, has left for Mexico, to make necessary arrangements for a Survey of Mexico. This Survey is of vital interest to North America as well as to all who are interested in the intelligent appreciation of the Mexican situation. What Mexico thinks today affects all South America tomorrow, and we bespeak the interest of friends of our Movement in the Survey which Mr. Grubb is undertaking in the service of the whole Christian church.

Regarding the character of the World Dominion Movement, those unacquainted with it will find the following statement put out by the Movement itself informing and satisfying.

"The World Dominion Movement advocates Informed Continuous Coordinated Evangelism to reach everyone at home and abroad. Its basis is belief in the Deity and Atoning Death of the Lord Jesus Christ, the World's Only Savior, and in the Final Authority of Holy Scripture."

This magazine gives most of its editorial space to Dr. Juan Orts Gonzalez who has been staying at Mildmay and is a member of its Fellowship. Dr. Orts Gonzalez was formerly Secretary of the Franciscan Order in Spain, a theologian of distinction and an examiner in theology. After his conversion he settled in the United States, where he became a university lecturer. Subsequently he assumed the editorship of La Nueva Democracia, the leading intellectual religious paper published in America. His authority in the field of evangelical literature is undisputed. In New York, he also built up from the beginning what is today

the largest evangelical Spanish-speaking church in the world. Dr. Orts Gonzalez, who is retired on age limit from his former connection, is devoting the remainder of his years to Spain.

The importance of Mexico is emphasized by the following statements of Dr. Juan Orts Gonzalez, recently Editor La Nueva Democracia.

If Keyserling is correct in his estimate of the Iberian peoples—and I think he is—when he asserts that they stand for human values which, in coming generations, will make them rather leaders of mankind than led, as they have been for the last two centuries, then Mexico must be considered at the head, if not of the European Iberian countries (Spain and Portugal), at least of the Iberian countries of the American Continent.

1. **The Creation of an Original Culture.**—Mexico, more than any other Hispanic Republic, is today making gigantic efforts to build up an original, genuine and national culture embracing all aspects of human life, without trying to copy or to be dependent upon other cultures and countries.

2. **Uplifting the Indian.**—The Indians in Mexico are sharing more than anywhere else the responsibilities of governing the nation. For instance, the President-elect is a pure Tarasco. It is true that there are yet some millions of Indians who are still very backward, but on the whole, the Indians in Mexico, more than in any other country, are either blended into the collective soul of the nation and are conscious citizens of their country, or at least, feel hopes of greater things for themselves in the future. In my opinion, the hopeless attitude of the Indian population of South America has been the greatest handicap in the way of convincing them that they could participate successfully in the affairs of their respective countries; but that hopeless attitude no longer exists in Mexico.

3. **A Tragedy Remedied.**—The greatest



tragedy of Latin America has been that the leaders of Government for the last century were mestizos and creoles, who were in conflict with themselves. The Creole and the Mestizo, together with the Indian, are not only being blended together into one harmonious whole, but they are succeeding in harmonizing the two inheritances and the two environments. It is very illustrative of this point to see how the high offices are distributed among those different types of persons and how much they think alike.

**4. Education in the Forefront.**—Mexico is emphasizing, more than any other country in Latin America, the need of a school which will be coherent from the very beginning with the whole life of the Mexican nation, basing it more on life than on theories, more on doing than on learning, and adapting itself to the daily life of the average Mexican, particularly the Indian, making the schools, the text and the teaching to promote a more better life than general knowledge.

**5. Red Mexico.**—It has been the accusation of many writers that Mexico is becoming more and more a copy of Russia. There are some laws and attempts of the Government which support that contention. But nothing is more abhorrent to them than to imitate any country, and more especially Russia. Calles, the strongest and most influential man in Mexico, when he visited Russia about six years ago, was not pleased with what he saw there, and also, that the first representative of the Russian Government in Mexico—by the way, the first woman employed by the Bolsheviki in foreign countries—did not find Mexico receptive to Russian ideas.

## Stewardship in India

Arriving at Ratnagiri in time for the annual Christmas feast, Dr. George H. Trull describes an interesting scene:

Rice with curry was the chief dish, and after some appropriate speeches cakes of soap were distributed as much prized presents to most of the group. Long before dawn on Christmas morning we heard the sound of familiar carols—"Hark, the Herald Angels Sing," "O, Little Town of Bethlehem," "Joy to the World, the Lord is Come." A group of carollers from the church, making the round of the Christian homes, were singing as their Christmas greeting these beautiful hymns. An early morning service in the church, located in the center of the town, gathered a capacity audience. During the early part of the service, I heard a rustle of feathers in the rear not unlike that upon a lady's hat fanned by the wind. The explanation was apparent when the Christmas offering was received. One of the collectors came up the aisle, bearing in one hand the plate containing coins, while with his other he grasped firmly by the legs three live chickens. Offerings of fowl and food are frequent gifts in our Indian churches, when the donors do not have ready coins.

Saharanpur district is attempting self-support. Under the joint plan of cooperation between the Indian Church and the Mission, a plan was evolved whereby evangelistic work in a part of this district was to be carried on without paid agents, except as may be supported by people on the field. In several villages what might be called a "meal" offering has been introduced. Each family is asked to give for the Lord, at the

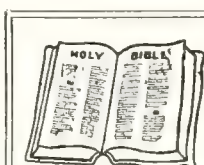
time of making chapaties (bread), each day just enough flour to cover the fingers of one hand up to the second joints. This morsel of flour is dropped into a small earthen jar, upon which a cross has been painted. Each Sunday each family jar is brought to service and emptied into a large vessel and offered as collection. It has been found that "eighty families could in this way give Rs. 150 a year, and that after three years they could build their own church." This method meets the common excuse of the village Christians, who often claim they are too poor to give anything, except, if at all, perhaps, the twice-a-year harvest offering. For the average villager will agree that this daily bit of flour will never be missed. And should not the Lord, he reasons, be entitled to at least as much daily as the little mouse, which is continually scampering off with bits of food from the village home?

Are we in America ready to observe even one Golden Rule Diet-day a week, so that we may set aside our "Lord's Portion?" Do we give our car one day's rest in seven, or deny ourselves a "wave-set" (masculine or

feminine, radio or hair) for his Treasury?—The Presbyterian.

## CHRISTIAN GROWTH IN INDIA

Two thousand years ago there were no Christians in the world. The Jews, who were the only race with any clear knowledge of God and his ideals for men, numbered less than one million, and were a subject people, without power or prestige. In the first three hundred years after the coming of Christ the Christians, in spite of poverty and persecution grew to number about 5,000,000. According to the Government census the Christian population of India has increased to about 6,000,000 in the last three centuries. In the Telegu Feld, South India, there are today reported to be, 1,000,000 Christians whereas there were none there two centuries ago. Today Moslems in India number more than 77,000,000 so that every fifth person in India is a follower of the Prophet of Arabia. In fact there are more Mohammedans in India than in Egypt, Turkey, Arabia, and Persia put together!—Selected.



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### WARSAW, INDIANA

Sunday, October 7th, was Rally Day in our church, an event which will long be remembered. The attendance at Sunday school was 310, which was the largest number we have had in recent years. It is our custom to raise funds for coal each year at the Rally Day service. Our goal this year was \$110.00, and the offering amounted to over \$125.00. We praise the Lord for this generous response on the part of his people. A short program was enjoyed at the close of the Sunday school session.

The attendance at all the regular services of the church has been holding up well during the past months. Recently a group of members banded themselves together under the leadership of the pastor in an organization known as "The Seventy", to make calls in the interest of the church, and perform such other service as the pastor may outline from time to time. This group will function very much the same as similar groups in other churches. We have had only one meeting of "The Seventy" thus far, and it is expected that a larger number of people will soon interest themselves in this special work.

A good interest is being shown by the congregation in all activities, and a willingness to serve in various ways is being manifested by many. At the present time the church basement is being repaired and redecorated. The work is being done gratuitously by members of the church and Sunday school, so that the total cost of the improvement will be comparatively small. A piano was recently purchased for the use of the Junior and Primary Departments jointly. There has been a long felt need for this instrument which adds much to the good of the services in these departments.

We feel that a great deal is being accomplished in many ways at this place under the guidance of our faithful pastor, Dr. Lin-

dower, and pray that we may yet strive to do greater things for the Lord.

ALBERT HARTMAN,  
Church Correspondent.

### LANARK, ILLINOIS

We closed a five year pastorate with the church at Lanark, Illinois on June 21st. As we view these years of service with this splendid church, we can see the gracious leading of the Holy Spirit. During this time of service we were privileged to see seventy persons brought into the membership of the church. In this group were found representatives of fifteen homes not previously touched by the Brethren church. Many of this group were splendid young people who are enlisted in the work. Some were substantial heads of families. A number of life-work decisions were made. Some of these have entered upon a definite preparation. Among this group is our own son, Vernon, who is in Ashland College preparing himself for the gospel ministry. The Lanark church has an array of talent which if directed in right channels will assure the future of the church in that place. With our gains and our victories also came our losses and our disappointments. But, withal we have many reasons to thank God, take courage and rejoice for the victories won in every department of the church's activities. We shall ever cherish the kindnesses to the entire family received through the years, and the many tokens of the appreciation of our work, and the gifts received, and the many gatherings given in our honor as we approached the day of our departure. It was like leaving home as we drove away, for we left part of the family there. The Lord has some of his choicest in this congregation. For the most part they are true to the Word, and to the plea of the Brethren Church. Our prayer for them is that they shall go forward from victory to vic-



tory under the leadership of their new pastor, my friend and brother, G. T. Ronk.

We spent the summer at Warsaw, Indiana, looking after some of our material interests there and preaching each Lord's day in the Indiana churches. The mission board had asked that we should care for the work at Osceola until a pastor could be secured. This we did, preaching for them each alternating Lord's day. We greatly enjoyed laboring with this splendid little group of Brethren. They responded to our messages and our leadership. Two confessions of Christ were received here and added to the body of believers. I spoke at a union service in the M. E. church to a capacity audience. By request I used my chart and gave my lecture on "The Plan of Redemption." We were loath to leave the Osceola folks. We learned to love them. May their new pastor receive the same support that was given us. We preached one Lord's day at North Liberty. Here we labored in years past. They are soon to unite with Osceola in a circuit. Here we were cordially received and had a great day of fellowship.

At Mexico, which was one of our first pastorates and where the writer found his wife and where we were ordained to the gospel ministry we visited with friends and relatives of other years and spoke for Brother L. V. King in the morning hour of worship and at the Church of the Brethren in the evening. Another Lord's day found us at Sidney preaching for our young brother Louis Engle, who as a boy was one of my parishioners. The last Sunday in the Hoosier State found us at Dutchtown for the morning service and Warsaw in the evening. These were both former pastorates and in which fields it was our privilege in other years to lead many souls to Christ. What a joy to find many of them faithful and true to Christ and his Church. Brethren Overholser and Lindower are doing splendid work in these fields and it was a real pleasure to preach to their people.

#### Smithville, Ohio

The above address is to be our home and address for the months ahead. Lord's Day, October 7, we conducted our initial services for the Brethren here. If first impressions are any determining factor, we have reasons to look forward to a most blessed sojourn and a profitable ministry here. While I am a Hoosier by birth, this is my first pastorate in my native state. This is a wonderful community. It is reported to be the third best county in the union agriculturally. We trust it is true in spiritual things, for it takes more than soil and material things to make lives. We have received a very cordial welcome to the community. Last evening the church gave the pastor and family a reception at the church. It was a double header, a reception and a shower or possibly a better name, a down-pour. From the looks of the table laden with good things, the folks at this parsonage will not need to go hungry for many months. My good friend and Brother, G. C. Carpenter, as well as those preceding him in the pastorate here, has laid the foundations well, and we shall seek by the help and Grace of God to build well thereupon. We have here a modern church building, and a splendid loyal group of folks, who know why they are Brethren, with which to work. With such a front we shall endeavor to report continual victories for the Lord from this field. We are busy planning our program

of services, Bible study and evangelism. We desire your prayers.

Yours Faithfully Until his appearing.  
C. C. GRISSO.

#### THE WISDOM OF THE WISE

Dr. John W. Horine, Southern Seminary, Columbia, S. C., Quotes Men's Comments on Familiar Subjects

**Charity.** In the organized charities of modern life we are in danger of letting the milk of human kindness dry up.—Author unknown.

**Contentment.** O God, grant me few possessions and no wants.—Apollonius.

**Courage.** To see what is right and not to do it is want of courage.—Confucius.

**Covetousness.** O that ever so rich an heirless as the soul of man should run away with so servile a thing as money, or give the least consent to a match so far below her birth and breeding!—Arrowsmith.

**Criticism.** A reported saying of Jesus is, "Be skillful money-changers." The meaning is that we are to test between the true and the false, the good and the bad, as skillful money-changers distinguish good and bad coins.—Author unknown.

**Christ.** Jesus, be a Jesus to me!—Anselm.

**Christ.** I know men; and he was no man.—Napoleon.

**Christ.** What Jesus was in time, God is in eternity.—Dr. Hough.

**Christ.** There is life for a look at the Crucified (John 3:14, 15).—Augustine.

**Christ.** Christ is the paradox which history can never assimilate.—Kierkegaard.

**Christ.** He is a heavenly branch grafted into the tree of humanity.—Author unknown.

**Christ.** "Thy will be done" once walked in a living form on the earth, and people called it Jesus.—Author unknown.

**Christ.** Prophet to inspire, Priest to atone, King to rule and receive loyalty and fealty.—Prof. J. F. Genung.

**Christ.** If you know Jesus intimately, what matter that your knowledge of other things is limited? But if Jesus is unknown to you, of what use is the rest of your knowledge?—Bugenhagen.

**Christ.** Tennyson, standing once before a rose-bed in the garden, was asked by an unbelieving friend what Jesus really meant to him, and he answered, "What the sun means to these roses."—Author unknown.

**Christ.** Christ will never thank vain souls for making him a beautiful man, and not regarding him as a merciful Savior. The pencil of faith sets forth his beauty best, as full of grace and truth.—Calvert.

**Christ.** To understand what Christ is, and to have our eyes opened to his greatness, is to feel at the same time, amid all that humbles us in the discovery, that is what I was made for, what I ought to be—to love as Jesus loved, to live as Jesus lived.—Dr. Somerville.

**Christian.** The truly Christian man lives at once in a free obedience and in an obedient liberty.—Auguste Sabatier.

**Christian.** A Christian man is a perfectly free lord of all, subject to none. A Christian man is a perfectly dutiful servant of all, subject to all.—Luther.

**Christianity.** The Christianity of Jesus was not a philosophy which he taught, it is a life which he imparts.—Lyman Abbott.

**Christianity.** Christianity is not one religion among many; it is religion. He who

does not know this religion, knows none; and he who knows it and its history, knows all.—Adolph Harnack.

**Christianity.** Religion not being an idea but a relation to God, the perfect religion is the perfect realization of men's relation to God and of God's relation to them. Without the slightest doubt Christianity is the perfect religion.—Auguste Sabatier.

**Christ, Death of.** Who thought when Christ suffered and the Jews triumphed that God was laughing all the time?—(Ps. 2:4).—Luther.

**Christ, Resurrection of.** After that Christ, by resting in his grave, had fulfilled the type of the Jewish Sabbath day, its observance ceased.—Isadore of Saville.

**Christ, Session of.** Jesus Christ is, and is alone, the Intercessor of poor sinners; 'tis the business of his endless life.—Manton.

**Christ, Session of.** Christ is to his Church a perfect Redeemer. There are those who would join with him other intercessors—Mary and the saints. We need but One in the court of heaven; no more are mentioned in the Word of God.—Calvert.

#### PHYSICAL AND SPIRITUAL HEALING DISTINGUISHED

By Arthur L. H. Street

A minister of the Church of the Illumination, a denomination having a church in Seattle, failed to exonerate himself of a charge of practicing medicine without a license, in the recent case of State v. Verbon, 8 Pac. 2d, 1083, decided by the Washington Supreme Court.

The prosecution followed death of a woman whom he had treated for cancer for two or three months. The evidence showed that defendant had prescribed and furnished medicine.

The tenets and teachings of his church, as testified to by him, tersely stated are: "We believe that there is a purpose for our existence on earth, and that this soul or divine spark which is the soul in the human body, is there for a purpose. The body is a sort of specialized soil to receive it, in which it grows and develops; consequently, the body should be kept in perfect condition; consequently, through our teachings we always have held forward the healing of the ailing and the sick and bringing them to bodily perfection. We believe in the fourfold development; that is taking care of the body, mind, spirit and the soul."

And, further, according to his testimony that the bringing of the body to a normal or natural condition has to do with the spiritual side of the church, that "one is interwoven with the other"; and that according to the teaching and literature of his church he prepared, or procured from others, the articles administered to the patient in this case, which articles he claimed were not drugs but "concentrates" of vegetables or herbs to be used and were used as a diet or food to supply elements deficient in the body of the patient. In corroboration of appellant's claims for the teachings of his church the secretary of his church in Seattle testified that: "It is one of the beliefs and teachings of the church that the pastor should aid and assist as a matter of diet and health and Christian obligation to his church, those that are sick or in such abnormal physical condition that they need assistance."

Answering a contention that exercise or religious freedom was a constitutional ba-



to this prosecution, the Supreme Court said, in part:

"Sight must not be lost of the difference between the exercise of religious belief and the practice of medicine. The enforcement of reasonable and necessary regulations in the practice of medicine, so commonly provided for in the statutes of the different states enacted under the general police power as essential in the preservation of the public health and general welfare, must not be taken to be violative of this provision of the Constitution. The test, is not that a drug may be administered without harm in a given case, but that the practice of prescribing and administering drugs must be left to those whose qualifications and training, according to the standards fixed by the statute, prepare them for that service.

"In *People v. Vogelgesang*, 221 N. Y. 290, 116 N. E. 977, 978, the Court of Appeals of New York in an opinion on this subject, written by a judge just now appointed to the Supreme Court of the United States (Judge Cardozo), said: 'The statute prohibits the practice of medicine without a license, but excepts from its prohibition the practice of the religious tenets of any church.' ... We held in *People v. Cole*, 219 N. Y. 98, 113 N. E. 790 (L. R. A. 1917C, 816), that the exception protected the practitioners of Christian Science, who taught as part of their religion the healing power of mind. Even then we said that there were times when the question of their good faith must be submitted to a jury. But things were done by this defendant which no good faith could justify. He combined faith with patent medicine. If he invoked the power of spirit, he did not forget to prescribe his drugs. 'It is beyond all question or dispute,' said Voltaire, 'that magic words and ceremonies are quite capable of most effectually destroying a whole flock of sheep, if the words be accompanied by a sufficient quantity of arsenic.' ... The law, in its protection of believers, has other cures in mind. The tenets to which it accords freedom, alike of practice and of profession, are not merely the tenets, but the religious tenets, of a church. The profession and practice of the religion must be itself the cure. The sufferer's mind must be brought into submission to the infinite mind, and in this must be the healing. The operation of the power of spirit must be, not indirect and remote, but direct and immediate. If that were not so, a body of men who claimed divine inspiration might prescribe drugs and perform surgical operations under cover of the law. While the healer inculcates the faith of the church as a method of healing, he is immune. When he goes beyond that, puts his spiritual agencies aside, and takes up the agencies of the flesh, his immunity ceases. He is then competing with physicians on their own ground, using the same instrumentalities, and arrogating to himself the right to pursue the same methods, without the same training."—Church Management.

#### BRANCH HAS CHORUS

A branch organization of a certain city union started a chorus of thirty-five voices. The purpose of the organization was to supply vocal renditions at rallies and other meetings. The chorus was well-balanced, and consisted of the pick of the singers in the branch, including three pastors, who were strong supporters of Christian Endeavor in their churches. This is another way to interest in Christian Endeavor work those

who sing. Many happy moments were enjoyed by those who attended the rehearsals.

#### THE GOOD SEED GREW

You gave your testimony for Christ. In return, you got nothing but sneers and ridicule. You looked to him to keep you sweet and went on your way. Then the devil brought discouragement. You were led to think your words were worse than wasted. How often the enemy succeeds in depressing the one who has sought to be faithful! But suppose you got a letter like this one, recently received by a Bible woman!

"I am trying to get in touch with the young lady whose name is on the enclosed card. God bless her! She tried to lead me to Jesus. I treated her as mean as I could. I guess she must have been praying for me because I want to get to God. I am perfectly miserable. I even cursed her to her face. I called her vile names. Tears came

#### JESUS OVER ALL

I would not cross the street to give India a new theology. India has more theology than it can understand.

I would not cross the street to give China a new code of ethics. China has a vastly better code than its ethical life.

I would not cross the street to give Japan a new religious literature for Japan has a better religious literature than religious life.

But I would go around the world again and yet again to tell India, China, Africa and all the islands of the world,—

There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains!

—Bishop W. F. McDowell.

to her eyes, and she said, 'Well, God bless you. Jesus loves you and so do I. Your soul is precious to him.' If God can give one grace to stand all she did, I want to know her Savior. She has my address, but I told her I would pound her up if she ever came near me again. Please ask her to forgive me and tell her to come and pray with me. Tell her I want her Savior, too, and to come to see me. Assure her all is well."

Thus the sunshine of God's love, together with the dew of the Holy Spirit, kept the good seed until it sprouted. Why do we not trust him to take care of the seed? We read that when Satan sowed the tares, "he went his way." Apparently, he has absolute confidence that what he sows will spring forth. What shame to us whose privilege it is to sow that Word which is "quick and powerful!"—The King's Business.

#### PRESBYTERIAN MISSION FUND SHOWS 90% INCREASE

The Evangelical-Messenger carries the following item:

Foreign mission receipts of the Presbyterian Church since April 1 are up 9 per cent over the same period last year, making unnecessary any immediate recall of missionaries because of lack of funds, the Rev. Dr. Cleland Boyd McAfee, secretary of the Presbyterian Foreign Missions Board and former Moderator of the General Assembly, announced recently. Receipts for the four

months' period ending August 1 totaled \$389,128, against \$363,967 in 1933.

The mission receipts increase was general throughout the country, indicating an improvement in economic conditions and a readjustment of the churches to the times, said Dr. McAfee.

#### TIMOTHY DWIGHT FOUGHT INFIDELITY

(Continued from page 2)

moting virtue; on the contrary, it encourages vice, and discourages virtue. ... Philosophy will not and Christianity will increase your comfort and lessen your distress here, and save you from misery and confer on you happiness hereafter,"—Adapted from "Christian Standard."

#### SATURDAY AFTERNOONS WITH CHARLES H. SPURGEON

(Continued from page 11)

quietly, "I have now three sinners, and they are doing my garden beautifully."

From the conservatory we proceeded to tea with Mrs. Spurgeon, where the conversation sparkled like champagne. She, too, was carrying on a great work in supplying good books to ministers of all denominations.

After tea, we filed into the study for prayers. There were generally, beside Mr. and Mrs. Spurgeon and the guests, five or six servants. Mr. Spurgeon would read a chapter, with a running commentary of striking originality, and then pray with great earnestness and power.

After prayers, the servants and the guests from a distance departed, and then Mr. Spurgeon was at his best. His fun, his stories, his criticisms, his adventures, his projects, made the time pass rapidly. He talked of poetry, philosophy, theology, politics, social schemes, war, peace,—every thing of human interest shone in the light of his genius.

When at last I rose to go, about nine o'clock, he used to grow sad and heavy; and he would say, "I must now get some crumbs for my chickens." Seldom, when I left him on Saturday night, did he know either of his texts for Sunday. But he had a well stored mind, and, when he saw his lines of thought, a few catchwords on a sheet of note paper sufficed. On parting, he offered a short prayer which was an inspiration to both.

Mr. Spurgeon had a marvelous combination of qualities which contributed to his greatness.

A voice that you heard with pleasure, and could not help hearing.

A mind that absorbed all knowledge, whether from books or nature, that came within its range.

An eye that took in a wide angle, and saw everything within view.

A memory that he treated with confidence, and that never disappointed him.

A great, large heart, on fire with the love of God and the love of souls.

A practical common sense in doing things either sacred or secular. He would have been prime minister, had he not been the pastor of the Tabernacle.

A singleness of aim, and a transparent honesty that made him trusted by everybody.



A loveliness that made you love him, if you came within its spell.

"You seem very proud of Mr. Spurgeon," I said, one day, to a deacon at the Tabernacle.

"We would all die for Mr. Spurgeon," was his reply.

But the chief secret of Mr. Spurgeon's power was faith in the living, and in the power of the Gospel. "After my service last night," he said to me, one day, "I went to see two of my dear people. The wife was dying of consumption, the husband of typhoid fever. They had neither doubt nor fear, and were as happy as on their wedding day." With a tear in his voice, he added: "I preach like a lion when I see my people die so." They prate of his narrowness who never knew his faith. His was the narrowness of the arrow that flew straight to the mark.—Sunday School Times.

## OUR LITTLE READERS

### THE NEST IN THE CHIMNEY

By Edythe Major Davis

"Gray, dear, where shall we build our nest this year?" asked little Miss Gray Squirrel.

"I know the very place," he answered. "Come, follow me."

With a jerk of their tails, they ran through the tall tree tops of a little grove and jumped on to the roof of a pretty, white cottage.

"We shall build here," said Gray Squirrel as he hopped up on to the edge of a chimney.

Mrs. Gray Squirrel peered into the hole. "But this is a chimney!" she exclaimed. "Is it safe?"

"I don't know why not," Gray replied.

"I think we had better not," Mrs. Gray Squirrel began.

Gray interrupted her by saying in a stormy voice: "Nonsense, we'll build here. Gather some leaves and we'll start right away."

"Perhaps you are right," said little Mrs. Gray Squirrel as she went about her task.

As the days passed, Mrs. Squirrel was so busy that she forgot to doubt Gray's wisdom. When the beautiful nest was finished they were very proud of it. In a short time four tiny, baby squirrels pushed and rolled over one another inside this new home. When they were old enough they romped up and down the trees, but they always came home to the nest before dark.

While Gray, Mrs. Squirrel, and the baby squirrels were fast asleep with tails curled over their backs, little Harriet and her parents came to the house and built a fire in the fireplace. The thick white smoke curled up and around the nest. Mr. and Mrs. Squirrel choked and became so sick that they could not run away.

After a long time Gray heard a sweet little voice say, "There are only one baby and the father left. Isn't it a shame that the others were lost?"

Gray opened his eyes and found that he was in a little girl's lap. He was so frightened that he jumped to the nearest tree. From there he could see little Harriet take his baby squirrel to the porch and put him in a cage. Day by day Harriet carefully

nursed him and he grew to love her. He became a tame squirrel and Gray hadn't one of his family left to take long romps through the trees with him. One afternoon Gray was sitting in the thick foliage, watching Harriet and a little friend playing with the baby squirrel.

"Yes," explained Harriet. "I have had him since he was very tiny. He had a very foolish father who built a nest in our chimney. Poor Mrs. Gray Squirrel and all the other babies were smothered by the smoke."

Gray hung his head and felt sad as he remembered that sometimes other folk did know better than he did.—The Sunbeam.

## THE BRETHREN'S HOME

at Flora, Indiana

Presents

### An Opportunity to Help

I fully believe that every true Christian knows that no matter how great may be the reasons for his rejoicing in the fact of his own salvation, he has not been saved merely because of the worth of his own soul. At least in some degree, he knows that he has been saved to serve. And also, he knows that his greatest enjoyment comes from the consciousness that he has rendered a real service to another. And however much he may appreciate the service another renders to him, his greatest satisfaction comes through and from his ministry to others. It is because of my sincere belief in the correctness of the above statement, that I am coming to you with this message, for I thoroughly believe that I shall be able to show you a worth while avenue in which to serve.

My readers will remember that some little time ago, Dr. Miller, who was at the time president of the Board of Trustees of The Brethren's Home, called attention to the fact that for some time, the annual offerings received for the support of that institution had not been sufficient to provide for its needs, and gave a detailed explanation of the needs of The Home, how they arose, and how the Board was trying to meet them. In that public statement he appealed to the friends of the institution to come to its support,—an appeal which was met with a most satisfactory response. At the last General Conference, Brother A. V. Kimmel, who has for some years been a member of the Board, offered our annual report and asked for a show of hands from all who would go home and present the needs to their people, and the response was enough to warm the hearts of those whom you have made responsible for the management of this child of the church. Now I am coming to you with a plan, and I am sure then to the best of your ability, you will come to our support.

Here is the plan: Will the pastor or any other officer of the church, or any one whom the pastor may designate, present the needs of The Home to the members of the church and Sunday school, either as classes or as individuals, or both, asking for monthly pledges to continue to March 1, at which time the offering for the conference year will have been received. Then let those who make such pledges pay the amounts promised, either to your church treasurer, with instruction as to their purpose, or send the gifts directly to Rev. L. V. King, Mexico,

Indiana, who is the treasurer of the Board. You will be pleased to know that we have reduced our budget to the minimum, but of course you know that there are some things without which we cannot go on. The building has been treated to a new roof, which could no longer be put off. Now, in addition to the routine expense, such as food, fuel, medical attention for our wards, the building needs to be repainted badly. Mortar has crumbled from between the bricks, and that condition adds not a little to fuel costs, as well as to the discomfort of the inmates. Brother King estimates that the cost of doing this, will be close to \$150.00, if not entirely that much. Just how much we shall need to the end of the year, I cannot even estimate. And when I say "year," I mean of course, March 1, when the next general offering will come in. But I am absolutely confident no matter what the need, you have only to know about it, to secure any reasonable amount of help from you. I am sure that as you read, you will say, "of course I'll help," but unless you get busy at once, I fear you may forget. So please do something constructive, and do it now. And I believe you will.

If our people could only see the Home, I know their hearts would swell with pride at the knowledge that the church has an institution so beautiful, and one which serves so fine a purpose. But if you have not seen it, and had the privilege of hearing Brother Kimmel and Sister Keim at the recent conference, you know at least from the word picture, that it is a worth while place, and that it is the only home which some of our aged members have in this world. Brother and Sister Myers, the Superintendent and Matron, have given loving and faithful service and continue to do so. Brethren King and Vanator, members of the Executive Committee, go there every month, to give their service as need may require. And Brother Henry Rinehart is always near by, with advice and help. You have in those mentioned, a splendid staff of faithful workers, whom to know is to trust and love. Just now they need your prayers, and what will happen as you pray,—such help as you may find it possible to give.

Faithfully Your Brother,  
MARTIN SHIVELY,  
President of The Board of Trustees.

## ANNOUNCEMENTS

### WARSAW, INDIANA

The First Brethren church at Warsaw, Indiana will observe Holy Communion on Thursday evening, October 24, at 7:30. Any of the Lord's people who find it possible to be with us are cordially invited to share this service.

L. E. LINDOWER, Pastor.

### CORRECTION

In the Seminary notes appearing in the October sixth Evangelist, the name of Brother E. F. Pine was inadvertently omitted in giving the list of last spring's Seminary graduates. The author of the Seminary notes had the happy pleasure of installing him as pastor last May in our Oak Hill, West Virginia church. He was married at Winona Lake just before National Conference to Miss Cecil Robertson of Long Beach, California, who graduated from Ashland College last spring. They are now residing in Oak Hill.

K. M. MONROE.



# THE BRETHREN EVANGELIST

## The Church Speaks

They come to me . . . these men whom Life has broken,  
That I may make them sound and whole again.  
They shamble through my halls with step uncertain,  
As one who walks in darkness with a cane.

Of buoyancy—and hope—and self-respect—  
Of all that makes a man—they are devoid.  
Despair, nay, suicide upon their faces—  
This living flotsam from the unemployed.

Within an inner room they sit, too weary  
And sick at heart at first to lift their eyes.  
. . . Upon a wall the figure of the Christ is hanging;  
And as my plan for their relief unfolded lies,

To him they turn as by a lodestone drawn.  
I mark the straightened back, uplifted head;  
An aura of rekindled hope streams down,  
A flick of light appears in eyes long dead.

(So surely does the Lord today  
Impel the blind to see  
As when He walked the thronged shores  
Of ancient Galilee)

And I . . . I will not place dissimulating pride  
Upon a well-turned phrase—an empty snare.  
My saintly mien, my priestly robe I'll throw aside.  
No longer will I stand aloof . . . with elbows bare  
I'll labor with these men, side by their tired side.

The lowly Nazarene himself has shown the way  
May God show mercy to the man who  
hinders me today!

By ADA GREINER MARKS, In Christian Advocate





## Signs of the Times

by  
Alva J. McClain

### A VERY Simple Matter

So much foolishness has been uttered by the "experts" on child training that it is both refreshing and reassuring to listen to Prof. Gary C. Myers, Ph.D., Department of Parent Education at Western Reserve University. He tells of a parent who came to him with the problem of a child who was always throwing rocks at passers-by and had recently seriously injured another child. "What have you done?" asked Dr. Myers.

"We have talked and reasoned with her and explained," replied the father, "but all in vain."

"Of course," said Dr. Myers, "but your problem is easy, if, every time she throws things at anyone, you apply vigorously your bare flat hand several smacks upon her fat thighs. Be sure you make it hurt, that it is done instantly following the offense, and that there are no exceptions. Be just like a machine, and every bit just as reliable and unemotional."

The father reported several weeks later: "After a few spankings she quit the throwing and striking habit entirely." Then he added, "I do not know why we wasted so much time and talk and worry over the matter when it was so simple."

I wish that Dr. Myers would give some advice to the mother of a young outlaw who throws rocks here in Ashland. Some time ago he did his best to knock out my windshield, but fortunately missed it by a few inches. When I protested as courteously as I knew how to his mother she called him and said, "Johnny, come and apologize to the gentleman." And Johnny, with his fist in his mouth, mumbled, "Pologize." But I could see by the belligerent glare in his eye that his heart was not in it. If Johnny had given vent to his real feelings, he would have heaved another rock at me. And if I had expressed mine, I would have applied Dr. Myers' technique to Johnny. But both Johnny and I, his mother being present, were restrained by the amenities of the situation. And so we parted, his mother thanking me for being interested in the welfare of her son, and I expressing my deep appreciation for her interest in my protection from rock-throwers. But Johnny and I still have the same opinion one of the other.

In Second Timothy 3:1-5, the Apostle lists several signs of the "last days." One is "disobedience to parents." Another is "without natural affection." If the first refers to children, I am sure the latter applies to parents; for if some parents had any real "affection" for their children, they would give more realistic attention to the wisdom of ancient days, "He that spareth his rod hateth his son." (Prov. 20:24)

### PERHAPS He is Angry

During the last summer, a certain Liberal and Modernistic minister spent his vacation seeking and making a list of the supposed reasons for the drought, as given by all kinds of people from the wise to the ignorant. The reasons ran from the sublime to the ridiculous.

One man said, "The drought was caused by automobiles, which constantly discharge carbon-monoxide gas. This gas has a chemical action on the atmosphere which makes rain impossible."

Another thought it was caused by "the high frequency waves and currents which come from the radio," and advised that "Broadcasting be prohibited during the growing season."

It was interesting to note that about 75 percent of the answers attributed the drought to the agency and control of God in some way. "God was angry," the most of them agreed. Just what the cause of his anger was, they could not agree. Some cited one thing, and some another. But all agreed, regardless of their wide divergence, that it was something evil that men had done.

The Liberal preacher thought all this was evidence that our superstition is still very wide-spread in America. But there is another way of interpreting these findings. It is not necessary to agree with all the reasons given for God's displeasure (many of which are almost amusing), but the feeling of the 75 percent is sound in one respect, namely, that there is a connection between moral and physical evil, and there is a God who notes the actions of men.

The untutored farmer who thinks the drought came as judgment from God because the government killed the pigs and plowed under the cotton, is a vastly wiser man than the learned gentlemen who declare that physical calamities have no connection with either morality or God. The latter may know a great deal more about the mechanics of wind, rain, and soil erosion, but the former has the wiser and broader view of the universe.

"Because of the wickedness of thy doings, whereby thou hast forsaken me ... the Lord shall make the rain of thy land powder and dust"—(Deut. 28:20, 24).

### HOW Students Spend Their Money

Recently a careful study was made in a State University of how much money is spent by students and what they spend it for. For those who live in the school home town, the non-fraternity men spend an average of \$312 per year. Fraternity men spend \$402. For the home town girls, sorority members spend \$392; non-members, \$277.

Out of town students spent as follows: fraternity men, \$627; non-fraternity men, \$536; sorority girls, \$683; non-sorority girls, \$464.

Board takes 26 percent of the entire budget; room rent 12 percent; clothing 11 percent; theaters 2.8 percent; tobacco and candy 2.8 percent; dances 2.2 percent; laundry and dry cleaning 2.8 percent. There were other items of interest such as university fees, books, car-fare and gasoline bills, but the most striking item was the proportion given to church and charities, one-tenth of one percent, the smallest item in the entire budget.

But this type of budget will not accurately picture all students in every institution of higher learning. I have known some who have had to earn every penny of their expenses, and who throughout all the years of their education have given regularly not less than one-tenth of their entire budget to Christian work. This is one hundred times as much as given by the average university

student in the above mentioned study. And it is generally a fact that such students manage their financial affairs more easily than any of the others.

### TWO Great Conflicting Ideals

Dispatches refer to the danger of a "holy war" which seems to be smoldering in North Africa and Asia Minor and which might easily spread to other parts of the Moslem world. The slogan of the movement is "Islam for the Muslims", and it is based on the doctrine of "self-determination of nations" as enunciated by the late Woodrow Wilson. Great man that Wilson was, he apparently did not see clearly the conflict between his ideal of "self-determination" and his other great ideal of world peace.

Theoretically these two ideals are possible, given an authority wise enough to rearrange the world and with sufficient power to enforce its decisions. But practically the thing has proved to be impossible of attainment. It is the ideal of "self-determination" that has caused much of the world's recent difficulty. Pure democracy is like the clay of Daniel's image, it tends always to break in pieces.

### THE Important Thing

Almost every day, if you read the newspapers, you can find some new reasons for the depression through which the world has been passing, and also new schemes for making the world proof against such catastrophes. Just now the favorite remedy is "economic planning".

But Mr. Dickinson, teacher of economics at the University of Illinois, does not agree. (Continued on page 14)

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GEORGE S. BAER

Editor

R. R. TEETER

Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## Life of the Early Church

"If I can get people to follow through!" exclaimed a teacher and preacher of experience and training, but he continued, "I am almost afraid to attempt it." He was being asked to undertake a special piece of service and he hesitated in the consciousness that people are so sated with thrills today that one must almost resort to comedy or tragedy to get his hearers or readers to "follow through." Life is no longer centered and stable in its interests, but scattered and superficial. It is no longer fired with zeal and aggressiveness, but burned out and sluggish. And faith is that way. That is what is the matter with the church. It has lost its newness. It stands in contrast with the vigor and zeal of the first group of called-out ones in Jerusalem. That young church of God possessed a life that was fresh, keen with enthusiasm and full of the spirit of venture. Its step was quick, its hope was high, its courage strong. It was zealous and daring and full of vitality. That is the way with things that are new. But as time flies by and years pile up with age, life tends to lose its agility and vigor. Institutions tend to lose their simplicity and freedom and to become encumbered with excessive organization and elaborate ritual. The strength of that tendency is demonstrated by the history of the church. Long ago it lost its New Testament simplicity, for the most part, and through the years it has become steadily more complicated and involved, less vigorous and vital, and more scattered in interest and purpose.

In the midst of the growing skepticism of the centuries, the disrespect for authority, the confusion of instruction, the man-concocted methods and the common disobedience to the commands of Christ, there arose a little group of devout souls who called for a return to the simple faith and zeal of the Gospel. The life of the early church, as revealed in the Word of God, they sought to re-enact. We profess to be followers in their train. Such a claim lays upon us the necessity of giving frequent and careful attention to the characteristics of that divinely taught first church of Jerusalem.

### SPIRIT OF UNITY

The life of the early church, centered as it was in the simple teachings of Christ and his apostles, was characterized by a spirit of unity. "And the multitude of them that believed were of one heart and one soul" (Acts 4:32). They were united in purpose and aim, a most important basis of unity. When the members of the church are able to get together on that score, they are ready to do unusual things for God. That was the situation with regard to the church on the occasion here referred to—ready to do an unusual thing, and they did it. It was only when the spirit of perfect unity no longer prevailed that they were unable longer to practice the noble experiment of the community of goods. Such fellowship and mutual concern can only be maintained where perfect unity prevails. Their unity was also indicated by their coming together in one place for prayer. And what mighty results came from such unity! Hear the Word: "And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness" (Acts 4:31). United in prayer! That means united in power wherever such unity is effected in sincerity and truth. When men are united in prayer, they are united with God, who is the source of all power. It is not surprising that the place was shaken where they were gathered in united, earnest prayer. No place can withstand the united prayers of God's people. Let the men and women be really united in believing prayer against the dens of iniquity and those places will be shaken to their foundations and the power of God will be manifest for righteousness. Nothing is more important to the advancement of the kingdom of God and

the destruction of the forces of evil than the united supplication of deadly-in-earnest Christian people.

### FILLED WITH THE HOLY SPIRIT

The early church was a Spirit-filled church. Its life was characterized by the presence and power of the Holy Spirit. Such a presence follows naturally in the lives of those who pray. It was so in this case, for we read, "And when they had prayed, the place was shaken where they were assembled together: and they were all filled with the Holy Ghost" (Acts 4:31). The Spirit's presence was manifest with power. That is what brings power—the presence of the Spirit. And that is what every church needs supremely to enable it for its task. No people need hesitate for lack of power if they are infilled with the Spirit. It will supply them with every needed grace. It will give them wisdom to make decisions; courage to face persecutions, power to preach the Word, endurance to continue on when the going is hard and faith to press into the future and to lay hold on the promises of God. The Spirit is a comforter, counsellor, guide, teacher, reprover, interpreter, revealer, and many other office works will he do for those who yield their lives to his indwelling. That is all important. No future however dark need be feared by him who faces it with the presence of the Spirit, but no prospect can he afford to risk without it.

### SENSE OF CHRISTIAN STEWARDSHIP

An outstanding characteristic of the life of the early church is its sense of Christian stewardship. Read this carefully: "And not one of them said that aught of the things which he possessed was his own." That is one of the most significant statements that can be found in the Word of God with regard to Christian character. It indicates both yieldedness of life and possessions. It involves vastly more than the paying of tithes. It recognizes everything one has as the possession of God and all things given for the sake of service. Every possession is a divine entrustment and every brother's need a direction for its use. That is the spirit that caused them to have "all things in common." And that is the spirit that ought to prevail continually among the children of God. Not that there ought to be no such thing as private property; rather there ought to be. Individual ownership goes right along with the principle of Christian stewardship. We need not justify the communal effort of these early disciples to recognize the vast importance of their sense of stewardship. We need that stewardship conception in the church today, not to cause people to sell and give away all their property, but to cause them to use their property for the common good and not for selfish aggrandizement and pleasure. If that idea widely prevailed and were the standard of practice, the Lord's treasury would not be empty. There would be no churches sold to pay mortgages; no pastors required to close their work for lack of salary; no missionary enterprises forced to retrench for lack of funds; no Christian colleges hampered for lack of endowment, and no aged and needy ministers would be compelled to shift for themselves. If no one said that "aught of the things which he possessed was his own," the problem of Christian giving would be solved.

### A TESTIFYING CHURCH

The early church was characterized by the spirit of evangelism. It was eager to tell the story of saving grace and to bear witness to the power of God in their lives and in their work. "With great power gave the apostles witness of the resurrection of the Lord Jesus" (Acts 4:33). They were continually at it, and they gave their testimony with power, so that multitudes were saved and added daily unto the church. "Three thousand," "five thousand,"

(Continued on page 9)



## Non-Christians Set an Example of Reverence

There is no name so popular in all the world as the blessed name of Jesus. Truly the prophet spake, "His name shall be called wonderful." It is wonderful. Men revere that name in every nation and among all classes and religious faiths. It may seem strange to say that it is revered among people of all religious faiths, but it is true, as the following incident illustrates:

Dr. Robert E. Speer tells in an exchange of a Bar Association banquet at Delhi, India, attended by all the lawyers of that city, all Hindus—not a Christian in the group. They had engaged a jester to entertain them and he was doing so by making jokes about the traditional gods of the Indian people, at which sallies the lawyers roared with laughter. Soon the actor made a joke about Jesus Christ, but nobody laughed. At the second such remark there were murmurs of dissent. Finally the man ventured a third "wise-crack" involving the name of Jesus, whereupon the diners arose from their seats, seized him by the collar, ushered him to the door, and kicked him down the stairs. There was not a Christian in the crowd, according to the report, but the character, personality and teachings Christ had created in the hearts of these Hindu lawyers such respect and reverence for Jesus Christ, that no one would allow a fool to speak of him irreverently.

It is in line with the words of Jesus concerning himself: "And I, if I be lifted up, will draw all men unto me." It is that mysterious power of Jesus over the men of the world that caused these Hindu lawyers to show respect for his name, though not themselves Christians. There are many such examples. He is becoming more and more the object of contemplation and reverence by all mankind. And the more fully he is known, the more powerfully will be his appeal to the hearts of men, drawing them out of the world unto himself, until he becomes in very truth the Lord of their lives.

And Christians are to spread the knowledge of that powerful name. They—we are to bear witness to the ends of the earth.

"We've a story to tell to the nations,  
That shall turn their hearts to the right,  
A story of truth and sweetness,  
A story of peace and light."

The time is at hand when the nations are ripe for the telling of that story. Let the good news go forth.

"The morning light is breaking;  
The darkness disappears;  
The sons of God are waking,  
To penitential tears."

## Serving Two Masters

A very common fault among Christians is double mindedness—a desire to serve God and at the same time to keep on good terms with the devil. They profess to love Christ, but they do not love him with all their heart. They declare their love for him, but at the same time cling to the ways of the world. They burn no bridges behind, but purposely maintain their old contacts. They face two ways, as regards moral and spiritual issues.

Such an attitude reminds us of a tradition of the old King Redwald, who built two altars on which to worship and he dedicated one to God and the other he dedicated to the devil. He seriously offered sacrifice to God on the one altar, and then he hastened away to the other altar and just as zealously sacrificed there to the devil. The old heathen King Redwald said to himself, "God has wonderful power and so has the devil. These are both mighty Lords, and the best thing for me to do is to keep on the good side of both of them." Whether the devil accepted his worship or not, who can tell? but we can feel sure that God never did. He never accepts a divided loyalty, nor shares honors with the devil. He will be the Lord of the whole life or not Lord at all. For he said, "No man can serve two masters: for either he will hate the one and love the other, or else he will cling to one and despise the other. Ye cannot serve God and mammon."

Few things are bringing greater weakness to the church than just that effort to live a divided life. It is sapping the strength and compromising the profession. Come ye out from among them and

be ye separate, saith the Lord. Cut clean of your worldly entanglements. You are "called-out" ones. See that you heed the call to come out from the allurements of the world and live the life separated unto Christ and his service alone.

## EDITORIAL REVIEW

One of our good laymen has a message in our "Opinions of our Readers" department this week. Others are welcome to make use of this department.

Brother Floyd Sibert of Masontown, Pennsylvania, announces a change in his radio program. He and his singers are now going on Saturday morning at nine o'clock. See his announcement on page 16 and those within reach are invited to give him a card. It will help.

Dr. I. D. Bowman reports his itinerating preaching covering a period of about fourteen weeks, during which he made his way to National and district conferences. During this period of service he has been instrumental in leading thirty souls to confess their Lord.

The Laymen's League of Washington, D. C., lets the brotherhood know some of the fine work it is doing. It has thirty-five members and they are busily engaged in real service for the Lord. Such a group of men holding themselves ready to do anything assigned to them for the advancement of the kingdom's interests would make the heart of any pastor or Sunday school superintendent glad.

A successful revival is reported from Bryan, Ohio, where Brother R. Paul Miller was the evangelist and Brother C. A. Stewart is the pastor. Thirty-two took a stand for Christ, some being reconsecrations and about seventeen being counted on for baptism. The community was stirred and the church was greatly edified by the meetings. Notwithstanding the strong community competition, the meetings were well attended and the interest fine, as the results indicate. Brother Stewart is building well in this community.

The Young Men's and Boys' Brotherhood department appears this week with a message from Brother R. D. Barnard of Dayton, Ohio and an item on parliamentary law by Brother N. V. Leatherman of Berlin, Pennsylvania. This department is being maintained by Brother W. H. Schaffer of Conemaugh, Pennsylvania. This new organization for young men and boys promises to be a great help to that group of our church constituency that has been long neglected. But the fulfilment of the promises depends on the use made of the organization. Here is an opportunity for every pastor, or for some lay reader in every congregation.

Dr. C. F. Yoder writes an interesting letter from Argentina, telling of the promise of his work at Almafuerite and Rio Tercero where the prospects are bright for an early harvest of souls, from among the young people gathered in the Sunday school. The priests, like the proverbial "poor", are always with them, hampering their work and hindering the progress of the gospel. It seems strange that a class of men set aside supposedly for the ministry of the Gospel, should have been and continue to be so big a factor in the perversion of the Gospel and the enslavement of souls. But the facts cannot be denied, and that is one of the reasons for South America's great need of missionaries.

Dr. G. C. Carpenter writes of the close of his work at Smithville, Ohio, where a splendid work was done during his three years' stay. He reports the Sunday school to have increased over fifty per cent in average attendance and fifty-one new members to have been added to the church. This membership growth took the church into sixteen new homes. This congregation has a splendid lay leadership and especially a fine group of promising young people, and Brother Carpenter considers the future of the church bright. He and Mrs. Carpenter are to spend the winter in Florida and he has promised us an occasional message for The Evangelist.

### PRAYER REQUEST FOR THIS WEEK—

Pray for a revival to begin at Akron, Indiana, October 28 under the evangelistic leadership of Dr. Charles A. Bame.



# CHRIST and the Eucharistic Congress

A Penetrating Characterization of the World Meet  
of Romish Hierarchical Forces in Buenos Aires

By Louis Farre  
Ex-Priest and Member  
of our Missionary Forces in  
Argentina

## I. "My Kingdom is not of this world"

A few days before the passion, Jesus was on his way to Jerusalem. A great multitude had gathered in the holy city to celebrate the passover. In this crowd there were humble, simple-hearted people, on the verge of a great enthusiasm. Many had come from Galilee and knew the Master; they had heard him preach, perhaps they had witnessed some of his miracles, but above all, they had sensed the sublime goodness of Jesus. On seeing him there escaped from the multitude a song of praise, of gratitude and admiration: "Blessed be the king that cometh in the name of the Lord: peace in heaven and glory in the highest". Formality is unknown to humility and sincere conviction; Jesus attracted the multitude, and the multitude had to express its sentiments in jubilant shouts. No one had called them for this purpose, nor had there been any propaganda; they shouted because they loved Jesus.

Ritualism represented by the Pharisees comes cautiously to Jesus and says: "Master, rebuke thy disciples" (Lk. 19:39). They had not organized the feast nor could they be at the front to direct the steps, the gestures and even the words of the people. The eulogies went directly to Jesus, and ritualism would like, if permitted, to be the mediating director, crushing the spontaneity of the simple souls; Ritualism would like to say: "I have organized the feast," and with this I would end all enthusiasm, fervor and heartfelt phrases. Instead of ascending into the heavens it would remain to drag itself on the ground.

Jesus wished to reign in the hearts. His kingdom is not established with arms or wealth; it is founded on truth and love. Neither ritualism nor paganism could understand him. The stoic Pilate asked him: "Art thou a king then?" Jesus replied, "I am a king. To this end was I born and for this cause came I into the world that I should bear witness unto the truth. Every one that is of the truth heareth my voice" (John 18:37). Too profound, these words of Jesus, and especially too appealing to the conscience; for this reason paganism, after asking: "What is truth," without waiting for a reply, turns and delivers Jesus over to ritualism. The Christ of the Gospels does not exist for them. They have formed a Christ to their liking, to live off of him, to govern in his name, and to deceive with his symbols. In those days as well as now, the sensual Herod and the pagan Pilate became friends; soon after, Ritualism stretched forth its hands to them, wanting to continue its pomp and splendor in the name of Jesus. And very good friends are Herod, Pilate and Caiaphas; worldliness, politics and clericalism. There is a thought like a gleam of light in all the teachings of Jesus: the inward life. It is not the outward things which Jesus seeks, but that "abundant life" which is reflected in our acts and words. Not one verse in the Gospels can be found to justify the worldly pomp of the ritualists. They discuss whether it is right to worship in Samaria or Jerusalem and ignore that "God is a Spirit: and they that worship him must worship him in spirit and in truth" (Jno. 4:24). Like the Pharisee they walk forth in the temple, their heads lifted, their breasts raised, and pretending to praise God they praise themselves. To seek God in prayer we must close our door, that God may not be confused with worldly ambition. To live in Christ we must leave aside all useless, if not harmful, pomp and clamorings. Of little value are these vain displays without the testimony, based on experience: "that God has given to us eternal life, and that this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life" (John 5:11, 12).

## II. The Pomp of the Congress

It seems like a dream. Twenty centuries have passed since Jesus came into the world, and many who pretend to be his disciples haven't begun to understand him. They made a shameful

alliance in the fifth century, and this alliance blinded them to the fountain of truth and life. They do not understand the spirituality of Christianity. The world hungers and thirsts for the truth, the world feels intranquil because of the growing sensualism and materialism, the world seeks the fountain of living waters; and to the world are given feasts and shoutings, empty enthusiasm and rites which it does not understand. The world needs Jesus and receives a caricature of Jesus. The words are being fulfilled, "For there shall arise false Christs, and false prophets and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect" (Matt. 24:24). They have made of Jesus a commercial advertisement. Such and such an establishment kindly offers a certain amount of space for propaganda of the Congress, and in the next lines announces a sensational sale. Jesus is made to live with the merchants in the temple.

We are founded on so much propaganda. We are made to wonder sometimes if this eucharistic congress might not be some new drugstore product for curing colds, or some newly-imported brand of oil. We hear over the radio: "Contribute to the success of the congress; you will be doing a national work." Does it refer to some national product or to a new political system? The papers are full of the preparations, and in what do they consist? Processions, masses, songs, sermons of scholastic manufacturing and the blessing of flags. We are informed that high ecclesiastical dignitaries are to be present: cardinals, bishops, prelates. We also know that Buenos Aires will be all too small for the great multitude to be assembled there. And for what purpose are they coming, this multitude and these prelates with their costly and ornate garments? To preach Christ? To teach us better morals? Nothing of the kind; they are coming to a eucharistic congress.

Now the congress has begun. The national and city authorities await at the docks. There are thousands and thousands of curious people. A steamer advances, gaily displaying numerous white flags. It stops; bands of music fill the air with a song which is not the national anthem. The multitude become riotous. The program continues: pontifical masses, in which vestments representing a fortune are displayed, sermons are pronounced which scarcely anyone understands, and songs are sung with flawless precision, but in Latin. And then a procession: long, immense, without beginning or end.

It is gala day for Buenos Aires; even the merchants and hotel keepers who make no profession of Catholicism are rejoicing; there will be a lot of money coming in and this is the principal thing. Be the congress eucharistic, Masonic, or Jewish, it matters not; let it bring in the money and we will uphold it. We must be prudent: we must not criticise the congress, or many hands will be lifted against us. Do not take the meat away from a dog for it will attack you. It is really a national enterprise ... and a commercial one.

Once Jesus was on his way to the home of a prince of the synagogue. A great multitude surrounded him and pressed close to him, but no virtue came out from him. They clamored after him, they praised him, they became riotous in their enthusiasm, ... but no virtue left him. A poor woman, afflicted with a grievous malady, came near him, trembling, to touch him. "Who touched my garment?" asked Jesus. His disciples wondering at the question, replied: "Thou seest the multitude thronging thee and sayest thou, Who touched me?" They thronged him, yes, and touched him; but not with that devout holy fear of him that seeks in Jesus his healing. The woman well-deserved to hear from the lips of the Master these words: "Daughter, thy faith hath made thee whole; go in peace and be whole of thy plague" (Mk. 5:34).

In the eucharistic congress Jesus will be thronged, the multitude will press about him; but no virtue will come out of him. Buenos



## *Forgive We Pray*

BY ARTHUR R. BAER

*We often think while trials smart  
And seems all strength and succor to depart;  
Oh! To have walked along the shore with Him,  
When with quiet voice He stilled the storm  
And calmed the fears of those who rode with Him.*

*Oh wondrous thought!  
Just to have seen those marvels wrought,  
To have known Him, heard His voice and felt  
His hand on me.  
But in the change of time and place  
Would I on looking in His face  
Have heard and pondered every word,  
Thrilled as He taught?  
Or failed to heed and filled with unbelieving urge  
The mob have stirred?*

*In days of grace  
Revealed to those who seek His face,  
The way so clear we need not err or go astray.  
Yet with such faithless hearts we seek  
The help of which His promise speaks;  
That we ne'er even faintly see  
His kindly face.  
And scarcely do we listen for His quiet voice,  
So willful, we.*

*Forgive, we pray,  
When we with great presumption say  
Our weak and fainting hearts had been more faithful  
then.  
That thru the trials thou didst know  
'Twere easier then to go.  
Just give us strength to walk with Thee  
Till close of day;  
And then at even-tide, contented minds and hearts,  
At peace with Thee.  
Muncie, Indiana.*

Aires and all Argentina will remember the great festivities; some will be congratulated for organizing them; the official religion of the state will have manifested its power; a detailed account of the congress will be printed with numerous illustrations, but ... from Jesus shall have come no virtue.

### III. Jesus in Capernaum.

Throngs of those who seek in Jesus the material bread and wine, miracles of healing and temporal welfare, followed him. They followed him then and they follow him now, not because of love for their Saviour, but because in the name of Jesus they could satisfy their hunger. They wanted to acclaim him king, because he fed them, but never did they permit him to reign in their hearts. While he was useful to them they followed him; but on the day in which Jesus should demand of them a true spirituality, they would abandon him. The parasites seek him and say, with false flattery: "Rabbi, when did you come?" Jesus, who knows their intentions, directly responds: "Verily, verily I say unto you, ye seek me, not because ye saw signs, but because ye ate of the loaves and were filled" (Jno. 6:26).

Will Christ be present in Buenos Aires in the days of the congress? yes, but certainly not among the attendants at the congress? Yes, but certainly not among the attendants at the congress, too much pomp, too many titles,—for Jesus to find himself among them. He would not feel at home. The attendants of the congress, seekers of vanity and satisfied with life, say to him: "Master, I will follow you wherever you go." They think it is easy to follow Jesus, because they have formed and defined him according to his image and likeness.

"The foxes have holes and the birds of the air have nests but the son of man hath not where to lay his head." On hearing these words they will turn and abandon Jesus.

Let us seek Jesus. The few who are with him have taken their cross and followed him; they have left aside all useless baggage that would hinder them from following more closely. Faithful to him, they have retired to humble temples, where there are no

images to remind them of pagan gods. Bible in hand, mentally and spiritually, they follow in the steps of his teachings.

Do not seek Jesus amidst the multitude that acclaims him with words. There, in the suburbs, in the far-away streets where misery, poverty and suffering mingle fraternally, you will find Jesus teaching them to suffer. They are waiting for those who are rich and satisfied with life to feed them, dress them, visit them in their prisons, sharing with them the millions which in the center are being sacrificed in holocausts to vanity. Among those despised by the haughty you will find Jesus. Do you want to hear his voice? Listen then to the words of Jesus: "Verily I say unto you, inasmuch as ye did it not unto one of the least of these my brethren, ye did it not to me" (Matt. 25:45).

The world is passing through a crisis, poverty is increasing, many homes are deprived of the necessities of life; Argentina, nevertheless, is preparing to honor Jesus with feasts that will cost many millions. Jesus escaped from those who wanted to proclaim him king of a temporal kingdom, but some still insist on placing him on the throne. It cannot be done, for Jesus will go with his true disciples far away from them. They will honor his image; but Jesus will have escaped from them.

### IV. The Destruction of the temple.

Towards the latter days of his life Jesus was leaving the temple in Jerusalem. It was the hour of twilight. He was leaving perhaps when the priests and Pharisees were coming to offer their sacrifices. The dying rays of the sun shed its light on that wonder and pride of Judaism, which, forgetting the laws of God, had fallen into ritualism, converting religion into a meticulous series of precepts of purely human origin. The spiritual essence of religion was hidden behind the immense wall of human traditions. Jesus from a mount, contemplated the temple. His disciples pointed it out to him with nationalistic pride. Jesus replied: "Do you see this? Verily I say unto you that there shall not remain one stone upon another that shall not be thrown down." As Jerusalem was destroyed so shall the nations and religions perish which have failed to appreciate the spiritual sense of Christianity.

In these days of apostasy there are many who on seeing the vain grandeur of the official religion behold it and fear it. They point it out to us, as if wanting to indicate that the power of Rome shall have no end. But it shall come to its end, for Christ, only Christ, will prevail; and there will be an end to this pomp and vanity which hide from us the real Christ. We must return to the simplicity of the Christian life as presented in the Bible. Whether there be many or few who follow this simplicity should make no difference to us. The majority prefer the wide road where religion, politics and vanity go arm in arm; only a few seek Christ exclusively.

A lot of noise has been raised about this eucharistic congress, and strange indeed would it be if no one should turn his eyes to it and say: "I will go with you, because you are great." The majority are guided by appearances, confusing truth with noise, pomp with solemnity. Fastidious was the Judaism of Jesus' time; so with the paganism; and Christ conquered them with his utter simplicity and redemptive death. Pompousness is to be celebrated in Buenos Aires, more to blame than paganism because pretending to be arrayed with the title of Christianity. But Christ will prevail. The naked cross of Calvary will rise above the ruins that will fall on vanity.

The Christian hears a voice from heaven saying: "Come forth my people, out of her, that ye have no fellowship with her sins and that ye receive not of her plagues, for her sins have reached even unto heaven, and God hath remembered her iniquities ... how-muchsoever she hath glorified herself and waxed wanton, so much give her of torment and mourning: for she saith in her heart, I sit a queen and am no widow and shall in no wise see mourning ... and the kings of the earth who committed fornication and lived wantonly with her shall weep and wail over her, when they look upon the smoke of her burning, standing afar off for the fear of her torment, saying, Woe, woe the great city, Babylon, the strong city! for in one hour is thy judgment come!" (Rev. 18-4-10).

In these days it is good to be near Jesus. His words have a special meaning; they penetrate our hearts, depositing a beautiful confidence in the midst of so much apostasy: "I thank thee, O

(Continued on page 9)



# Christian Education and Evangelism through Church Agencies

By Earl M. Riddle

Auxiliaries should realize themselves to be an integral part of the church. Should be manned by those who combine Christian instruction and the finest spirit of evangelism.

Churches recognize various methods of evangelism. Preachers, teachers, and church workers in general differ even as to what true evangelism is. Some churches advertise campaigns of evangelism, expecting a hundred or even 500 added to their church roll and at the same time they defend card games, movies, Sunday golf and even the social rooms of the church for dancing. Where can be the power of the teaching of the Word? Where is the Sword of the Spirit in such a program?

Our Editor in assigning this subject did not say RELIGIOUS EDUCATION but CHRISTIAN. The nations of the world have already so much of religious education, a system that very largely, if not entirely, has eliminated God. Hence in this discussion we want to consider with you Church auxiliaries, which we think ought always to promote Christian instruction, and the finest spirit of evangelism. The Church School, the Missionary Society, the Christian Endeavor and a few others, how can they measure the gift of God before the world?

The above helpers or agencies to the church ought first to know that they each are an integral part of the church. Second, that they are manned by thousands of people, many of whom have learned the meaning of service, the worth of true Christian teaching and have uppermost in their hearts a passion for souls. Others, we have known some, who have been a hindrance to the plan of Christian instruction and evangelism.

The business world awakened suddenly a few years ago and began to train salesmen and place them on the road to display everything from a package of pins to aeroplanes. Teachers, preachers, presidents and helpers, how do you do it? Is it in a haphazard, slipshod fashion, in a spirit of "any way to get by"? To know what to teach, to know the power of intercessory prayer, to know Jesus Christ and have a passion that he, the Lord of life, shall be made known to others, is imperative. How this important work shall be done is hard to answer. Surely, no hard and fast rule, no cold formula can be given. My best answer is; 'Be filled with the Spirit', take the Word of Life and begin to WITNESS FOR THE CHRIST, who is waiting to SAVE. True evangelism is that faithful witnessing for Jesus Christ, that will enable souls to find him as their Savior and to receive Eternal Life freely offered in his name. Now, if souls are to be saved at all, it must be by the way of the NEW BIRTH, by a washing of regeneration, forsaking the old life and appropriating Jesus Christ.

Let it be said that our witness is exceedingly important. It is more than merely presenting ourselves before the class or group in a respectable and pleasing manner. This spirit of a true witness for our Lord must go into every walk and phase of our life. Wholehearted consecration, re-enforced with consistent living is none too much to expect from Christian leaders and teachers.

The local church is the sum and total of all her many auxiliaries. The church school is often referred to as the teaching body of the church, and rightly so, yet each of the other essential organizations may do some teaching.

The opportunity to present the Word of God, from its very simplest lessons for childhood to its greatest and most challenging lessons for adult life is incomparable. The school that would truly have a passion to teach the pure, unadulterated Word of Life will usually find the evangelistic appeal and see that many will appropriate its inviting spirit.

My type of evangelism is the gaining of new recruits and then teaching them and praying for them until they are fully converted. This is certain also, the program of teaching and evangelism will not be stressed, attained or realized in any of our regular organizations or agencies of the church unless those who lead those

groups and those who teach, are earnestly filled with a passion for the lost—lost men, women, boys and girls.

Soul winning laymen are needed. It is not enough to have preachers, teachers and evangelists and singers. If our work is to be effective and if preachers and evangelists are to realize a successful ministry, we must also have Christian laymen with love for souls. Not every layman will be expected to go in an attempt to reach a life but he may help another to go.

The teacher who stands before a class or a school and boasts that everyone in the class is a Christian may have accomplished a fine work, but she has not finished until that class has won or at least made a prayerful attempt to win, every boy or girl in her community. The President of a Christian Endeavor society or a Missionary society may make a similar claim, yet such groups have not fulfilled their mission and the greatest reason for their existence as an organization until the community has been entirely evangelized. Classes bring new recruits; missionary societies win others for missions and for Christ; Endeavor societies reveal a spirit of the Stewardship of life, that as "stewards of the manifold grace of God, even the mysteries of God" they should be found faithful.

In the Brethren Church it is of vast importance that we have every agency of the church earnestly teaching and presenting the claims of life that are Christian. So many churches have a hold upon people in that they baptize them as infants. Since that has never been our practice, it remains that we make our contacts in other ways. That is exactly the paramount reason for many of our organizations—that they be feeders for the church, making contacts with people. It is at once evident that these groups representing the church must be teaching, praying, Spirit-directed bodies. Wherever such a spirit for service is not found, then that church is treading on thin prospects for a future. Her growth is limited and her future stands in jeopardy.

The history of the church is that God has always honored the

## Let's Smile

BY ELSIE JORDAN

*Smile away your heartaches,  
Smile away the gloom;  
Life must have it's hardships too,  
For with the rose the thorn.*

*Little drops of water—  
Seas and oceans stand;  
Earth's vast span of surface  
Is but grains of sand.*

*Smiles and smiles bring sunshine,  
Sunshine hides the gloom.  
Gloomless, smiling, happy life  
Is the winsome one.*

*Gloom makes life unhappy,  
Discouragement spells defeat.  
Smiles are very contagious,  
Without which life's incomplete.*

*So let us smile and smile and smile  
And others will smile too;  
Life's gloom turn to sunshine  
And not seem half so blue.  
Kittanning, Pa.*



REVIVAL SPIRIT. Paul speaks of evangelists and Jesus says, "Make disciples" and "Teach them to observe all things." Now we have the fields—the agencies of the church; we have the workers, who ought to till the fields and sow the seed,—having all this, then using a bit of God's time for cultivating, rather than in frivolous gadding after the pleasures of the world, will cause any organization soon to see that God will honor its efforts, and its right for existence will be proven.

Church workers, how shall we escape if we neglect so great salvation? The warning is not primarily for the irreligious. It is addressed to Christians and the danger of which they are warned is **drifting from Christ**. That the danger may be avoided, we are urged to "give earnest heed to the things we have heard." In so far as we do not, we are certain to be drifting from old convictions and from the established and accepted ideals. No man drifts into a Christ-like experience. Christ-likeness is the outcome of a struggle in which God has done his part, not ours, and if ours remains undone, all that God has done will not avail for us. This story I have read, and I pass it on to my readers in closing: On the Niagara river some years ago, a peculiar thing was witnessed. An eagle had swooped down upon the carcass of a sheep floating on a cake of ice. Just above the falls the eagle had spread its wings thinking to take its flight. It was too late. Its feet had become frozen in the wool of the sheep. Instead of soaring to its nest with the carcass, the huge bird was himself carried away, over the precipice to his death. Thus we drift until at last when alive to our danger we find ourselves so entangled in the meshes of habit that it is with difficulty, if at all, that we find a way of escape.

## The Grace of Humility

By J. L. Bowman

Humility is a cardinal grace. Perhaps no other grace brings us quite so close to the Master. From his birth to his shameful death on the cross he humbled himself. In his teachings he emphasized this grace again and again, thus showing the great importance he attached to it. Christ humbled himself and became obedient unto death, even the death upon the cross, so that it can be truly said that we owe our lives to his humility, to his willingness to die in our stead.

No man ever humbled himself as Christ did, and he through Peter says, "Be clothed with humility, because God resisted the proud but giveth grace to the humble." Roughly paraphrased, Let your humility be real and not artificial. "For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted."

I marvel that men should falter and fail to follow the Blessed Christ in the greatest example of humility that the world knew. He introduces this sublime example of humility by saying, "That the father had given all things into his hands", and further "That he was come from God and was going back to God". Garments must be laid aside, pride must be laid aside, stubborn wills must be laid aside, worldly ambitions must be laid aside. His will must be supreme. A lesson in cleansing is to be taught, and also humility. He took a towel and basin and began to wash the feet of the disciples. My Lord and my God, dost thou come down from heaven and stoop to wash feet, thus reducing thyself to the depths of the most menial servant? He says, Yes, I did it, and because I did it, you should do it or forfeit your part with me. The grace of humility lifts you into the very presence of the Christ and makes you willing to do what he says without asking any questions about it. Lord give to each of us this grace.

### DEIFICATION OF MAN

The world is moving swiftly toward the predicted deification of man. A German newspaper recently declared: "Two thousand years ago the Creator manifested himself in the form of Jesus. Today God manifests himself to the German people in the figure of Hitler." In the country which gave Luther to the world men are trying to make a God after their own image—Religious Telescope.

## SIGNIFICANT NEWS AND VIEWS

### CRIME GLORIFICATION OPPOSED BY POLICE

The churches and educational groups have long deplored those features of the motion pictures which undermine the character of youth by the glorification of the gangster. The International Association of Chiefs of Police has also voiced its opposition to the overemphasis on crime in the films. Recently at a meeting in Washington, this organization authorized a committee to confer with the executives of the motion picture industry in an effort to stop the playing up of criminals and the ridicule of law enforcement officers. Both of these trends grew with the effort to defeat the Eighteenth Amendment, and it will take a long course of education and some restriction to eliminate from the pictures and from the minds of certain classes of the patrons of the pictures the ideals which made heroes of criminals and gangsters and villains of the officers of the law.—Christian Advocate (Nashville).

The *Watchman-Examiner* says: "Since the World War the number of tramps has increased to an alarming extent. The matter demands urgent attention on account of the many younger men who have taken to vagrancy. They have become enforced wanderers, homeless and unemployed. The probability is that a large proportion of these will sink to the permanent additions to the tramp population unless steps are taken to rehabilitate them and to restore them to useful citizenship."

### JEWS AND THE CRUCIFIXION

The British Lessons Council, which prepares the material for Sunday School Lessons, decided at its recent annual meeting to draw the attention of its various committees to the danger of arousing anti-Jewish feeling in the preparation of the lessons. It is emphasized that "this point needs specially to be watched in lessons dealing with the trial and crucifixion of our Lord". The story goes on to state that the crucifixion has been instilling a "spirit of revenge" into the minds of the young people of England, and something should be done about the matter.

The implication of all this is that the story should be eliminated from the Sunday school lessons. There is nothing else that one can read into it. The Cross of the Lord Jesus Christ is the stumbling-block both to the Jews and to the Gentile, as it has always been. It is the symbol of the world's redemption and naturally the focal point of all anti-Christian attack. Without it there is no use having Sunday schools at all. It is ridiculous to talk of the crucifixion story instilling a "spirit of revenge" in young minds. That spirit is never manifested in those who have seen in Calvary the sacrifice of the Lamb of God for the sin of the world and their own personal Savior. It is the people who will not believe that story who are most concerned to have it omitted from the Sunday school curriculum. The early Church did not tone down the story on their preaching. They told the truth even though it cost them their lives. "Betrayers and murderers" Stephen called the Jews of his day. That is what they were, and no twentieth century mucilaginous sentimentality can alter this fact. To teach the truth with regard to our Savior's death will never breed class war and hatred. It is the omission of it that will.—The Evangelical Christian.

### WILL GOD ALLOW PROSPERITY ON THESE TERMS?

Information has been circulated to the effect that America paid last year a bill of one billion and a quarter for tobacco, another bill of eight hundred million for liquor, a bill of over five hundred million for jewelry, a bill of some seven hundred million for amusements, and about the same sum for pleasure travel. All of these items are sold only for cash. It takes currency to get them, except perhaps some types of jewelry which are sold "on credit" That means that this enormous sum was paid out over the counter for these articles, not one of which is an essential. The sums paid for these things bought no homes, fed no families, gave no relief, and did not in any way extend the Gospel through church or mission enterprise. These sums paid no mortgages, created no bank accounts, bought no clothing, at least not for the spenders who secured the goods as ultimate consumers. It is a fair question whether or no God will return prosperity to a nation that has four billions to spend on such a list of goods.—The Presbyterian.



## Life of the Early Church

(Continued from page 3)

"added daily"—those words are expressive of the evangelistic power and growth of that young church and its ministry. They never ceased their witnessing; they persisted in spite of every hindrance; nothing could cool their ardor. And they made no compromises in their message. They would not have had the power if they had compromised. They preached Jesus and his atoning death and resurrection without equivocation, and to the haggling Jewish rulers they declared, boldly, "Neither is there salvation in any other: for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12). Nothing could intimidate them into silence nor cause them to modify the terms. Never mincing words they did "testify and exhort, saying, Save yourselves from this untoward generation". They had caught the vision and possessed the passion, and nothing else mattered but the proclamation of the message. The contagion spread so that it gripped the entire church, and when persecution drove them from Jerusalem, they went everywhere preaching the Word. No wonder the church could count its converts by the thousands and that it persisted in growing by leaps and bounds! Nothing else can be expected of a church that has gotten the testifying spirit into its very life. It is as inevitable now as then.

Where is the church that has the courage to prove it? Far and wide we have lost the passion. The story seems to have grown old. Faith shows no longer the vigor of youth. Familiarity seems to have dulled the Word's keen edge. The fervent zeal of the early Christians is no longer with us. That mighty power of enthusiasm that goes with a new, gripping, eagerly obeying faith is no longer the possession of the church. If there are here and there exceptions, they only prove the rule. We are living in a day of lukewarmness of spirit, and indifference in faith and expediency in practice. We need a rekindling of zeal, a restoring of faith, a sharpening of devotion to duty, a deepening of love and a renewing of vital contact with Christ. What the early church was, we should seek to become. That has been or should be our ideal. If we persevere, we may by the grace of God attain.

### THE ETERNAL LIGHT

Even as flowers transform a cheerless room into a place of festivity; even as music uplifts the thoughts of men until all experience is seen in its transcendent meaning; even as light adorns and illumines the world with color; so the knowledge of Thee, O Lord, is the source of all joy and glory forevermore.

## OUR BIBLE STUDY DEPARTMENT

By Homer A. Kent

(EDITORIAL NOTE—The following exhaustive treatise was originally a paper read before the Brethren National Ministerial Association meeting during the recent General Conference at Winona Lake, Indiana, and was requested by that body to be published in *The Brethren Evangelist*. Brother Homer A. Kent, the writer, though one of our young men, is yet well known as one of our very successful and consecrated pastors, being in charge of our growing church in Washington, D. C. Because of the length of the paper, he has kindly divided it for publication into six parts. We are presenting herewith the introductory, Part I.)

### PART I

At the outset let me say that in a discussion of this kind it must be assumed that there is a general knowledge of the Doctrine of the Second Coming of Christ and the various events incident thereto. It also should be said that in the time allotted for this consideration we cannot hope to enter into minute detail into all the subject matter available. We simply present a part of the evidence at hand in behalf of our contention that the Rapture of the Church will precede The Tribulation Period.

Possibly a word should be said concerning the meaning of two

terms in our subject. First, by the Rapture of the Church is meant the catching away of the Church, the transporting of the Church into the presence of Christ at his Coming. The word Rapture comes from a root word which means "to be caught up". The Rapture is clearly set forth in I Thess. 4:13-18 wherein we are shown that in that day the Lord will leave his present abode and come to meet his own, both the living and the dead. Living believers will be raptured without dying. The dead in Christ will be raised. All will be gloriously and eternally changed. The Rapture will be the first phase of Christ's Coming.

Second, by the Tribulation Period is meant that period which immediately precedes the Second Coming of Christ in power and great glory to put down his enemies and to set up his Kingdom upon the earth. In Matthew 24:29, 30, we read that, "Immediately after The Tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: and then shall appear the sign of the Son of Man: and then shall all the tribes of the earth mourn, and they shall see the Son of Man coming in the clouds of heaven with power and great glory". Surely this passage will suffice to silence the arguments that The Great Tribulation is passed already. This cannot be, for, "Immediately after The Tribulation Christ's Coming in glory is scheduled. We have not yet reached The Tribulation Period, nor do we believe we shall. The Tribulation Period, it seems evident, is the period corresponding to Daniel's Seventieth Week. It will be a time of unprecedented trouble reaching its greatest intensity during the second half of the Seventieth Week or just before Christ comes in glory. "And there shall be a time of trouble such as never was since there was a nation even to that same time" says Daniel, the prophet (12:1). Jesus said, "For there shall be great Tribulation (or, Tribulation, The Great), such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days be shortened, there should no flesh be saved: but for the elect's sake those days shall be shortened". Matt. 24:21, 22). Such Scriptures are certainly clear. There can be only one such time. And the time is clearly fixed as immediately before Christ comes in glory.

Our task assigned to us this morning is to present the evidences that the Church will not pass through the period of Tribulation. Four views are held on this question. (1) There are those who say that the whole Church will go through the fiery ordeal of the Tribulation. The Rapture will occur at the end of that period. (2) A second group holds that all the Church will pass through a part of the Tribulation. (3) A third group says that there will be a partial Rapture before The Tribulation comes. Those who are watching and waiting for the Lord's Coming and spiritually ready will be taken. The rest will be left to go through the purging fires of The Tribulation. (4) The fourth view to which I adhere and seek to defend is, that Christ will come for his true Church before The Tribulation and "they that are Christ's (all of them) at his Coming" shall be caught up to meet him in the air. Later he shall come with them to set up his earthly Kingdom. According to this view no part of the Church will pass through any part of The Tribulation.

In defence of this view I want to present 10 evidences.  
Washington, D. C.

(To be continued).

## Christ and the Eucharistic Congress

(Continued from page 6)

Father, Lord of Heaven and earth, that thou didst hide these things from the wise and understanding, and hast revealed them unto babes. Yea, Father, for so it was well pleasing in thy sight. All things have been delivered unto me of my Father, and no one knoweth the Son save the Father, neither doth any know the Father save the Son and he to whomsoever the Son willeth to reveal him. Come unto me all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you and learn of me for I am meek and lowly of heart and ye shall find rest unto your souls. For my yoke is easy and my burden is light" (Matt. 11:25).

Almafuerte, Argentina.



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## The Questions Asked by The Lord Jesus

(Through which he taught his friends and disciples and confounded his enemies).

Compiled by Major J. W. Loveland

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted?" (Matt. 5:13; Mark 9:50).

2. "If ye love them which love you, what reward have ye? do not even the publicans the same? and if he salute your brethren only, what do ye more than others? do not even the publicans so? (Matt. 5:46, 47; Luke 6:32).

3. "Is not the life more than meat, and the body than raiment? Are ye not much better than they? (Matt. 6:25, 26; Luke 12:24).

4. "Which of you by taking thought can add one cubit unto his stature?" (Matt. 6:27; Luke 12:25).

5. "And why take ye thought for raiment?" (Matt. 6:28).

6. "Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" (Matt. 6:30).

7. "And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye?" (Matt. 7:3, 4; Luke 6:42).

8. "What man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?" (Matt. 7:9-11; Luke 6:11-13).

9. "Do men gather grapes of thorns, or figs of thistles?" (Matt. 7:16).

10. "Why are ye fearful, O ye of little faith?" (Matt. 8:26).

11. "Wherefore think ye evil in your hearts? For whether is easier to say, Thy sins be forgiven thee; or to say, Arise, and walk?" (Matt. 9:4, 5; Mark 2:9; Luke 5:22, 23).

12. "Believe ye that I am able to do this?" (Matt. 9:28).

13. "Are not two sparrows sold for a farthing?" (Matt. 10:29; Luke 6:6).

14. "What went ye out into the wilderness to see?" (Matt. 11:7-9; Luke 7:24-26).

15. "But whereunto shall I liken this generation?" (Matt. 11:16; Luke 7:31).

16. "Have ye not read what David did, when he was an hungered, and they that were with him; how he entered into the house of God, and did eat the shewbread, which was not lawful for him to eat, neither for them which were with him, but only for the priests?" (Matt. 12:3-5; Mark 2:25, 26; Luke 6:3, 4).

17. "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift it out? How much

then is a man better than a sheep?" (Matt. 12:11, 12).

18. "If Satan cast out Satan, he is divided against himself; how shall then his kingdom stand? And if I by Beelzebub cast out devils, by whom do your children cast them out?" (Matt. 12:26, 27; Mark 3:23-27; Luke 11:18, 19).

19. "Or else how can one enter into a strong man's house, and spoil his goods, except he first bind the strong man?" (Matt. 12:29).

20. "O generation of vipers, how can ye, being evil, speak good things?" (Matt. 12:34).

21. "Who is my mother? and who are my brethren?" (Matt. 12:48; Mark 3:33).

22. "Have ye understood all these things?" (Matt. 13:51).

23. "O thou of little faith, wherefore didst thou doubt?" (Matt. 14:31).

24. "Are ye also yet without understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into the draught?" (Matt. 15:16, 17).

25. "How many loaves have ye?" (Matt. 15:34; Mark 8:5).

26. "O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times?" (Matt. 16:3).

27. "O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees?" (Matt. 16:8-11).

28. "Whom do men say that I the Son of man am? ... But whom say ye that I am?" (Matt. 16:13, 15; Mark 8:27, 29; Luke 9:18, 20).

29. "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" (Matt. 16:26; Luke 9:25).

30. "O faithless and perverse generation, how long shall I be with you? how long shall I suffer you?" (Matt. 17:17; Luke 9:41).

31. "What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers?" (Matt. 17:25).

32. "How think ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray?" (Matt. 18:12).

33. "Shouldest not thou also have had

compassion on thy fellowservant, even as I had pity on thee?" (Matt. 18:33).

34. "Why callest thou me good?" (Matt. 19:17; Mark 10:18).

35. "Friend, I do thee no wrong: didst not thou agree with me for a penny?" (Matt. 20:13).

36. "Is it not lawful for me to do what I will with mine own? Is thine eye evil, because I am good?" (Matt. 20:15).

37. "What wilt thou?" (Matt. 20:21).

38. "Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with?" (Matt. 20:22).

39. "What will ye that I shall do unto you?" (Matt. 20:32; Mark 10:51; Luke 18:41).

40. "Yea; have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?" (Matt. 21:16).

41. "The baptism of John, whence was it? from heaven, or of men?" (Matt. 21:25; Mark 11:30; Luke 20:4).

42. "But what think ye? ... Whether of them twain did the will of his father?" (Matt. 21:28, 31).

43. "When the lord wherefore of the vineyard cometh, what will he do unto those husbandmen?" (Matt. 21:40).

44. "Did ye never read in the scriptures, The stone which the builders rejected, the same is become the head of the corner: this is the Lord's doing, and it is marvelous in our eyes?" (Matt. 21:42).

45. "Friend, how camest thou in hither not having a wedding garment?" (Matt. 22:12).

46. "Why tempt ye me, ye hypocrites?" (Matt. 22:18; Mark 12:15; Luke 20:23).

47. "Whose is this image and superscription?" (Matt. 22:20; Mark 12:16; Luke 20:24).

48. "But as touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob?" (Matt. 22:31, 32; Mark 12:26).

49. "What think ye of Christ? whose son is he?" (Matt. 22:42; Mark 12:35-37).

50. "If David then call him Lord, how is he his son?" (Matt. 22:45; Mark 12:37; Luke 20:44).

51. "Ye fools and blind; for whether is greater, the gift, or the altar that sanctifieth the gift?" (Matt. 23:19).

52. "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" (Matt. 23:33).

53. "Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season?" (Matt. 24:45; Luke 12:42).

54. "Why trouble ye the woman?" (Matt. 26:10; Mark 14:6; Luke 7:44).

55. "What, could ye not watch with me one hour?" (Matt. 26:40; Mark 14:37).

56. "Friend, wherefore art thou come?" (Matt. 26:50).

57. "Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels?" (Matt. 26:53).

58. "But how then shall the scriptures be fulfilled, that thus it must be?" (Matt. 26:53).

59. "Are ye come out as against a thief with swords and staves for to take me?" (Matt. 26:55; Luke 22:52).

60. "My God, my God, why hast thou



forsaken me?" (Matt. 27:46; Mark 15:34).

61. "Can ye make the children of the bridechamber fast, while the bridegroom is with them?" (Mark 2:19; Luke 5:34).

Studying the  
**SUNDAY SCHOOL LESSON**  
at the Family Altar  
By William S. Crick

**CHRISTIAN GROWTH**

(Lesson for November 4, 1934)

Lesson Text: Luke 2:42-52; II Pet. 1:5-8;  
Golden Text: II Pet. 3:18

**MONDAY**

**The Growth of Jesus. Luke 2:42-52.**

This glimpse into the thirty years of silence in Jesus' life is very illuminating. Here we have pictured a definitely religious home in which he grew up. Little wonder that, when he hung upon the Cross, he should think of a home for his aged and noble mother, since she had provided so exemplary a home for him. In a very definite sense, GOD chose the home in which his Son should be born and reared. Would he choose your home—or ours—as the background for a future world leader? How do we know but that possibly he has! At least, we are accountable to God for the opportunities and incentives to moral, intellectual, physical and spiritual growth our homes afford for our children. Jesus GREW symmetrically largely because of his ideal home environment.

**TUESDAY**

**Growth in Christian Graces. II Pet. 1:1-8.**

Becoming partakers of the Divine Nature through having received the promises which accomplish our new birth INTO grace, the believer is commanded to "grow IN grace." A significant word in this formula of character building is the pronoun YOU—"giving all diligence YOU add to YOUR faith, virtue, etc. . . ." We are all familiar with that type of Christian (?) life which is willing, not only for the Christ to pay the price of their salvation, but also make him responsible for their becoming loyal, capable, useful Christian workers! Acting upon the promises of God, the sinner obtains an ample foundation for his saved life—but he, of his own initiative, determination, resourcefulness and patience must ADD the Christian graces. There is the "fruit of the Spirit," there is also the "gold, silver, precious stones, wood, hay, stubble".

**WEDNESDAY**

**Hindrances to Christian Growth. I Cor. 3:1-9.**

Christian growth is always hindered by the putting of human ambition above divine purpose. The Corinthian Church's growth was slowed up because there arose a bitter exchange of personalities. One group acclaimed Apollos and another Paul, and the two factions engaged in bitter calumny, all the while the Church coming to a standstill. Every leader in the Church, regardless of the excellency of his gifts, must sublimate his ambitions to the purposes of the Divine Husbandman. The church does not exist for any member's or leader's personal glory, but for the glory of God! Carnality, which issues in bitter envy, strife, and divisions is hostile to

the growth of the Church and to the growth of its members in grace. "We are laborers together" not lords and vassals.

**THURSDAY**

**Pressing Toward Perfection. Phil. 3:7-16.**

If any apostle might have had wherein to boast of his attainments, surely it was the apostle from Tarsus. But he continually saw his life in its relation to God's plan, and in its comparison with the "stature of the fulness of Christ". If he ever felt like boasting, he was immediately humbled and felt that he was "the least of all the apostles because I persecuted the Church of God". While eagerly appropriating all the means of grace, the apostle still realized that his state, his daily life, did not measure up to his standing in Christ, his heavenly citizenship as a child of God and joint-heir of Jesus Christ. Paul used strong phrases in his self-analysis: "I count all things loss . . . I have suffered . . . I follow after . . . I press toward the mark!"

**FRIDAY**

**Advancing in Faith. Heb. 11:29—12:6.**

The fact that multitudes of other followers have accepted salvation purchased by the Blood of Christ, and also were willing to pour out their own life's blood for the Lord, should challenge us courageously to pay whatever price demanded for victorious faith. "Seeing . . . let us lay aside . . . let us run . . . looking unto Jesus!" And while we witness the endurance of others, it is unsafe to take any as a pattern except JESUS. The heroes of faith in Hebrews eleventh chapter had their eye of faith fixed upon "a better country", upon a "city with foundations whose Builder and Maker is God!" Jesus is "the Author and Finisher of faith", or in the language of the race course: "The Starting and Finishing Judge" in the Christian race. He both lays down the conditions of the start and of the race,

but also metes out the rewards. "Look to Jesus!"

**SATURDAY**

**Unity Through Growth. Eph. 4:11-16.**

This is a vital paragraph! The work of apostles, prophets, evangelists, pastors and teachers is "the perfecting of the saints for the work of ministering, for the edifying (building up) of the Body of Christ". Church leadership, in the mind of St. Paul, is not merely for recruiting, but for developing, for training, for disciplining, for edifying the body of Christ, the born-again-ones of the Church. The Church is not primarily a nursery or kindergarten, but a gymnasium, a race course, a battle ground, a training school, a fortress for the defending of the faith, and for the proving of all things, and for the propagating of saving, character-building truth. "Forty-five times in the Gospels, the verb 'teach' is applied to Jesus; eleven times his sayings are called 'teachings', forty times he is mentioned as a 'teacher'; and 220 times his followers are called 'disciples'—that is, learners!" (Boardman).

**SUNDAY**

**The Path of the Righteous. Prov. 4:1-19.**

"The path of the just (righteous) is as the shining light (light of the morning) that shineth more and more unto the Perfect Day!" Christian growth is a part of wisdom. St. Paul did not consider himself to have already attained, or to be already perfect (Phil. 3:12). Although he wrote "We preach Christ . . . that we may present every man perfect in Christ!" (Col. 1:28), he also wrote to Timothy: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God (the believer, God's new creation) may be PERFECT, thoroughly furnished unto every good work!" All hail to the teaching ministry of the Church which fosters CHRISTIAN GROWTH!

ROBERT D. CREES,  
President  
Kittanning, Pa.

WM. H. SCHAFER,  
Associate President  
Conemaugh, Pa.

CHRISTIAN ENDEAVOR AT WORK  
C. D. WHITMER, Editor,  
South Bend, Ind.

BRETHREN BRINGING CHRISTIAN ENDEAVOR  
Y RINGING CHURCH EXTENSION  
UNCONSECRATED EVANGELISM

MILDRED DIETZ,  
General Secretary  
and  
Treasurer  
312 Cumberland St.,  
Bertin, Pa.

## A Conference and Discussion Outline on the Social Committee

**Its Nature.**

The social committee should be a "glad-hand" committee, whose influence by word and deed and example will create a spirit of good will and a desire for wholesome good times.

**Its Aim.**

To help save young people for Christ and the church through proper social activities.

**Its Motto.**

Socials to save.

**Its Duties.**

To be sociable.  
To help others to be sociable.

**Its Personnel.**

This committee should have at least two experienced Endeavorers, who are friendly, cheerful, consecrated Christians, who

are willing to work for good times for others, and who have the ability to make newcomers feel at home.

**Its work.**

**I. In the Society.**

- Act as the welcoming committee at the prayer meeting.
- Testimonies at the prayer meeting should be cheerful and hopeful.
- Encourage wholesome recreations.
- Plan and carry out some form of social activity each month.

**1. Planning the Social.**

- Have a committee meeting to plan the social.
  - Decide the time and place.
- Do not conflict with other church activities.

(Continued on page 15)



# Young Men's and Boys' Brotherhood

of the Brethren Church

N. V. Leatherman, President  
Berlin, Pennsylvania

W. H. Schaffer, Sec'y-Treas. & Editor  
115 Oak St., Conemaugh, Penna.

## LEADERS---HOW GREAT THE NEED

An army without a captain could win but few battles. A team without a coach would be easily defeated. Young man and boys must have capable leaders. In our new era, Governments are saying, "We must have great outstanding leaders to guide us". The result in government is dictatorship and centralization of power. These great leaders become great national heroes.

This world movement, and seeming change of thought, has at least proved one thing—LEADERS ARE NECESSARY. We may have great plans, and capable young men and boys, but unless we have great leadership we will fail. Leadership in the Denomination, and leadership in the local church go hand in hand. They are indispensable.

Leaders of boys and young men must be CAPABLE. Church leaders inferior to those in other walks of life will not be respected. They must be WILLING. No unwilling person can succeed greatly if he be thrust into service. They must be CLEAN. I should rather have no leader than one with questionable personal habits. Christian Leaders must KNOW THE LORD; they must KNOW BOYS and YOUNG MEN, and they must know something of the special type of work in which they are to engage. In all these things they must be WILLING TO LEARN.

What greater prayer could any man pray than this, "LORD, MAKE ME A TRUE LEADER OF BOYS AND YOUNG MEN"? I am praying that great numbers of MEN in the Brethren Church may pray just this prayer, and that God will answer their prayer by trusting them forth into this great and needy field of service. "The field is white already unto the harvest".

R. D. BARNARD, Dayton, Ohio.

## PARLIAMENTARY ORDER

You remember that last month we promised to give you a statement relative to the making of a motion. It is very essential to the keeping of good order in any meeting that this be known. And our young men and boys will want always to keep good order.

Gregg says, "A motion is a formal proposition offered for the consideration of a deliberate body, to the end that it may be enacted into a law of the assembly. To make a motion is to propose it to the assembly, and this is done by some member other than the chairman. To second a motion is to indicate a willingness to be a second one to ask for the consideration of a motion."

"A motion is in order if it violates no rule of order either in its character or by reason of the time at which it is proposed. To entertain a motion is to recognize it as being in order. To state a motion is to

repeat it again to the assembly, and this is done by the chairman. ... After a motion has been stated by the chair it is properly called a question and is no longer a motion. ... To put a question is for the chairman to ask for a vote on the question. After a question has been voted on and carried, it becomes an order if it is of the nature of a

command, otherwise it becomes a resolution."

In making a motion one should first address the chair by saying, Mr. Chairman, or Mr. President, as the case may be. After the president recognizes you as the one who has right to speak in order next, then you state clearly the motion you wish all to consider. Avoid saying, "I move you." This is a common error. You do not move any person. You move your proposition for the consideration of all.

You should always bear in mind that parliamentary order always insists upon doing one thing, and only one thing at a time. In polite society only one person speaks at a time. In a meeting only one thing can be done at a time. That is why there are different kinds of motions concerning which we will tell you next month.

N. V. LEATHERMAN.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## Argentina

During the past two years my work has been confined largely to the two towns, Rio Tercero and Almaguere ("River third" and "soul strong") and as these are new places we have had the usual fierce opposition from the priests and their helpers. If we begin a work with the tent campaign we can usually rally a good number of beginners in the faith from the first, but unless these are followed up with faithful pastoral care they will go the way of tender and neglected plants. During the first several years the most important work is to win the confidence of the people so that they will believe what we say. They have been taught to consider all Protestants as engaged in a campaign of slander against the true church, which, for them of course, is Romanism.

In both Almaguere and Rio Tercero we have a faithful group of from thirty to forty children in the Sunday school and about 15 women and girls in their organization with monthly meetings. We thus have a harvest about ready for the gathering of precious sheaves. A number have already been baptized and others are counting the cost.

The world crisis has affected these two towns, and especially Almaguere, less than most towns, because of natural advantages which they have. Nevertheless it is a common saying that nobody can pay punctually because everybody is owing everybody else. The long dry spell has been broken in time to save the corn and wheat and flax and peanuts, which are the principal crops here. We had a good rain last week and another this week. Between the two the priest had a procession for the Virgin of Carmen and now the Catholics attribute to this the rain that has fallen. When their processions fail, as they usually do, then they say that the failure is due to the presence of the heretical Protestants.

A great effort is being made to impress the country with the vitality of Romanism by the eucharistic congress in Buenos Aires,

October 6 to 12, but those who know the situation understand that these are struggles of a dying hierarchy which cannot survive the seething pot of the modern forces at work in all the world. Already a reformed Catholicism which has nothing to do with the pope, is being established in Buenos Aires and will doubtless spread.

It is a time for tremendous efforts also on the part of missionaries. It is a time when we need the prayers of the faithful in the homeland more than ever before. The forces of evil were never more active and there are cases when we can see that if it were possible even the very elect would be turned away from the true spirit and work of the Gospel. We realize also that the same is true in the homeland. Let us therefore pray for one another.

C. F. YODER.

Almaguere, Argentina, Sept. 26, 1934.

## A CHARTER FOR THE MISSIONARY ENTERPRISE AMONG INDIAN AMERICANS

The American Indian was once of a race distinct from other races. He is not of "a vanishing race" in the sense of one that cannot to be found. Today he is becoming more American than Indian and should rightly be called Indian American. He is of a minority group and thus unique in his needs as well as his special contribution to American life. He remains the most picturesque of all Americans. From the beginning of our history he has been a colorful figure, and he is today despite the doffing of ceremonial garments and his gradual absorption into the body of American life. He will always be the first American, the real native son of a land.

Mrs. Ruth Muskrat Bronson, one of the young leaders of her people, revealed the responsibility of the Christian Church for the spiritual welfare of Indian Americans when she said: "We have heard over and over again that the Indian is a spiritual and



reverent being, and this is true. . . I believe firmly that if it had not been for Christianity and the Christian Church my people would have perished. . . It has been the one thing that has pulled him onward when his old life was gone. It has meant spiritual and actual physical life for him. The Christian Church and old Christian leaders have brought to my race life."

Dr. Lewis Meriam, Technical Director of the Survey of Indian Affairs says, "As the Government expands and improves its educational, social and economic work (toward making the Indian a useful and productive citizen of the U. S. A.) it becomes increasingly important that the missionary enterprise be coordinated with the Government work and be conducted in cooperation with it. The spiritual influences must permeate the whole."

Bishop Burleson has said, "Every race in the end must be elevated by its own leadership. We have hesitated to give responsibility. . . We have not been willing to trust God with the souls of other people."

The right to all that is best in the race in

spiritual wealth must be accorded our Red brother. The problem of transfer is no simple one. Barriers of tribal customs, language, race, not unjustified prejudice due to examples of the white man's overbearing greed and disregard of the Indian's rights, and numerous other handicaps must be overcome if the Christ we love and serve is to become the Christ of the American "Indian Road."

It is in the Church that the enterprise of the Indian Mission finds its ultimate expression. Here the Christian community voices itself in worship, religious instruction, fellowship and evangelism. In these Indian churches a high degree of personal religion is maintained. Places of leadership are not lightly bestowed, and service given is considered an honor as well as a privilege. The Indian church is essentially an evangelistic church. Its outreach is to others. Its message is one of the Evangel. It utilizes the social pull of Indian life, and through camp meetings, revival services, choirs, and other group activities presents the claims of Christ upon the human heart for faith, love, and service. . . —The Presbyterian.

## BRYAN, OHIO

Last Sunday evening was the close of a most wonderful and successful meeting in the Brethren church in Bryan, Ohio. This meeting was under the leadership of Brother R. Paul Miller. For three weeks with all kinds of opposition Brother Miller preached the unadulterated Word of God, the faithful prayed and we worked for the salvation of souls. The second week of the meetings there was a horse show and carnival in town which drew large crowds. But in spite of it we kept on going and people came to the services. Our attendance was not large, but the faithful who knew how to pray kept coming and praying. The influence of these meetings was felt throughout the entire community, even in the nearby towns. We feel that the Brethren church in Bryan has been lifted to a higher plane. The plea that was made was not for mere church membership, but a right relationship with God, and a cutting away from the world and sinful things. Upon this plea many took their stand, which places our church in a new and better light in the community. It was a wonderful sight to see so many fathers and mothers and young men and women taking their stand for Christ in the last Sunday morning service. Many of them came for the first time, while there were others that had not been faithful and had been counting on their church membership to bring them into favor with God. Many came from other churches because of the high standard of the Brethren church. They were tired of a mere profession which was empty and make-believe. There were thirty-two that took their stand for Jesus Christ. Not all will unite with the church. Some will go to other churches. Of this number there will be about seventeen to be baptized. Some came by letter from other Brethren churches. Others come from churches of other denominations and their letters were not in Bryan and they were not satisfied to place their letter in any other church here. These are among the number to be baptized. We all think it was a wonderful meeting and we all feel that we are better Christians because of this meeting. Brother Miller was tireless in his efforts and was faithful to the Word. Our prayers follow him in his meetings wherever he goes. We now ask an interest in the prayers of the brotherhood that we shall go on and continue to receive into the church such as shall be saved.

C. A. STEWART.

## THE REVIVAL AT BRYAN, OHIO

This is our northernmost church in the state of Ohio. There are no sister churches closer than forty-five miles, the nearest being at Fort Wayne, Indiana. But that has not interfered with the establishing of a strong church in this city. Bryan is a real manufacturing town besides being in the center of a thriving agricultural district. Our people in Bryan are as fine folks as are to be found in any of our churches anywhere. They love the gospel and are ready to support its ministry through prayer, service, and sacrifice. There is a real future for this congregation if they but keep close to the Lord in faithful devotion.

The meetings were well attended throughout the campaign, but there were no overflow crowds. The circumstances that prevailed during the entire second week of the meetings made good attendance a real

## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### SMITHVILLE, OHIO

After laboring three short years, the first with the Smithville-Sterling congregation, the second and third with Smithville only, we closed our work October first with this people whom we loved and whom we delighted to serve. This is our first brief pastorate, the other three covering twenty-seven years. It was not easy to leave, for ties had been formed in this brief time that are hard to break. The many kindnesses shown and the gracious and ready response to our leadership were about all that a pastor could ask.

God was very good to us, for his blessing and approval seemed to be upon our labors together as pastor and people from the start. The growth of the Sunday school and the church was unusual. The average attendance of the Sunday school increased over fifty per cent, while fifty-one new members were added to the church. After accounting for loss by death and other causes the Smithville congregation now numbers about as many as did the combined group before Sterling withdrew. The growth is the more remarkable when it is remembered that Smithville is located in the center of an overchurched community. Another interesting fact is that the new members added took the Brethren church into sixteen new homes. We rejoice that practically all of those added to the membership are active and faithful. May they and the whole church be among the overcomers who shall in that last day receive his own new name and shall sit down with him in his throne. And to our Lord Jesus Christ be all the glory, for without him we could have done nothing.

It was a pleasure to work with the community in its various interests. It was our privilege to address the High school students a number of times and to preach the 1934 baccalaureate sermon for the largest class ever graduated here.

"Workers together with God!" That spells success for any church or Sunday school. Cooperation is the word! Never did we have more faithful cooperation on the part of Sunday school officers and teachers. The Sunday school superintendent, Harvey S. Rutt, was ever ready to aid any forward movement. Two campaigns for new members in the school brought large and lasting results both for the school and the church. The church that has a growing Sunday school is assured of success. Mrs. Carpenter specialized among the little folks, serving in the cradle roll department.

Just before leaving a farewell reception was tendered us. A very interesting program was arranged wherein were many expressions of Christian love and heartfelt appreciation.

Our successor, Rev. Clarence C. Grisso, and family arrived on the day we departed. May he have a long and successful pastorate with this good people who are blessed with many talents for the use of which they will have to give account to God. May still greater things be accomplished for Christ and his church.

At this writing we are enjoying a visit with some of our many friends in Gettysburg and Hagerstown. It was our privilege to be with Brother Coleman and his church in Hagerstown on their communion Sunday. The service was largely attended and very impressive and helpful. On the following Sunday we enjoyed fellowship with Brother Bowman and his church at Linwood on their homecoming day. They had a splendid program and a fine spirit of Christian love and goodwill prevailed. We are wending our way to Florida where we hope to spend the winter and where we expect to do some preaching and some writing. Our address will be Hallandale, Florida.

Yours in the Master's service,  
G. C. CARPENTER.



achievement. A Horse Show which took on the form of a sort of fair and carnival combined, gripped the attention of the whole country side. But our people and others from other towns kept attending the meetings right along and at no time was our attendance small. This is a real testimony to any people.

Brother C. A. Stewart is pastor of this congregation and has been doing some splendid work there through the depression. It is the first time we were privileged to work with Brother Stewart in a meeting, but it proved to be a most happy experience. My home was with the pastor and his wife and it remains a happy time in my memory. Brother Stewart is a true preacher of the Word and is a real winner of souls. It was good to see him work among his people. Needless to say his people like him and show it in the way they treat him.

Bryan was one of the hardest fought meetings I have had in a long time. We were forced to wait till the last three days of the meeting for any real results at all. Most of the results came on the last Sunday. This sort of a strain is always hard on the workers, but the reward is very sweet when it comes. May God richly bless this pastor and people till he comes.

R. PAUL MILLER.

#### FROM AN ITINERANT EVANGELIST

Dear Evangelist:

It has been a long time since I have written anything for the Evangelist. It would not be true to say I could not have taken time to write; nevertheless I have been preaching nearly every night for the last fourteen weeks. I have preached at St. James, Maryland, Hagerstown; Washington, D. C.; Winchester; Maurertown; Bethlehem; Mt. Olive; Buena Vista; Cliftale, Va., also at Riverside, and Krypton, Kentucky, besides Gatewood, West Virginia; Ashland, Ohio; and Brighton, Indiana. I am now preaching a week for Brother Wilson, eight miles west of Covington, Virginia, where he has built a neat chapel all himself at his home. We are having a full house and deep interest. Meeting is too short. I will close here the 19th, but the meeting will continue until Sunday night and close with Communion. I am very sorry I cannot stay but my brother will conduct the Communion, assisted by a Church of the Brethren preacher.

I missed connections in Washington, D. C. I wired to Covington to meet me at midnight train, hence this Church of the Brethren brother preached for me that night. I enjoyed the hospitality of Brother Kent while in Washington. He took me to see Elder Frank Koontz's widow, and also Elder Simon Fogle's widow, then he took me to the Union Depot and I left at 6 P. M. for Covington. The General Mission Board is taking a survey of Covington.

Brother Koontz, under the direction of the Board, may organize a Bible class here this winter with the view of an evangelistic campaign next summer by the Board. Brother Wilson and my Brother, J. S. Bowman, of Jordan Mines, and this Church of the Brethren preacher, and other Brethren and Church of the Brethren are much interested and will assist financially and otherwise in assisting the Board in launching a work in this most progressive town in this part of Virginia.

This coming Sunday I will assist Brother

John Locke in launching a campaign at Mt. Olive, Virginia. Will write more later.

ISAAC D. BOWMAN,  
Leesburg, New Jersey.

P. S.—Perhaps I should have stated that I had thirty confessions during these travels, most of which have been baptized and added to the Brethren church.

I. D. B.

#### A MOUNTAIN PARABLE

Uncle Eph Turner is the best stone mason on the mountain. The chimneys and fireplaces that he builds are the pride of their owners and the envy of all outlanders. His lines are as straight and true as Uncle Eph himself, and the patience with which he lays the blocks is the patience of the hills from which they come.

I watched Uncle Eph Turner working away as he built a fireplace for me. How easily he placed the stones and set them in their place! I admired the skill of his workmanship and I felt obliged to praise him. He spread a layer of mortar smoothly be-

#### PRAYER REQUEST

As we were going to press the request came for prayer for a week of meetings at Homerville church (Ohio) from October 28 to November 4, with Prof. A. J. McClain as the speaker.

F. W. SHIERY, Pastor.

fore he answered me and then he spoke in a shy, half-deprecating manner.

"I do my work," he said simply, "same as you and other folks. You couldn't maybe manage to shift one o' these here rocks into place, but then I'd have as hard a time in tryin' to write out a letter."

I considered this while Uncle Eph spread the mortar a little more smoothly.

"I think o' things while I work," he said. "I think a lot about people. It's wonderful-like, the work there is, and the folks there is to do it. There's big folks and little folks, and big jobs and little uns. Me, now, I don't claim to be big at all, but I know how to build a chimney. The folks in the world that have big jobs are like these bricks I am laying. They're mighty important, these blocks are, and the city folks all like 'em. They stand around same as you, and say a lot about 'em—how mighty pretty they be, and wonderful, and all. But there's a little bit more to a chimney place than the blocks o' stone that are in it, and that's the stuff that's between 'em to hold 'em fast together. Some folks are like that, too. I reckon I'm one of 'em. Kind o' stick between things and fill up a crack!"

Uncle Eph laughed aloud in appreciation

#### BROTHER KENT'S BIBLE STUDY

subject was inadvertently omitted from his article and that part of the paper was printed when it was discovered. The subject is

**"Evidences that the Rapture of the Church will Precede the Tribulation Period."**

It will appear in proper place next week. We are sorry for this error and beg Brother Kent's pardon.—The Editor.

of his philosophy, and I smiled back at him, nodding my head to show that I agreed with him fully. Uncle Eph went on laying mortar—the stuff that hides between the stones and holds them fast together.—"Mountain Life and Work."

#### THE CARE OF THE KEYS

The situation in which we found ourselves some years ago when we arrived at our own home minus a key to the entrance afforded our neighbors amusement. We had to climb into a second story window. Had it been the key to a valuable treasure, and had someone found and used it, the result would have been sadly serious. A lock is a protection, provided the owner has possession and use of the key.

We have not been exploring the hardware business nor seen a fool-proof fastening for doors. The topic really in mind is the use of leaders, and by leaders we mean that common, ordinary variety of persons, whom brethren choose as directors of organizations, chairmen of committees, and so on. The leader is a kind of key in many of the movements and activities of our day. If anything happens to him, the enterprise suffers.

The astute Lenin and the equally keen Stalin of Russia correctly estimated the value of the opposing leaders whom their communistic movement encountered. The Czar and his family were violently disposed of, not because they were either very powerful as individuals or particularly malicious. But they were leaders. In the attack on religion in Russia, the keymen—the archbishops and bishops—were rendered helpless. In communities where a priest or a pastor was influential, he was executed, exiled or starved into submission. A leaderless group or a cause with no one to administer its affairs is rendered open to attack.

In the United States and Canada, pastors often complain that they are esteemed keymen. They are the means of access to Church movements and to all sorts of appeals. Leadership is always a responsibility. But in our opinion, the Church should occasionally give serious thought to the world's attacks on their pastors and the religious activities which ministers are chosen to direct. We do not shoot them nor exile them as the Bolsheviks so cheerfully treated them in Russia, but we certainly expose them to ridicule, expect them to be the door rather than the key, and exhibit a lack of appreciation of the value of the place they occupy. It would be a calamity to lose them,—these key-men.

Sometimes keys are mis-employed. They are hammers, drills and punches. Such uses generally make them unfit for their legitimate purposes. Key-men are similarly drafted into the leadership of all sorts of movements and worn out as well as misplaced. It is bad business.—The Lutheran

#### Signs of the Times

(Continued from page 2)

On the basis of a scientific study of the cost of wars, he concludes that the key to "economic stability" is to make an end of wars.

In other words, it is the waste and destruction of men and things in the late war that has caused our present problem. For our country alone the waste was \$200,000,000,000, with the dollar priced at the 191



level. You cannot throw away that much wealth, and then recover over-night without any hardship.

The prophets, in their picture of the coming Kingdom, envision both "economic planning" and "peace". But I believe that a fair interpretation of their writings will indicate that the "ending of war" is the first and major consideration.

## AT the Pennsylvania Conference

It was my privilege to attend the recent State Conference of Pennsylvania churches, held at the First Church of Philadelphia, and serve as the Bible lecturer. Although I have not been attending this conference regularly, I was told by others who do that the attendance was very good. I do know that Mrs. McClain and I enjoyed ourselves in an unusual way, both in our fellowship with the delegates of the various churches, and also in the experience of having a few days in the church of which I served as pastor for several years.

It was a genuine pleasure to meet old friends there. By invitation of the pastor, Brother Kimmell, I preached on the Sunday evening prior to the conference; and on the Friday evening following the conference, the Men's Class of the church, which I used to teach, surprised me with one of the old-time meetings. We ate supper together, sang the old songs, and then talked about the experiences and progress of the years. May the Lord bless these men in their faithful and unselfish service to their church and their Lord.

The conference moved along smoothly under the wise guidance of the Moderator, Brother Benshoff. His paper was worth our making the long trip, to say nothing of other splendid addresses delivered by other ministers and delegates. There is nothing haphazard about a Pennsylvania State Conference. These brethren know where they want to go and how to get there.

I also spoke twice at the Philadelphia School of the Bible, at the day and night schools. Both have completely outgrown their buildings, an indication of the power of the Word of God.

## A CONFERENCE AND DISCUSSION OUTLINE ON THE SOCIAL COMMITTEE

(Continued from page 11)

Set the date long enough ahead to ensure good publicity.

c. Decide the kind of social.

Make socials appropriate to the month or season if practical.

d. Arrange for simple decorations. These should be of the kind that does not necessitate spending very much money.

e. Advertise the social.

Posters.

Personal invitations.

Local newspaper.

Church announcement.

f. See that every member of the committee has a job.

Invitations, posters, games, stunts, decorations, refreshments, greetings, closing services.

g. Don't have too many pay socials. Have plenty of free socials. If a charge must be made, make it a nominal charge.

2. Running the Social.

a. Be sure that some one is on the job to greet and introduce people.

b. Begin on time.

c. Have a definite program. The first game should be an ice-breaker. Other games should vary, some active, some quiet. Game suggestions.

d. Refreshments should be simple and light.

e. Always have something new.

f. Close with a brief religious service.

g. The committee should share in the clean-up work.

### II. In the Church.

a. Extend a friendly hand at all church meetings.

b. Co-operate in church social functions.

c. Co-operate in church recreations.

### III. In the Community.

a. Encourage use of the church as a social centre.

b. Provide outdoor recreations under Christian leadership. —Selected.

## OPINIONS OF OUR READERS

### AMERICAN BUSINESS AND RELIGION

The writer happens to be located in the town of New Paris, Indiana, associated with a firm in the retail lumber business. We are encountering some of the greatest obstacles today that have ever been placed in the path of a Christian business man. It seems as though all respect for religion in a man's life has been forgotten, and the only thing essential is the restoration of prosperity without the blessing of our Lord and Savior. The writer finds it almost impossible to secure business according to the laws of our land and live the righteous life as outlined in our scriptures. It seems as though business and religion are farther apart today than ever before. One illustration perhaps will interest the readers, as Amos was able to interest his hearers in his day. We will recall how the poor peasants and small business men were cheated through government manipulations and forced to pay unjust dues and taxes so that those soft living folks in the nation's capitol might continue in their hilarious living. Today, the business man, if he be truthful in every respect to the recently enacted laws, is compelled to pay into various code authorities and we cannot tell you what it all means, except a few more easy jobs created to collect code dues and further oppress the little man. Why is it that the car-load buyer of lumber can buy it from a retail yard without restrictions, whereas the small truck load buyer must pay the code prices? This is just another case of the small wage earner paying the bills. The writer cannot believe it is truly a Christian principle to collect all the profit, taxes, etc., from the small buyer who is not able to defend himself against the entangled mess of laws, and let those who are able to hire smooth-tongued attorneys with the profits from the earnings of the poor man go practically free from these burdens. Such problems as these are placed squarely up to the Christian business man of today.

The Christian farmer has practically the same problems today. Can the slaughter of our domestic animals and the reduction of our crops continue in the face of a needy nation? One of our chief dignitaries stated a few weeks ago that it was absurd to think that the Lord would frown upon a nation

using such tactics, and further stated that it would be just as reasonable for a manufacturer to pile up a large supply of stock in excess of his real demands, as for the farmer to raise more than is consumed. This man has evidently forgotten the misery, starvation and suffering that is caused by his crop reduction and slaughtering plan, and not taken into consideration that an over-supply of manufactured articles does not cause such suffering. Why cause this state of want when millions of people are in need? If we turn to the Word of God we can very readily see this is not God's way. The writer cannot find anywhere within the Good Book where a people is given the right to destroy any of His food supply. Also we are warned that we must make a careful study of God's Word and not let our hearts be deceived and turned aside to serve other Gods and man-made programs. We might ask What has this to do with American business? The farmer must live up to the program of slaughtering and crop reduction which is contrary to God's Word, if he wants to share in the pie that is being cut for the farmer. Now I am simply asking which way is the Christian farmer or Christian business man to move under such guidance?

When our Constitution was written, its authors had nothing else in view but a Constitution based upon the truth of the Good Book. Its founders were men of God and men who really thought things out before acting. It was not a noble experiment, but it was a document which was safe for our forefathers to live by, and is equally safe for us today, but we must get back to God's word and beware of those Senators and smooth-tongued law-makers who are wandering away from the old Constitution and leaving God out of the picture. The writer suggests we experiment less and really get back to the word. Let us watch our step.

EVERETT E. MILLER.

New Paris, Indiana.

## PUT THE MEN TO WORK

The laymen of the Brethren Church should be put to work. There are many ways in which they can aid the pastor in carrying on the work of the church and also there are many ways in which they can spread the Gospel between Sundays, both as individuals and as an organized body. For the past four years the Washington Brethren Laymen's League has been trying to make itself useful in the "Vineyard" and while it is not affiliated with the national laymen's organization, we are glad to hear through our delegates to the National Conference that the national body has laid out a constructive program and intends to push the same from now on. May the Lord bless these efforts and make use of this national organization of laymen.

Our local organization has a membership of 35, and while 10 or 12 is the usual turnout at each meeting, we feel we can count on practically all of them when needed. Some of our activities are and have been the conducting of two services in the church each year, (spring and winter); a monthly meeting at a local rescue mission (our pastor or some member bringing the message); the distribution of 1,000 copies of the Gospel of John in the vicinity of our church; personal visitation; the lifting of an offer-



ing each month to help the work in South America. We have invited into our meetings, and listened to with much profit, preachers, missionaries and Christian laymen; and we are pledged to give to visitors to our church "the glad hand" and make them welcome. We meet on the same night as the W. M. S. and we know that this arrangement is a help to both these missionary societies, as it enables husband and wife to come out on the same night.

This group of men recently promised the pastor and Sunday school superintendent to be in constant readiness for assignment to any task that will promote the interests of the Kingdom of our Lord and Master.

We trust that pastors will make use of the man-power lying idle in most of our churches.

R. E. DONALDSON.

## OUR LITTLE READERS

### LITTLE TED

The sun was shining brightly one early spring morning, and little Ted sat on the front doorstep pondering. His elbow rested on his knees and his chubby face rested in his hands. Ted was thinking; and as he sat there keeping time with his little foot, he was softly singing a kindergarten song.

It was Saturday, and, much to Ted's dislike, there was no school, and the little boy did not know what to do with himself.

"I wish there was kindergarten every day," sighed Ted, as he longingly thought of dear Miss Alice and little Hazel and John and Paul, and of the pretty pink mat he was weaving; and then the song came again to his lips and he sang right merrily and sweetly:

"I'm small, I know, but wherever I go,  
The fields grow greener still."

"That was such a pretty story that Miss Alice told us about the little stream," thought Ted, "how the little stream went singing on its way as happy as could be, watering the grass and the flowers on the banks, and the roots of the big trees, and the cows and sheep and the birds, and then there was the little boy who came after the cows—it was such a nice story!"

Pretty soon Ted was aroused from his reverie by hearing the milkman ring his bell. Ted ran down the steps and up to the wagon in a moment.

"Well, Ted," said Thomas, the driver, "you have come in good time. My leg is so lame with rheumatism that I can not get out of the wagon this morning. Will you carry the milk in to Maggie?"

"Yes, sir!" said Ted, glad of something to do; and he carried the milk very carefully to the kitchen door, where Maggie met him with a pitcher in her hand.

"Thomas is lame with rheumatism," said Ted, "and can't come in."

Maggie gave him a cookie which she had just taken from the oven, and off he went again as happy as a bird. He felt as if he had wings. He ran out to the gate and swung there for some time, the song again jingling in his mind:

"I'm small, I know, but wherever I go,  
The fields grow greener still."

Very soon he saw his little friend, Kitty Culpins, coming down the walk, wheeling

her baby brother. As she went to cross the street the curbstone was too high and she was not strong enough to get the carriage over. She pushed and she pulled, but it was of no use. Ted watched her for some time and then a happy thought popped into his little brown head. He ran to Kitty, and pulled while she pushed, and they got the carriage safely over. They walked up and down in the bright sunshine for a long time, and then Kitty went home and Ted went to his favorite place on the front steps.

"Sing, singing all the day," sang Ted, as he took some marbles from his pocket, and counted them over.

He heard a strange noise on the sidewalk, and looking up he saw an old blind man, who was very much frightened at a wagon which had passed quite close to him as he was crossing the street. The blind man had lost his way and was tapping with his cane upon the sidewalk, to find out where he was.

Ted ran down to see what was the matter, and the poor old man told him that he had lost his way. He wanted to go to North Street, and so Ted took hold of his hand and turned him gently around, and the old man thanked him kindly.

Just then the dinner bell rang, and Ted ran in with a light heart.

His papa said, "Well, Ted, what have you been doing today?"

"Oh, having such fun!" said Ted. And he told his father the things he had done, and his father said he was proud to have such a kind and helpful boy.

## ANNOUNCEMENTS

### ASHLAND, OHIO

The First Brethren church of Ashland, Ohio, will observe the communion service on Sunday evening, October 28, the service beginning at 7 o'clock. All members are urged to be present and other Christians who wish to share in this divine fellowship and blessing of obedience are invited to participate.

GEORGE S. BAER, Secretary.

### MASONTOWN RADIO PROGRAM

The radio program given by Rev. Sibert and his gospel singers from station W N B O, Silverhaven, goes on the air now at nine o'clock Saturday morning instead of Friday afternoon. The program comes in at eleven-fifty on a Gloritone Radio. Letters and contributions have come to us in response to the programs from a distance of two hundred miles. Brethren hearing these programs are urged to send a letter or card to Rev. Sibert, W N B O, Washington, Pa. Contributions are welcome and if increased sufficiently will make possible the broadcast of regular services direct from the Masontown Brethren church.

F. SIBERT.

### SIDNEY, INDIANA

Homecoming and Rally Day services on Sunday, October 28, at Sidney, Indiana. Former members, friends and neighboring churches are invited. It will be the last Sunday of the revival. Rev. Eppley will speak at 10:30 and at 7:30. There will be an afternoon program of music and a sermon by Rev. George Pontius of Roann. Monday, October 29, Holy Communion will be observed. All of like precious faith are

invited to participate in this spiritual ordinance which points to the greatest of all homecomings.

LOUIS D. ENGLE, Pastor.

### SMITHVILLE, OHIO

The Brethren church at Smithville, Ohio, will observe their semi-annual love-feast on Lord's Day evening, October 28. All of like precious faith are invited to share with us in all the blessings that come to us from a proper observance of these ordinances.

C. C. GRISSO, Pastor.

## THE TIE THAT BINDS

ROSENSTEEL-DAVIS—On Saturday, September 29, 1934, there came to my home two of our charming young folks that have been members of the church for some years with the necessary papers and some of their friends to witness the ceremony, and requested their pastor to say the few words and take the vows of fidelity to each other and their declaration that, forsaking all others, they would cling to each other so long as they both shall live. So it became our happy privilege to unite in the bonds of wedlock our esteemed Brother David J. Rosensteel and Sister Grace Davis. These young folks are both active members of our congregation. The church and a host of friends unite in good wishes for them on the matrimonial venture.

S. H. BUZARD, Vandergrift, Pa.

## IN THE SHADOW

DAVIS—Mrs. Cathryn Davis was born July 30, 1849, and died October 6, 1934, at the home of her daughter at Raystown, Pa. She was a member of the Raystown Brethren church and mother of Sue Davis, who so faithfully worked in the church before her death a year ago.

Funeral service, by the undersigned, was conducted in the Raystown Brethren church.

R. I. HUMBERD.

SEIGLE—Mrs. Clarissa Seigle was born May 23, 1855, and died at her home near South Bend, Indiana, on September 2, 1934. Sister Seigle was a loyal member of the First Brethren church of South Bend, and a devout Christian woman. Her funeral services were conducted from her late home by her pastor, the undersigned.

R. F. PORTE.

PLETCHER—Mrs. Emma Pletcher was born September 28, 1862, and died at her home in New Troy, Michigan, on September 30, 1934. Sister Pletcher is the last of her immediate family. She was a sister to the late Rev. John H. English. She was no less interested in the Brethren Church than her brother. She lived a devout Christian life and died suddenly at her post of duty. She was a Sunday school teacher in the New Troy Brethren Sunday school at the time of her death. The funeral was conducted from the New Troy, Michigan, Brethren church by the undersigned.

R. F. PORTE.

EPPELRY—David Hardman Epperly left to be with the Lord, September 16, 1934. Brother Epperly was a charter member of the church at Whittier, California, having come here from Udell, Iowa. The first meeting of Brethren in Whittier was held at the home of Brother Epperly in 1914. In 1876 Brother Epperly was united in marriage to Anna Whistler of Unionville, Iowa. To this union were born seven children, now scattered. Two of these, Oliver and Mrs. Laura Flory, have been members of the Whittier church for many years. The funeral was held in charge of the writer and the body was buried in Iowa.

CHAS. W. MAYES.

FICKINGER—Fannie Livengood Flickinger, daughter of Elias and Ellen Livengood, was born July 17, 1878, near Lanark, Illinois, and passed to her reward, October 10, 1934, aged 56 years, 2 months and 23 days. On November 28, 1895, she was married to William Flickinger, who preceded her in death by some years.

She became a member of the Brethren Church in early life, being baptized in February, 1891. She lived a loyal and devoted Christian life, meeting the shocks of life bravely, and fell asleep full of faith and hope for eternal life with her Lord.

Her married life was blessed with four children, the eldest dying in infancy. Ralph, Edwin and Helen survive with six grandchildren. All live in the vicinity of Lanark.

She is survived by the following sisters: Mrs. Sadie Putterbaugh, Lanark, Ill.; Mrs. Mary Lichty, Zion, Ill.; Mrs. Lulu Sword, Lanark, Ill.; and one brother, Robert Livengood, Lanark, Ill.

She is survived also by the following uncles and aunts: Elder Zachariah Livengood, Lanark, Ill.; A. L. Livengood, Milledgeville, Ill.; Samuel Livengood, Milledgeville, Ill.; F. E. Livengood, Santa Monica, California; Mrs. Ella Flickinger, Morrill, Kan.; W. L. Miller, Milledgeville, Ill.; Elder J. E. Miller, Elgin, Ill.; Calvin Miller, Milledgeville, Ill.; Mrs. Amanda Livengood, Milledgeville, Ill.; Mrs. Sadie Roland, Sunnyside, Wash.; Mrs. Silas Turner, Milledgeville, Ill. Besides a host of cousins and other relatives, loyal to our Lord.

She has gone to join that innumerable company of dead ones who have fallen asleep in Jesus.

Funeral services held in the First Brethren church by the writer, assisted by Rev. Leatherman of the Church of the Brethren. Appropriate music by the choir.

GEORGE T. RONK, Pastor.

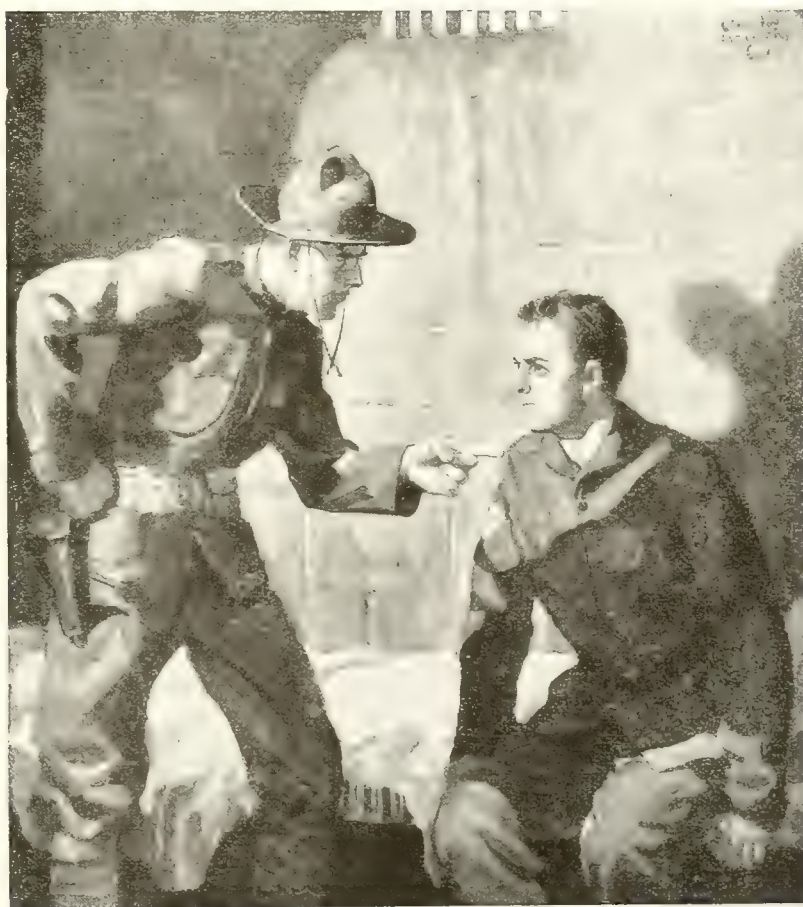


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1934

# BRETHREN EVANGELIST



*This Non Resistant Suffered in Prison  
for his convictions against war*

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What would be the attitude of Brethren Young People if war were  
declared and they were called into service?

Are we building up a Christian conscience toward the curse of war?



## Signs of the Times

by  
Alva J. McClain

### A Friend of the Jew

Last week the College and Seminary had the privilege of hearing Rev. Milton B. Lindberg in a series of lectures on "Prophecy and the Jew". He is a returned missionary from Palestine, and is now representing the Biblical Research Society in this country. The object of his organization is to present to the Jewish people the claims of Jesus as the Messiah through the medium of literature based on the Old Testament.

Brother Lindberg has three main addresses; one on "Prophecies already Fulfilled"; another on "Prophecies now being Fulfilled"; and the last on "Prophecies which remain to be Fulfilled." The unique feature of these messages is that the speaker illustrates them by means of stereopticon pictures taken in the land of Palestine.

These messages brought great blessing to our students, and were made available to us with practically no expense. We feel, therefore, that the very least we can do is to express publicly our appreciation for this ministry and to recommend Brother Lindberg to any of our churches and pastors who may be interested. He comes for a free-will offering, and can be reached through the headquarters of the Society at 4417 Bernice Street, Los Angeles, California.

### ANOTHER Welcome Speaker

Last week, while Professor Stuckey was absent conducting a Bible Conference at our Pleasant Hill, Ohio, the Seminary was very glad to have Miss Elizabeth Tyson take four of Professor Stuckey's regular hours in a series of lectures on our African missionary work.

Her ministry made a deep impression upon all of us, and we believe that God will use it greatly in making more effective our interest in the cause of Missions. Sister Tyson has a way of presenting this work which is inimitable. She made the actual work on the field live before our eyes, so that we could almost imagine ourselves following the missionaries through the paths of the "bush". Her messages were packed with information, yet beneath all that she said there was always the spiritual appeal without which there can be no permanent accomplishment. She did not minimize the difficulties and the need for the most thorough preparation, but her own enthusiasm for the work made the difficulties seem small. We thank God exceedingly for her contribution to the spiritual and missionary life of our school. It will enable us to pray and work more intelligently.

The churches which have not been able to share in Sister Tyson's ministry are missing a great deal.

### WAR in 1935?

Last week a startling book was published by Johannes Steel entitled "The Second World War". He predicts that this war will start in the summer of 1935, and end in the collapse of present civilization.

The author is not a preacher nor a theologian. He has no apparent interest in or

knowledge of that thing which is so resented and despised by the modern "wise men and magicians", namely, Biblical Prophecy.

Even the most confirmed optimists are worried, because Mr. Steel has acquired a remarkable reputation for his ability to forecast political events. He predicted the "bloody purge" by which Hitler got rid of his opponents last summer. He predicted the fall of Dollfuss who was recently assassinated in Austria. He has other unusual fulfilled predictions to his credit.

Mr. Steel claims no supernatural prevision, but bases his forecast on careful investigation of present day facts. A competent reviewer of his recent book says, "The astonishing array of facts and figures that Steel has assembled in the book leaves the reader gasping. His information is based on confidential dispatches from abroad. The intimate knowledge of the forces and interests that move the pawns on the European chess-board—a knowledge that has made him an expert on foreign affairs—was derived from his activities before he became an American newspaper man. His impressive record as an interpreter of foreign affairs lends terrific weight to his shocking prediction that within nine months Europe will be plunged into the bloodiest and most devastating conflict in history."

I hasten to add that the reader should remember that Johannes Steel, with all his great ability, is but a man; and **only God can certainly predict future events.** (Isa. 46:8-10) But the Christian does know that God has predicted just such a catastrophe as described by Steel—a world conflict resulting in such economic and political chaos that civilization itself will totter. The only uncertainty is **when it will come.** The time is not given in divine prophecy. But we are warned to watch the signs of the times and thus be ready. I am not competent to pass judgment on the present state of the world's political affairs, but I do know that if Steel's prediction comes fully to pass, the Coming of the Lord must be very near.

### BUT let us Beware

It has reached our attention through various sources that some people are arguing that, since the coming of the Lord is so near, there is no time for missionary volunteers to undertake a thorough preparation for service but they should be sent out at once. The people who argue thus are a very small minority among those who look for the return of Christ at any moment, and they are not very thoughtful students of the Word of God.

Such an attitude will do more to discredit the blessed truth of our Lord's Return than even its denial by unbelievers. The person who says, "I feel called to the mission field or the ministry, but I cannot take any time for preparation because the coming of the Lord is so near"—such a person has really entered into the forbidden realm of date setting. **And date-setting is always condemned in the Word of God.**

The truth of the matter is that the coming of Christ has been "at hand" for nineteen centuries. He may come tonight. If we choose to act on the wrong principle stated in my first paragraph, we would need to stop whatever we are doing, whether eating or studying, and spend the remaining hours in trying to win men before the sunset. Yet Christ is just as likely to come tonight as a year from tonight.

The thing we should do is what all devout and thoughtful Christians have done for the last nineteen hundred years, namely, **find the will of God for our lives and do it.** If we are certain that God has called to a particular task, whether at home or abroad, we should go ahead and prepare for that task. If God chooses to bring the present age to an end before we finish the immediate work of preparation, that is his responsibility, not ours.

It is not the true doctrine of the Second Coming that makes people do foolish things; it is the evil doctrine of date-setting. Let us cling to the one, and shun the other.

### WATER on the Dictator's Wheel

Especially since the World War we have been harangued incessantly by certain prophets who declared that the older people had utterly failed, and that now it was our duty to turn the world over to its "Youth". And so the youth of the world have been bombarded with this idea, and organized into "movements". The objectives were various and often conflicting, but the one great common idea to them all was the notion that age and experience were positive liabilities, and that "Youth" must save the world.

Now certainly I have no quarrel with the service that youth can render the world. And I realize something of the liabilities of age. The world would be infinitely poorer without the courage and enthusiasm of youth, especially in Christian service.

But I also wish to add that there is no substitute for that wisdom born out of the experience of the years. The very qualities of youth which, within proper limits, are so valuable to the world, are those which make it possible for evil men to exploit youth in the interests of their own selfish purposes.

It is no accident, therefore, that the dictators of the various nations have turned to the youth for their support. Stephen Dugan, Director of the Institute of International Education, included this in his gloomy report after a tour of Europe. He is reported to have said that "Although the older generation is painfully aware of the dire consequences of war, yet the astuteness of the leaders has made its appeal to the unre-

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

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## Glimpses at Significant Scriptures An Occasional Series of Comments on Gems of Eternal Truth

Any selection of "Significant Scriptures" would necessarily be arbitrary, and consequently no two men's series would be identical. But we feel assured of this, that all texts that any one might select would be loved by every one who truly believes the whole Word of God and accepts all to be the message of God to our day. Moreover, the labelling of certain scriptures as "significant", should not be thought to minimize others not mentioned. Every scripture is valuable and significant on occasion, even as we read: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16, 17). But some parts seem to enter more widely into contact with human experience and to rivet attention more firmly than do others. Then there are certain portions that are freighted with the foundation truths of the Gospel, while others in comparison seem to be more secondary in significance. There are other scriptures that seem, though extremely significant and revealing, to have slipped into the outer corners of our vision, where they remain unnoticed and little appreciated. For these and other reasons selections will be made of certain scriptures that will be brought out into the open and attention focussed upon them. They will be treated independently of each other and each will constitute a separate editorial.

### The Heart of the Gospel

"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life". That is so familiar that no Bible reader needs to be told where to find it, and it is so universally loved that it would be difficult to find a Christian to whom it is not a favorite. No truth is so central as that which it sets forth and no revelation is so radiant with the glory of heaven. To attempt to add to its lustre would be like painting the diamond or gilding the gold or throwing the flood lights upon the sun. It goes forth with the brightness of the Sun of Righteousness, with the sweetness of an angelic chorus, and with the primacy of life itself.

It is the first note of "good news" to a lost world, the heart of the Gospel, and the most comprehensive statement of the Word of God. No other portion has been so widely heralded. In the words of another, "What proclamation of the Gospel has been so oft on the lips of missionaries and preachers of every age since it was first uttered—what has sent such thrilling sensations through millions of mankind—what has been honored to bring such multitudes to the feet of Christ—what to kindle in the cold and selfish breasts of mortals the fires of self-sacrificing love to mankind, as these words of transparent simplicity yet overpowering majesty have done?"

It envisions a world lost and perishing, but at the same time, a world that is the object of infinite love. The measure of that love is to be found in the gift of God's own and only begotten Son. As Paul says, the Father "spared not his own Son, but delivered him up for us all" (Rom. 8:32). Who can comprehend such love! It is beyond the measure of man's mind. It was shown forth to the end that men might be saved from impending doom and given life everlasting. There was never another gift like that, and never was such a purpose achieved anywhere, any time, by any other. And marvel of all, consider the conditions! It is all a gift. God so loved that he "gave." "The free gift of God is eternal life", de-

clared the apostle. It may be had for nothing at all. It is a gift. Only "believe." Man has nothing to offer; he would be hopeless if he were compelled to earn or buy his way. But it's all free. All he is required to do is to believe, to accept, with a vital, active, submissive faith. And everybody is included. The scope is universal. The invitation is to "Whosoever will." What abounding grace! What breadth of love! "Whosoever believeth." That is our message.

"Whosoever heareth", shout, shout the sound!  
Send the blessed tidings all the world around;  
Spread the joyful news wherever man is found;  
"Whosoever will may come."

### The Unchanging Friend

"Jesus Christ the same yesterday, today and forever" (Heb. 8:8). That suggests a truth that is in direct contrast with most of the experiences of life. Everywhere there is change. It seems impossible to find anything in all the range of God's beautiful and wonderful creation that does not change. The world changes, and friends change. Friends are as undependable as the wind. They come and go according to the rise and fall of our own fortunes. Success brings friends and disaster sends them from us. We ourselves change. We are as fickle as the rest, as shallow and as shifting as the sand on the seashore. One day we defend a friend; the next we join in denouncing him because we misunderstood him, or because he has dared to disagree with us, or because he has made a mistake. Nowhere, it seems, is there strength and stability and abiding worth. We have all turned upon our better selves and caused disappointment to our own hearts as well as to the hearts of others.

Is there nothing within the range of human experience that is dependable, firm and unchanging? Yes, when we leave the realm of the material and the human and come face to face with the Lord Jesus Christ we find one who is unchanging and unchanged. Our hearts bear witness to the statement of Holy Writ that he is "the same yesterday, today and forever." His person never grows old or wearied or unstable. His power never weakens. His love never wanes nor fluctuates. His heart is ever yearning for the lost; his forgiveness is ever outpoured upon the repentant; his upholding power is ever extended to those who trust in him; his arms of mercy are ever outstretched to a sinful world. He ever continues faithful and just and longsuffering and kind. When the storms of life beat hard against us he continues to be the unmovable Rock on which our feet are set. When human nature would give way to the enticements of the world, he is the Strength that never fails. When the powers of the flesh would enslave, he is our Deliverer. When sin would destroy, he is our Savior. Amid all the disturbing and endangering scenes of life, we may cast ourselves upon him and feel safe for time and eternity.

O comforting, reassuring thought! Unchanging! "The same yesterday"! In all the days that are past, and before time began. Then when he trod this earth, healing the sick, defending the outcast, sympathizing with the poor, showing mercy upon the sinful, rebuking the hypocrite, comforting the sorrowing. All that he was in the "yesterday", he is now—"today." In the present circumstances he will be the never failing, all-sufficient friend. And "tomorrow." He will be forever what he is today, and what he has always been. His love will abide, his care will continue, his friendship will never cease. What he was, and is, he will ever be.



## My Father . . . and I Work

"Jesus answered them, My Father worketh hitherto, and I work" (John 5:17).

It is a very profound truth which Jesus enunciates here. Jesus is justifying not merely his work on the Sabbath, but his claim for his work continually as being in harmony with his Father's. Because of his dependence on the Father, the work is really the Father's work. Just as he and the Father are one, so they are united in work. He is conscious of a "mysterious union between his Father's working and his own," says Godet. "It is one of those bright rays which resemble the declaration of Luke 2:49: 'Wist ye not that I must be in my Father's?' or this: 'Destroy this temple . . .'" (John 2:19). Jesus is saying that it is the law or ruling principle of his filial heart to work along with the Father, in harmony with him, in submission to him. As Godet suggests, Christ's

*(Continued on page 8)*

## Call for National Day of Prayer

Christians are asked to observe Sunday, November 25, 1934 as a day of prayer for repentance and revival. The "call" goes out over the signatures of many Christian leaders throughout the nation, among whom are Dr. Louis S. Bauman of the First Brethren church of Long Beach, California, and Dr. Charles C. Ellis, president of Juniata College. From the printed sheet we cull the following burning words:

America's desperate need is a spiritual revival. Sacred institutions are threatened. Principles of sound government are flouted. Powerful foes of righteousness are multiplying. Youth is in grave danger, and unchastity, intemperance, atheism, infidelity and communism are sweeping with ruinous force throughout the land. Help must come from God. Nothing else can bring relief but divine interposition. He alone has the remedy for our moral ills and the church must turn to him in prayer.

### The Promise of Scripture and History

In the word of God we read: "If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land" (II Chron. 7:14). That has been proven true in the history of our own country. The great revival of 1857 commenced in a panic in which thousands lost their fortunes over night. Millions were thrown out of employment and suffered unbearable hardships, but it resulted in multitudes turning to God. The spirit of prayer prevailed everywhere. The Bible became the best loved Book. The press turned to religious subjects. The great evangelist, D. L. Moody, witnessed its marvelous progress throughout the land and over the sea, and when the revival began to wane he prayed: "O God, stir the cities of America again." The God of past revivals is just as able to display his ancient power today, in answer to prevailing prayer.

### What to Pray For

First of all, let us confess our individual and national sins, and cry mightily to God for forgiveness and spiritual healing. Then let us pray for the Church, that the Spirit of grace and supplication be poured out upon her, and that her spiritual life shall be revived. Let us pray for the homes of America, and for the establishing of family altars. Then we should pray for the safety of our nation, for the President, his Cabinet and advisors; for Congress, for Governors, and for all State and City officials. We should pray that God will not only bless America and Christians throughout this land, but that he will bless his people throughout the world, and that multitudes may be swept into the kingdom of God.

### Hours for Prayer

We urge that those who fear God, and who "sigh" and cry for all the abominations" about us, should gather together on the appointed day and spend several hours in prayer and supplication and confession. We suggest that the hours of ten in the morning to four in the afternoon, and eight to ten in the evening, be especially set apart for such gatherings.

Instead of the regular preaching services, we recommend that

only brief messages and exhortations be given on the subject of "Prayer," and that most of the time be devoted by the people to prayer. Mass meetings for prayer should be arranged, wherever possible. If days of prayer should follow this Day of Prayer, it will be most gratifying and effectual. "Continue stedfastly in prayer." (Col. 4:2, R.V.)

The call of God to prayer comes anew through the ancient prophet: "Sound an alarm . . . blow the trumpet . . . sanctify a fast . . . call a solemn assembly . . . gather the people . . . assemble the elders . . . let the ministers of the Lord weep, . . . and let them say, Spare thy people, O Lord, and give not thine heritage to reproach . . . wherefore should they say among the people, their God" (Joel 2:1, 15-17).

## EDITORIAL REVIEW

The Ardmore, Indiana, church of which Brother Frank Gehman is pastor, is now putting out a neatly printed, single-sheet bulletin weekly.

Brother H. M. Oberholtzer writes in this issue that he is open to calls for evangelistic work. He is experienced and did some good work last year.

Dr. K. M. Monroe, who just returned to Ashland from the Illio-kota Conference, reported to the editor the other day having had a very fine conference, well attended and spiritual. We shall soon have a report of the proceedings from the secretary, no doubt.

In a personal communication from Brother W. C. Benshoff, of Waynesboro, Pennsylvania, he says, "We had an unusual conference. It was so in attendance, and especially in interest and actual work accomplished for the church. The conference will meet here at Waynesboro next year."

The Mid-West District Conference report is to be found in this issue over the signature of the secretary, Brother J. G. Dodds, who was retained in office for another year. It was a good conference, both from the standpoint of program and attendance, we are told. The meeting was at McLouth, Kansas, under the moderatorship of Brother L. G. Wood and where a Church of the Brethren minister is pastor of the cooperative church. The new moderator is Brother George E. Cone and the vice moderator, Brother L. A. Myers.

Dr. Charles A. Bame reports his meeting at Columbus, Ohio, where Brother D. R. Murray is the pastor for the cooperative church. Four confessions were received, we are told. While Dr. Bame acknowledges some discouragements, he nevertheless believes there is a future for our church at that place, and states his reasons for his belief, among which reasons are the possession of splendid leadership in the persons of Brother and Sister D. R. Murray, and the ownership of a very acceptable church building, out of debt.

Word recently received from Dr. L. O. McCartneysmith, 1509 W. Third Avenue, Waterloo, Iowa, informs us that he is busy preparing for his fall evangelistic campaigns, and that he has room on his schedule for other meetings. Brother and Sister McCartneysmith work together in their campaigns, the latter as song leader. They wish to give their entire time to evangelism, and they are worthy to serve wherever there is need.

La Verne, California, reports a dedication and rally day on the first Sunday in October, when a new addition to their Sunday school quarters was dedicated to the work of the Lord. Three new rooms are added to the equipment and put to the advantage of the tiny tots of the school. The total enrollment of the school has experienced a marked increase over last year. And to further enlarge their influence a transportation system has been organized to bring in more children, a method that is now being used with splendid results in some other schools. Seven have been added to the church since last report. This church is under the capable leadership of Brother A. L. Lynn. We are glad to note that Mrs. Lynn's health is improving since her operation. Prayer has been answered.

### PRAYER REQUEST FOR THIS WEEK—

Pray for revival at Corinth, Indiana, with Brother W. S. Crick as evangelist, the meeting to continue from November 12 to 25.



# What Can We Do about WAR?

By H. F. Stuckman

An address prepared for General Conference but never delivered due to the writer's necessitated absence.

Text: From whence come wars  
and fightings among you? Come they  
not hence from your lusts that war  
in your members?—James 1:4

Would it not be a blessed thing, to know that the message of the Herald Angels at the birth of Christ had been, or was being, fulfilled. "Peace on earth good will to men" as a living reality would do more to bring calm to the world than any other one thing. We are not now wholly disturbed by the present condition of things, which may be righted in their own time and way, but there lurks within us a feeling that the real cause of all this state of affairs may again do its deadly work among us.

There are some here older than myself in experience, but I have lived long enough to see our country involved in three wars. Two of them minor, and one major. Well do I remember the spirit for peace that pervaded us prior to the declaration of each one of them. While war is the greatest of all social evils, yet there is nothing on the horizon to lead us to believe that we will not be engulfed in another, and perhaps comparatively soon. The ideal of peace has ever been held up before us, but we have been too blundering and selfish to ever avert war. Quoting from another: we are reminded that a warless world is no new notion of men:

"The central message of Christmas day is vitally and essentially related to the world's order and peace. The birth of the Christ child was heralded with the message: 'Glory to God in the highest and on earth peace, to men of good will.' Ages before seers had prophesied the birth of one who should be 'The Prince of Peace.' In stately and majestic language they had set forth the high and holy purpose of his advent. They had declared that he would heal the world's wounds and usher in a day when men should beat their swords into ploughshares and their spears into pruning-hooks. They had conceived of every man sitting in security under his own vine and fig tree; they had visioned the world in which brotherhood should be its strong and dominant note; they had dared to believe that once the earth was touched with the strange power of a divine messenger it would yield to his sway and readily recognize the authority of his scepter. Utopian as the dream of these ancient seers seems; disappointed as they were of their hopes, yet generation after generation the yearning grew until at length expectancy found its high fulfillment in the birth of the Christ child. Centuries have come and gone since that eventful day and, while struggle and strife have followed in quick succession, still in the heart of humanity the yearning for a world of ordered peace has persisted. Our own age has been rent and torn by the fiercest conflict ever known to mankind—the shadows of this titanic struggle are still upon the world and its deep wounds are borne by multitudes who have known the bitterness of its Gethsemane. Generations yet to come will inherit the tragic results of this mighty conflict. Even now some nations of the world are fearful lest something more dire and terrible be visited upon them."

The above is from the pen of Bishop James Freeman of Washington, who was, before his entrance into the ministry of the Episcopal church, a successful business man for fifteen years.

## Public Sentiment Fickle

One could literally read the sentiments of thousands of religious leaders, who have given vent to just such convictions. And how can any of us feel secure while the world goes on madly in its preparation for war? In magnitude the preparation for the last great conflict was mild in comparison to what is being gotten ready these days for the next one. Every sane person quakes to the very marrow of his bones, when he thinks of what will then take place. Civilization will unquestionably be completely destroyed. William Randolph Hearst as late as last Tuesday morning is quoted in the Chicago Herald and Examiner as saying that, in his opinion, there can be no great war soon. His chief reason for so saying, is that the nations of the world are not financially able to carry through such a thing. But when one remembers that nations both rich and poor, have always found money in abundance for war implements and equipment, this reason is not reassuring, even though it comes from a world traveler and journalist.

Some one else points out the already crystallized anti-war senti-

ment, which they say is overwhelming these days, but so it has always been. As a youth I remember the tenacity with which that great Christian, William McKinley, opposed aggression in Cuba, but I remember, too, with what constant bombardment he was met, until he was literally forced to declare war and call the nation to arms. This same Mr. Hearst whom I just quoted, combed heaven and earth to make possible our entrance into Mexico a few years ago, and all in order that his own selfish interests might be furthered. No, we dare not depend on a fickle public sentiment to continue to be opposed to war, so effectively as to avert it. Public sentiment readily absorbs the propaganda of the military group, and falls in line to create wars. While Mr. Bryan's logic was the most compelling, and anti-militarists were more active and outspoken than they had ever dared to be, we entered into the worst of all wars.

## Brethren Participated in War

Distinctly do I remember how with but few exceptions our own Brethren gave assent, and literally aided and abetted this move. I was shocked beyond measure at the pride and boastfulness of the widow of one of our deceased Brethren in the volunteering of two of her sons; the third would have gone and with her consent, if I had not reminded him of his duty toward his aged mother. Our churches had their Honor Rolls, made up of those who had gone into active military service, and the honor rolls were proudly displayed in our houses of worship. More than all this we lent ourselves and our organization to active participation in the conflict itself. There was no compelling force within the government that forced us to take this stand, we willingly and knowingly did so. Duped we were. Sold out body and soul to the militarist. I have no doubt but what we would be as foolish again, under similar circumstances. This vaunted sentiment against war, and in the interests of peace mean very little to me as a preventative of war.

## Plans of Statesmen Not Dependable

I have no greater confidence in the plans and programs of the statesmen themselves. With a great deal of blare of trumpet they have gone forth to their world conferences on peace. Each one with his own selfish ends in view, each one with an ax to grind. As I see it the human heart grows more deeply selfish, and with it comes that overwhelming desire to get ahead, no matter at what cost. We have stood by while this group with "holier than thou" attitude have made their formal statements, and signed their high sounding agreements, to see this same group disregard and even deny these very pacts, and cast them aside as easily as if they were the babblings of babes.

## The Advocates of Preparedness

There is still a second group from out of the world, who beg us to commit to them the cause of peace. They are the advocates of preparedness. They actually represent a very large part of our citizenship. Their cry is that wars can never be averted unless a nation is armed to the teeth, that this sense of fear, because of being better prepared than one's opponent, will keep one from being attacked. They justify this great expenditure and waste of money on the ground that it will intimidate those who would be our enemy, and make our way a peaceful one. These advocates of preparedness have more or less held sway through all the years.

While we are here in this service there are tens of thousands of boys in summer training camps conducted by our government. Thousands also are in Officers' Reserve Training Schools. These, with our already prepared Standing Army, and our various state militia, make a vast trained army of fellows who think and live war. Every one of these boys come from homes, which because of their



interest in military training, are thinking and talking war. Add to this all the gigantic preparations that are being made for a greater navy, air forces, etc., and you have a very abiding sense of the high-handed way in which the preparedness group are controlling our government.

These should have accomplished their end, for they have had the support of great governments from the beginning. If any group should have brought about world peace, by their organized program, it is the preparedness group. But they have done nothing toward this end. The nation the most prepared is the one the most easily embroiled in world controversy. Germany was an example of this in the last conflict. The most perfectly organized and prepared, the quickest to declare war on her neighbors, is the way it works out.

#### Danger of Being Armed

Many are asking, in view of the prevalence of highway robberies, why are not citizens in general armed, so as to protect themselves. Filling stations being the butt of much of this mischief, why do not the great oil companies arm their men so as to protect their money and property? You know why. They know that a man who is prepared to shoot is likely to shoot, and that out from this practice will grow far more harm to society in general than by sustaining their loss without this so-called protection. Now these industries and individuals, even the Government itself—for it is making it unlawful for its citizens to carry fire arms—are all saying that the argument of the preparedness group is a lie. History has proven this beyond a shadow of a doubt. I could easily give you the approximate cost of the World War but such figures would stagger you. Let me therefore quote from Richard Lee Stout in July Christian Herald:

#### WAR PRICES

It cost \$25,000 to kill a man in the world war. In the World War the United States War Department made 10,000 contracts and spent \$6,000,000,000 for arms and munitions. The U. S. Steel Corporation averaged profits of \$105,000,000 in four peace years. While in four war years net profits averaged \$239,000,000. Total World costs for maintaining armies and navies in 1931 was \$4,500,000,000. A modern battleship costs \$35,000,000 and a single broadside may cost \$25,000.

The cost of firing this gun one day would be sufficient to support twenty-five families a whole year.

But before I consume my time without offering the Christian viewpoint of the whole matter, and before I really beg the question, which I proposed to answer in the beginning, let me proceed to suggest some very definite things we can do about war:

#### Wrong Conception of God Prevalent

First of all we can change our whole conception of God on the subject. For generations in justification of our war practice, we have been quoting such Old Testament passages as these: Moses at the Red Sea when he said to his pursued people, "The Lord shall fight for you" or to point out that he is the Lord of Hosts, hence of war. That the Old Testament Scriptures taught "An eye for an eye and a tooth for a tooth". We purposely misapply a few scattering statements of Jesus in order to carry our point. As for the Old Testament references, they are out of the argument. We could very easily justify murder, adultery, divorce, and countless other sins, by the Old Testament Scriptures, but under grace we have the word of Jesus, that all such things were permitted, because of their hardness of heart, and that today for us it shall not be so. This very Scripture, "an eye for an eye, and a tooth for a tooth" is one of the Scriptures in question. Jesus has climaxed the whole matter with the very definite argument, that "He that hath seen me hath seen the Father". What did we see in Jesus, the very first glimpse we had of him on earth, was when the angels declared him to be "the Prince of Peace". He came with the desire that there might be "peace on earth, good will to men". If Jesus mirrored God, then how can we make of him a God of Battle? How can we find in him an excuse for our wanton waste of human life and property, as carried on in modern warfare? All of it is as far from the heart of God as night is unlike the day. Instead of taking Christ seriously when he said, "Love your enemies", we have gone to the very dawn of civilization, for our standards and conceptions of what God is and approves.

Let the Church get her conception of God from the New Testament, such a conception of him as is mirrored in the Life of Jesus, and there will be no room for excusing our International differences and misunderstandings on the basis that God justifies them. Let us go further and live our Lord's conception of a loving Heavenly Father before the world so effectively, that it will tell mightily for peace. This we are far from doing, and the very fact accounts for the ease with which we can fly at the throat of one another, and wantonly commit wholesale murder.

#### Spirit of Materialism Dominant

War is made easy in this age, because we have a wholly wrong conception of what we are in this world for. I find myself constantly rising up against the spirit of materialism, because I think it is so far from the teaching of our Lord. His whole life is a rebuke to those who would make the mere getting of things the sum and total of life's purpose. Whatever we may think of it, life consisteth not alone in the THINGS which a man possesseth. Living is more than mere eating and drinking. And yet we go on in that determined direction which indicates that we think Jesus was wrong on the whole matter. We live to eat, to drink, to play, and get. Whenever the people of any nation begin to live for mere sensuality and pleasure, then they lose all sight of the rights of others, and losing sight of these rights, they are soon plunged into bloody conflict one with the other. The history of humanity is full of just such examples. The society Amos arose to correct was one of softness and ease, one in which each child of Adam was striving for the most he could get out of life, for himself. No wonder the prophet warned that in their softness and selfishness, and utter disregard for the rights of each other, they would be quickly destroyed. If anyone thinks this destruction was not complete, let him read again what the Assyrians did when they went to war against Israel.

#### Brotherhood Not Fixed by National Boundaries

A third common error among us that adds fuel to the fires of war, is our misunderstanding of who is our brother. We have become so enamored with our own national greatness as to forget that brotherhood is not cut off by national boundaries. As Christians we must accept the New Testament teaching of brotherhood. It is that there is neither Jew nor Gentile, bond nor free, rich or poor, but we are all one in Christ Jesus. Brothers do not purposefully and willfully struggle in mortal combat over their differences. Yet we claim the standing of Christian brotherhood, and at the same time cooperate in striking down the alien, as though he were a beast of the field. Jesus had a world conception for Christianity. His message was applicable to all mankind and not merely to Americans, and he bids us carry it to all men. How can we, being Christians, declare our lack of interest in other peoples of the world, dismiss their problems and have no place for them in our program of things, merely because they are not of America? And be it known that the people of other nations are led to look upon us in the same unfriendly way?

Now as never before we are one great whole. Modern means of transportation, hurried travel by rail and air. Instantaneous methods of communication, by telephone, telegraph, and radio, bring us very close together. We are talking to one another over great distances; we are traveling into all parts of the world; we are being amalgamated by the influx of foreigners to our shores. We are being influenced by the coming of great hordes of young people to our universities for higher learning; these mixing freely with our own young people, until we should sense the well being of each other, as never before, and be willing to help promote it. But the very opposite is true. We have set ourselves to the slogan: "America right or wrong," we will be for America. Our attitude is that the man who was so unfortunate as not to have been born in our great and proud America has no claim upon us, and no right to consideration from us. So long as this attitude is assumed, there will not be that interest and appreciation which begets clearer understandings between the nations. And so long as we continue in this path, we will be uninterested in world peace. When once our hearts are knit together in real Christian brotherhood, we will not be amenable to the pleadings of the propagandists of conflict



# PEACE through Jesus Christ

By W. I. Duker

These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer; I have overcome the world. John 16:33.

The joy of anticipation of peace  
Not world problem but Christian ideal  
Social, Ecclesiastical and Spiritual  
Peace

Weary and worn, tired beyond expression, we turn with longing hearts to Scriptures like the one quoted above. We anticipate that glorious day when the Lord Jesus Christ will give us ultimate peace. Often have we thought that we had attained this "ultimate peace" only to be rudely awakened to the disturbing and disillusioning knowledge that sin and its contingent reactions were again upon us. We now recall our happy, joyous and unrestrained delight, experienced a few years ago when we were informed that an armistice was declared on the "Western Front". That happy occasion when the streets were filled with school children shouting and laughing, when old men and women, forgetful of age and the cares of life, found their places in the ranks of these same children—that was a glad day. It seems to me that that great day when the Lord Jesus Christ shall declare universal peace, will find once more the streets filled with happy people, happy beyond expression. Then all we can do will be to shout his praises and glorify his Name. The anticipation of that happy day should keep us in glorious, happy, and unrestrained delight. Present sorrow should be dispelled by the anticipation of future happiness and delight. Our heavy hearts and sorrow lined faces should give way to the resplendent beauty of a world made happy through the "PEACE THROUGH JESUS CHRIST."

## The Christian's Approach

In considering this theme, "Peace through Jesus Christ" we hasten to say that our only discussion will lie in the field of the Christian's approach. Often are we led astray as we approach this issue from the standpoint of the world's problem. We have no brief for the world. Christianity offers ideals and promises and to these we cling. We are not interested in what the world will be doing in this matter, but rather are we interested in the promises of the Lord Jesus Christ. Often do we hear it said that the world can only solve its problems through war, and hence we will always have war to contend with. We would rather turn our attention and hearts to the Lord's promise and work to bring about his desires.

The fact that these conditions are ideal and not of present attainment has nothing to do with the Christian's position in the matter. Let the world fight its own battles! Let her arrange for her own war propaganda. May we continue to strive toward the ideal established by the Lord Jesus Christ when he bade Peter, "Put up the Sword". May we not be forgetful of that further injunction of Jesus, when he said in addition, "FOR ALL THEY THAT TAKE THE SWORD SHALL PERISH WITH THE SWORD." Over and over have we turned our weary hearts to listen to a supposed interpretation of this blessed anticipation of the world without sin, of the time when Christ shall reign, only to have some minister of the Gospel preach to us the World's war message. Let the world care for its own shame and sorrow. Let the world preach its own war message. May we as Christian ministers give more and more of our pulpit time to the time honored and heaven-sent message of PEACE. Certainly it is an ideal position and so are all Christian principles as found in the greatest of all ideals, which ultimately culminate in the reality of JESUS CHRIST the only Savior of mankind.

## What We Mean by Peace

May we now for a while consider the different approaches to PEACE. Just what do we mean when we speak of peace? Is all peace the same? Are we all striving for the same ends when we strive for peace? Rather may we recall that the relative joy or satisfaction will be determined by the peace for which we strive. The outlaw, pursued by the strong arm of the law, may be pur-

suing peace. The man who is insisting upon his way in a wordy argument without profit, may desire peace. The politician who, being attacked relative to his policies, desires peace at all hazards. The sinner is constantly seeking peace from a guilty conscience. The world is seeking peace from Jesus Christ and not through Jesus Christ. It is very apparent by even a superficial study, that peace as an abstract subject is not at all clear, nor does it tend to become clarified in our thinking unless we delve into it a bit further.

The Rt. Rev. Samuel Fallows tells us that "Peace is that state of mind in which persons are exposed to no open violence to interrupt their tranquility." Learned and explicit as this definition at once becomes, it is altogether evident that there is more to the subject of peace than what immediately appears.

## Social Peace

Social peace, we are told, is mutual agreement one with another, whereby we forbear injuring one another (Ps. XXXIV: 14; CXXII: 6). This is the peace that men may have in a social way. We should have learned however, by this time in the world's history, that even social peace without Jesus Christ is unattainable. Men have been pursuing social peace without Christ during all the ages of the world's history and today's experiences should demonstrate to the wayfaring man the utter futility of it all. There is no social peace without the gospel of the "CHRIST ON THE CROSS" and men should soon come to a realization of this fact. When we turn our attention to Jesus Christ our social troubles will be at an end, and not before.

## Ecclesiastical Peace

Ecclesiastical peace is freedom from contentions and rest from persecutions (Is. XI:13; XXXII:17). Men have in all ages sought power. Since Eve in the Garden sought to find increased knowledge and corresponding power, men have sought the same. Men standing in Holy places have not been free from this temptation. We often establish relative value in a field of common value. We bind burdens upon the backs of our brethren and insist upon their bearing the same. Men, reluctant to lift their voices in wordy discussion, are often silent in our conferences, while others strive mightily for self-established relative values. This lies quite evidently in ecclesiastical power from which we desire ecclesiastical peace.

## Spiritual Peace

Spiritual peace is deliverance from sin, by reason of which we were at enmity with God (Rom. V:1); the result of which is peace in the conscience (Heb. X:22). This peace is a gift of God through Jesus Christ (II Thess. iii:16). It is a blessing of great importance (Ps. CXIX:165). How great its importance is can scarcely be estimated. Many who have it not, can never appreciate its glory and satisfaction. To have spiritual peace, far exceeds all other attainments, for through it we have eternal life. Here we establish relative value with a certainty that can not be denied. To have that blessing which grants us perfection lies without question in the field of ultimate and present safety. For this we may well strive. For this we may lift our voices with no thought of vain-glory or ostentation. Our faces need never flush with shame when the Brethren are striving for the perfection which is found in spiritual peace. May we ever strive for this greatly desired peace! Then again this peace is inexpressibly great. Here in our contemplation of the "Peace of Christ" we love all power of expression, words fail and we can but bow before his Mercy Seat and "Crown him Lord of All". "AND THE PEACE OF GOD, WHICH



PASSETH ALL UNDERSTANDING, SHALL KEEP YOUR HEARTS AND MINDS THROUGH JESUS CHRIST" (Phil. 4:7). For such a peace may we strive; for such a peace may we continue to bend every effort of body and spirit until the Great "I AM" calls us into a full enjoyment of the same. Then wars shall cease and men shall lift sword no more, and with the blessed of all ages we will gather around the Throne and enjoy that peace which passeth all understanding. Goshen, Indiana.

## What Can We do about War?

(Continued from page 6)

and war. We must see the world as a great brotherhood, before our attitude and influence can be set against war.

### War Propaganda

The following is from an editorial in the Christian Century:

"I have never personally been able to understand all the talk about dying for one's country. It is much more to the point to go out and kill for one's country. That is the only way in which the right can win, and when we have an enemy we are always right and he is always wrong, no matter what he thinks about it. For that matter, why not be frank and say how glorious it is not only to kill for one's country, but to lie for one's country also? One of the greatest helps in war time is propaganda. Think of how effective it was in the great war. It is perfectly plain that we could not get great numbers of people to fight unless we told a great number of lies. How the stories of the Belgian atrocities, peddled about the country by one of our great Christian leaders, sent the hot blood coursing through our veins! Great!! Of course they weren't true, but we all like to hear good fairy stories or good devil stories when they fit such a good cause. We must be ready to be lied to again. We must be perfecting the means by which it can be done even better. In the next war the broadcasting stations can be run by the government and "the truth about the war" will reach everyone quickly. Then our scientific devices for fake motion pictures are much more efficient. We shall not have to rely upon speakers to tell of the atrocities of the enemy. We shall see and hear them being committed. They will be made in Hollywood, but we won't be too fussy about it and will readily believe them to be right from the front."

### WHAT WE CAN DO

I have no sympathy for the church man who is so foolish as to advocate that history, prophecy and human events, all prove that there is nothing we can do about it. That wars will always be, whatever we may do or think. That sort of reasoning dulls all our efforts and kills all desire to outlaw war. At the close of the last war, General Bliss said that if ever another war shall come, the churches must bear the blame. He is exactly right; if the great masses of Christianity will only live their convictions war will never be possible. Neither will any of the other great organized ills of society have to be endured by us. That will be doing a good deal about it—living our convictions.

Elkhart, Indiana.

## SIGNIFICANT NEWS AND VIEWS

### INDECENT PUBLICITY

The motion picture exhibitions of scenes connected with the trial of the Lindbergh baby kidnaper have caused considerable comment in Canada. The present custom in the United States of not only permitting but actually arranging for film stories of actual courtroom proceedings must surely be revolting to all who in any country have been accustomed to respect the majesty of the law. At the time of writing there is the possibility of the Hauptmann trial going on the air. New York networks are said to be seeking permission to install microphones in the court room. We are glad to note that our own stations have announced their refusal to feed the broadcast to Canadian listeners.—The New Outlook (Organ of United Church of Canada).

### CIRCULATING POISON

When we see the terrifying red streak travelling up the limb, we know the peril of blood-poisoning is acute. The physician can discover the peril even earlier, and we expect him to warn us and to act swiftly. Why should it not be the same in spiritual affairs?

There have been generously distributed through the brotherhood

copies of the fall number of "Twentieth Century Quarterly," a commentary on the International Uniform Lessons, published by the Christian Century group at Chicago. Ministers and elders need to be on the alert to protect their teachers against its subtle propaganda.

Here, for instance, is a typical bit of the radical lesson comment. It is by Herbert L. Willett, Jr., supposed to be "clearing up difficult points" in the text. Commenting on Acts 8:38, in which it is said that "they both went down into the water," Mr. Willett says, "There is no way of deciding whether the man was immersed in a deep pool or sprinkled as they stood in a shallow pool."

Now that is what passes as scholarship with this propaganda group at Chicago. Is this commentator so ignorant of the Greek that he does not know what it says at the point where it is translated "and he baptized him"; or does he want to satisfy all groups today, and therefore allows the end to justify the means with a sort of wishful thinking? We are strongly inclined to believe Mr. Willett is not ignorant, and are therefore driven to but one conclusion.

Of similar nature is another comment. On the phrase, "The Spirit of the Lord caught away Philip," Mr. Willett says, "Prompted Philip to leave immediately, and let the sacrament do its work in the mind of the man." Entirely aside from the crude effort to explain away the startling removal of Philip, what is to be said of this patent effort to please the sacramentarians?

We have a duty to protect the young people from theological poison. Let them have the Bible as it is, and let us separate ourselves from this worse than misleading, this dishonest and tricky use of the opportunity for Bible instruction.—Christian Standard.

### BAVARIAN LUTHERAN CHURCH SEPARATES FROM THE NATIONAL CHURCH OF GERMANY

In a statement recently published in a German Lutheran paper, the Bavarian church refuses to recognize the German Christian church, saying in part as follows: "When, on July 11, 1933, the Bavarian Lutheran Church joyfully consented to the amalgamation of the German Evangelical Provincial Churches in one German Evangelical Church and accepted the newly created constitution of the German Evangelical Church, it did so on the sure hope that on the basis of this constitution the whole rich and manifold life of German Protestantism could be summed up mightily and blessedly for our people without disturbing the confessional Churches growing out of the Reformation, whose continuance, moreover, was guaranteed in the constitution. ...

"The constitution was not observed, but was violated. Right was converted into wrong, and wrong was made right. Before God and the Christian congregation, however, the wrong remains, even though a national synod remodeled for this purpose dares to declare that the wrong, which was done, is right. ...

"We must therefore insist that the Confessional position of the German Evangelical Church be clarified. Only a Church with a definite confession will come up to its obligation. Only a Church with a definite confession will find the proper form of its constitution, and within the bounds of this constitution, will be able to render to its people the service to which it is called of God. We reject a Church that is religiously neutral, which could only be acceptable to Marxism, but would have to remain a debtor to our people for the best service."

The German Lutheran shows that the spirit of Luther is not dead. It is taking a stand that will involve sacrifice and persecution. But a people who recognize the foundation of the Church to be Jesus Christ and obedience to the Word of God the first duty of the Christian no other stand is possible.

## Glimpses at Significant Scriptures

(Continued from page 4)

spirit of Sonship is expressed by saying: "My rule is my Father's work. So long as he works I work." It is a very intimate and tender relation.

But it was not the work itself that the Jews were criticising, but the time he was doing the work, therefore he says, "hitherto." That is, "My Father worketh hitherto (or, up to this very moment), and I work." Our commentator remarks, "The work of the Son cannot cease at this hour, since at this very hour the Father is



working." Jesus is declaring with what fidelity he is entering into the work of the Father, permanently and absolutely and every moment of time. He initiates nothing of himself, but always in cooperation with the Father. This is in contrast to the spirit that characterizes sinful men. And having grasped that perfectly harmonious attitude of the Son toward the Father, shall we not recall the Lord's high priestly prayer, where he prays that his followers may enter into that perfect unity and harmony which he sustained toward the Father? That is our goal.

## OUR BIBLE STUDY DEPARTMENT

### Evidences that the Rapture of the Church Will Precede the Tribulation Period

By Homer A. Kent

#### PART II

1. It is evident that the Rapture of the Church will precede The Tribulation Period because the period of Tribulation is preeminently a time of wrath and judgment and the Church has been delivered from both.

Over and over again The Tribulation Period is spoken of as the time of God's wrath. "Then shall he speak unto them (nations) in his wrath, and vex them in his sore displeasure" (Ps. 2:5).

"For the great day of his wrath is come; and who shall be able to stand?" (Rev. 6:17).

"And the nations were angry, and thy wrath is come" (Rev. 11:18).

"And out of his mouth goeth a sharp sword, that with it he should smite the nations: and he shall rule them with a rod of iron: and he treadeth the winepress of the fierceness and wrath of Almighty God" (Rev. 19:15).

Furthermore, it is shown to be a time of double wrath. It will be a time when Satan's wrath shall be poured out. "Therefore, rejoice, ye heavens, and ye that dwell in them, woe to the inhabitants of the earth and of the sea. For the Devil is come down unto you, having great wrath, because he knoweth his time is short" (Rev. 12:12). And it will be a time of the wrath of the Lamb. Men in that day shall cry to the mountains and rocks "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb" (Rev. 6:16).

But the Church has been delivered from wrath. I Thess. 5:8, 9 reads, "But let us, since we are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation. For God hath not appointed us unto wrath". Again, I Thess. 1:9, 10 reads, "Ye turned to God from idols to serve the living and true God; and to wait for his Son from Heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come."

Once again, in Rev. 3:10 the Risen Lord says to his Church, "Because thou hast kept the word of my patience, I will also keep thee from the hour of trial, that hour which is to come upon the whole world, to try them that dwell upon the earth". (R. V.) This ought to be sufficient. The one thing that the true Church has done is to keep the Word of his patience. That Word has not been discarded. It is the foundation of the Church. Therefore, according to Christ's promise we look, not for wrath, but for our Savior. He has borne every sin of every believer of the Body of Christ. Therefore, the Church cannot come under the wrath of God. The Church may be subject to sufferings and trials. Yea, Jesus said to his disciples, "In this world ye shall have tribulation, but be of good cheer, for I have overcome the world". But the Church will not be subject to the divine wrath of God with which the Tribulation Period shall be taken up.

It may be well to remark at this point that those who hold to the partial Rapture view, namely, that only those will be taken at the Rapture who are looking for the Lord's appearing and are spiritually fit are guilty of making this part of the believers' salvation dependent upon human effort rather than upon the pure Grace of God. It is the speaker's conviction that the Church will

be delivered from the wrath to come, not through her own striving or through her looking for her Lord, though certainly the Church ought to be looking for his Appearing, but solely through the full Atonement of Christ. I Thess. 5:9, 10 seems conclusive that all believers, whether dead or alive, whether watchful for his Coming or ignorant of the Blessed Hope will be caught up to meet him when he comes. "For God hath not appointed us unto wrath, but to obtain salvation by our Lord Jesus Christ, Who died for us, that, whether we wake or sleep, we should live together with him."

The partial Rapture theory loses sight of the efficacy of the Blood. It also loses sight of the unity of the Body. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one Body" (I Cor. 12:12-13). It is impossible to conceive of the Church being mutilated and divided as by the partial Rapture theory.

Furthermore, the partial Rapture theory makes an unwarranted and unreasonable distinction between the living saints and the dead saints. In I Thess. 4, we are told that at the Rapture the "dead in Christ" shall rise, all of them, whether they ever heard about the Second Coming of Christ as we know it, or not. They are to arise on the basis that they are Christ's. Yet some would have us believe that concerning the living saints only those who have watched and made themselves spiritually fit for his Return will be taken. This does not appear to be fair Scriptural interpretation. To use the illustration of another, "as when the needles come within the radius of the power of the magnet, they will fly to it, although some of them be rusty; even so, when Christ comes, the great attractive force, all believers will fly to him, being drawn by the magnetic influence of his Grace". (Marsh).

II. Secondly, it is evident that the Rapture of the Church will precede the Tribulation Period because God in his Grace always protects his People before judgment comes.

When God was about to judge the world by Flood he came and took Enoch away. "He was not found for God took him". Many devout Bible students see in Enoch a type of the Translation of the saints before judgment strikes. Surely we know from Jude 14 that to Enoch was revealed the truth concerning the Second Coming of Christ. Lot must be safely out of Sodom before the avenging fire can fall from heaven. The angel that was sent to destroy Sodom said to Lot, "Haste thee, escape thither; for I cannot do anything till you be come thither" (Gen. 19:22). Noah and his family must be safe in the Ark before the waters of judgment begin to fall. The children of Israel must be provided for before the Lord passes through the midst of Egypt, meting out to the Egyptians the judgment they deserve. Thus when the land was visited with plagues we read such expressions as "But all the children of Israel had light in their houses", "Behold, there was not one of the cattle of the Israelites dead", "Only in the land of Goshen, where the children of Israel were, was there no hail", "no swarms of flies shall be there", that is, in Goshen where Israel dwelt. "When I see the blood I will pass over you". The Lord put a difference between Israel and Egypt in those days. The spies must be out of Jericho and Rahab's safety assured, before the blast of the ram's horn announced the doom of that city.

And so when we come to the wrath of the Great Tribulation there will be protection for the Church. The Word plainly declares "There is therefore now no condemnation to them who are in Christ Jesus" ... no condemnation of any kind. Jesus himself said, "Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into judgment; but is passed from death unto life" (John 5:24). Why then should we think that the Church should go through the wrath of the Great Tribulation? It is evident that the vast majority of the Church cannot go through the Tribulation because it has already gone to be with Christ. Through nearly two thousand years of history members of the Body of Christ have been departing to be with Christ. Why should a small proportion at the close of the Church period be subjected to a trial unprecedented and almost unthinkable that the rest of the Church shall know nothing about? We believe, rather, that before God thunders in judgment upon an unregenerate world he will take his church unto himself.

(To be continued)



W. I. DUKER,

President  
Goshen, Indiana

E. L. MILLER

Vice-President  
Maurertown, VirginiaNATIONAL SUNDAY SCHOOL ASS'N.  
MAGAZINE SECTIONM. A. STUCKEY, EDITOR,  
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# The Questions Asked by The Lord Jesus

(Through which he taught his friends and disciples and confounded his enemies).

Compiled by Major J. W. Loveland

(Concluded from last week)

62. "Is it lawful to do good on the sabbath days, or to do evil? to save life, or to kill?" (Mark 3:4; Luke 6:9).

63. "Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick?" (Mark 4:21).

64. "Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it?" (Mark 4:30).

65. "Why are ye so fearful? how is it that ye have no faith?" (Mark 4:40).

66. "What is thy name?" (Mark 5:9).

67. "Who touched my clothes?" (Mark 5:30; Luke 8:45).

68. "Why make ye this ado, and weep?" (Mark 5:39).

69. "Why doth this generation seek after a sign?" (Mark 8:12).

70. "Having eyes, see ye not? and having ears, hear ye not? and do ye not remember?" (Mark 8:18).

71. "When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? ... And when the seven among four thousand, how many baskets full of fragments took ye up?" (Mark 8:19, 20).

72. "What question ye with them?" (Mark 9:16).

73. "O faithless generation, how long shall I be with you? how long shall I suffer you?" (Mark 9:19).

74. "How long is it ago since this came unto him?" (Mark 9:21).

75. "What was it that ye disputed among yourselves by the way?" (Mark 9:33).

76. "What did Moses command you?" (Mark 10:3).

77. "Is it now written, My house shall be called of all nations the house of prayer?" (Mark 11:17).

78. "Do ye not therefore err, because ye know not the scriptures, neither the power of God?" (Mark 12:24).

79. "Seest thou these great buildings?" (Mark 13:2).

80. "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49).

81. "Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it?" (Luke 6:9).

82. "And if ye do good to them which do good to you, what thank have ye? And if ye lend to them of whom ye hope to receive, what thank have ye?" (Luke 6:33,34).

83. "Can the blind lead the blind? shall they not both fall into the ditch?" (Luke 6:39).

84. "And why call ye me, Lord, Lord, and do not the things which I say?" (Luke 6:46).

85. "Tell me therefore, which of them will love him most?" (Luke 7:42).

86. "Seest thou this woman?" (Luke 7:44).

87. "Where is your faith?" (Luke 8:25).

88. "What is written in the law? how readest thou?" (Luke 10:26).

89. "Which now of these three, thinkest thou, was neighbour unto him that fell among the thieves?" (Luke 10:36).

90. "Man, who made me a judge or a divider over you?" (Luke 12:14).

91. "If ye then be not able to do that thing which is least, why take ye thought for the rest?" (Luke 12:26).

92. "Who then is that faithful and wise steward, whom his lord shall make ruler over his household, to give them their portion of meat in due season?" (Luke 12:42).

93. "Yea, and why even of yourselves judge ye not what is right?" (Luke 12:57).

94. "Suppose ye that these Galileans were sinners above all the Galileans, because they suffered such things? ... Or those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?" (Luke 13:2-4).

95. "Thou hypocrite, doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day?" (Luke 13:15, 16).

96. "For which of you, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?" (Luke 14:28).

97. "Or what king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?" (Luke 14:31).

98. "What man of you, having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost, until he find it?" (Luke 15:4).

99. "Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house and seek diligently until she find it?" (Luke 15:8).

100. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11).

101. "And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" (Luke 16:12).

102. "But which of you, having a servant plowing or feeding cattle, will say unto him by and by, when he is come from the field, Go and sit down to meat? And will not

rather say unto him, Make ready wherewith I may sup, and gird thyself, and serve me till I have eaten and drunken; and afterward thou shalt eat and drink? Doth he thank that servant because he did the things that were commanded him?" (Luke 17:7-9).

103. "Were there not ten cleansed? but where are the nine?" (Luke 17:17).

104. "And shall not God avenge his own elect, which cry day and night unto him though he bear long with them?" (Luke 18:7).

105. "Nevertheless when the Son of man cometh, shall he find faith on the earth?" (Luke 18:8).

106. "Wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury?" (Luke 19:23).

107. "For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat?" (Luke 22:27).

108. "Why sleep ye?" (Luke 22:46).

109. "Judas, betrayest thou the Son of man with a kiss?" (Luke 22:48).

110. "For if they do these things in a green tree, what shall be done in the dry?" (Luke 23:31).

111. "What manner of communications are these that ye have one to another, as ye walk, and are sad?" (Luke 24:17).

112. "What things?" (Luke 24:19).

113. "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26).

114. "Why are ye troubled? and why do thoughts arise in your hearts?" (Luke 24:38).

115. "Have ye here any meat?" (Luke 24:41).

116. "What seek ye?" (John 1:38).

117. "Because I said unto thee, I saw thee under the fig tree, believest thou?" (John 1:50).

118. "Woman, what have I to do with thee?" (John 2:4).

119. "Art thou a master of Israel, and knowest not these things?" (John 3:10).

120. "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3:12).

121. "Say not ye, There are yet four months, and then cometh harvest?" (John 4:35).

122. "Wilt thou be made whole?" (John 5:6).

123. "How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only?" (John 5:44).

124. "But if ye believe not his (Moses') writings, how shall ye believe my words?" (John 5:47).

125. "Whence shall we buy bread, that these may eat?" (John 6:5).

126. "Doth this offend you?" (John 6:61).

127. "What and if ye shall see the Son of man ascend up where he was before?" (John 6:62).

128. "Will ye also go away?" (John 6:67).

129. "Have not I chosen you twelve, and one of you is a devil?" (John 6:70).

130. "Did not Moses give you the law, and yet none of you keepeth the law? Why go ye about to kill me?" (John 7:19).

131. "If a man on the sabbath day receive circumcision, that the law of Moses should not be broken; are ye angry at me, because I have made a man every whit whole on the sabbath day?" (John 7:23).



132. "Woman, where are those thine accusers? hath no man condemned thee?" (John 8:10).

133. "Why do ye not understand my speech?" (John 8:43).

134. "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" (John 8:46).

135. "Dost thou believe on the Son of God?" (John 9:35).

136. "Many good works have I shewed you from my Father; for which of those words do ye stone me?" (John 10:32).

137. "Is it not written in your law, I said, Ye are gods? If he called them gods, (Continued on page 16)

**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick**

**THE CHRISTIAN CITIZEN**

(Lesson for November 11, 1934)

Lesson Text: Gal. 5:13-26. Golden Text: Matthew 26:52

**MONDAY**

**The Christian Citizen.** Gal. 5:13-26. Through the pen of the great Apostle Paul, the Holy Spirit here plainly states that the conduct of the one truly "Christian" is the fruit of his Own Indwelling Presence. The "flesh", the "natural man" shows in conduct the "fruit" of the "Prince of the power of the air", in greater or lesser degree. But the conduct of the truly "born again" will be with civility, consideration, and honesty toward all, especially toward those of the household of the faith. (Gal. 6:10). The three elements of such a life are: 1. "Led by the Spirit", verse 18. 2. "Walk in the Spirit", verse 16. 3. "Live in the Spirit", verse 25. If and when the Holy Spirit indwells us, "All the law is fulfilled in one word: 'Thou shalt love thy neighbor as thyself'".

**TUESDAY**

**Reconciliation with Offenders.** Matt. 5:21-26. Lack of harmony with one's "brother" makes discord both between creatures and between them and their Creator. Worship at the altar, which is the meeting place between the penitent sinner and his God, is marred when the would-be worshipper's heart rankles with an unforgiving spirit and animosity. The gift would better be left at the altar, to be presented only after the worshipper has effected reconciliation with the one estranged. While Matthew 18th chapter directs that the offended party shall take the initiative and go to the offender, this passage directs that the initiative be taken by the offender: "If you remember that thy brother hath ought against thee ... go thy way, first be reconciled to thy brother, then come and offer thy gift!" A good rule to "work both ways!"

**WEDNESDAY**

**Abram as Peacemaker.** Gen. 13:5-12. This glimpse into the relations between Abram and his nephew, Lot, which occurred almost four thousand years ago, illustrate the age long fact that disagreements between partners, between families, between brethren result from greed, ambition, selfishness, malice and chicanery. It also dem-

onstrates that there must be manifest on the part of at least ONE of the disputants a spirit of genuine unselfishness, along with a willingness and readiness to sacrifice personal rights and possessions for the sake of restoring harmony. Abram was willing and did take the rather barren uplands while he acceded to his nephew's choice of the fertile plains of the Jordan River valley. Lot showed the less conciliatory spirit, and chose with what he believed to his own selfish interest uppermost, which later however proved his undoing and ruin.

**THURSDAY**

**The Prince of Peace.** Isa. 9:1-7. Of course this scripture is prophetic of the Millennial reign of Christ, when conditions on the earth shall be ideal. But we should not wait until Christ returns to become advocates and practitioners of peace. The same Jesus who will reign then asks for the allegiance of every Christian today. This means that those who profess to follow him as their Savior AND as their Lord and Master, will seek to live peaceably with all men. The Church is made up of Christian individuals who are commanded to "love one another" and to "lay aside all malice and guile" and in every way exemplify before the world the Spirit of Christ. The fellowship in the Church should be a foretaste of Kingdom peace and good-will. Let us not postpone "living peaceably with all men" until the Kingdom Age!

**FRIDAY**

**Universal Triumph of Christianity.** Isa. 2:1-5. Possibly the caption which the International Council has given this paragraph of Scripture is not in keeping with the preview represented in the text. However, the section does set forth the ends for which both Judaism and Christianity ideally stand. Whether we call that era "The Millennial Kingdom", or "Triumphant Christianity", the characteristics are to be: 1. The establishment of the Lord's House (true religion and its exemplification) in the top of the mountains (supreme). 2. The uni-

versal trek of the nations toward God—not away from him. 3. That "religion" is to be the system propagated by "Jacob"—the truth revealed through God's chosen people, Israel. 4. Universal peace will be the concomitant of the reign of the Righteous King. Glorious triumph!

**SATURDAY**

**Blessings of Universal Peace.** Isa. 11:1-9. Mankind's disobedience to the known will of God has been responsible for all the disharmony with which the earth has been baptized. The ideal surroundings of Eden were forfeited for thorns, thistles and perspiration! St. Paul, in Romans 8:19, 20 writes: "For all creation, gazing as with outstretched neck, is waiting and longing to see the manifestation of the sons of God. For the Creation (physical nature) fell into subjection to failure and unreality ..." (Weymouth). The harmony lost when God's will was repudiated, will return only when the Edenic conditions are restored to earth during the reign of God's son in truth, righteousness, justice, equity, and peace, and when his subjects will OBEY HIM! Let us pray: "THY KINGDOM COME!" and endeavor to live kingly day by day.

**SUNDAY**

**The Promise of Universal Peace.** Micah 4:1-5. Instead of commenting on this recently used passage, let us study the Golden Text. "Then Jesus said unto him: Put up again thy sword into his place, for all they that take the sword shall perish with the sword!" How the course of history for nineteen centuries has proven this statement! Then again, it ill behooves Christ's followers to attempt to use the world's tools and armour to fight the world—the Church has been out-generated every time. Jesus declared that he could summon, if he chose, "twelve legions of angels"—that would be at full strength, 72,000 heavenly warriors! Let the Church and the individual Christian intelligently use the resources of the Christian to fight world principalities—THE ARMOUR OF GOD. (Eph. 6:11-19).

ROBERT D. CREES,  
President  
Kittanning, Pa.

WM. H. SCHAFER,  
Associate President  
Conemaugh, Pa.

**CHRISTIAN ENDEAVOR AT WORK**  
C. D. WHITMER, Editor,  
South Bend, Ind.

**B**RETHREN **C**HRISTIAN **E**NDEAVOR  
BRINGING **H**URCH **X**TENSION  
BY **O**NSECRATED **V**ANGELISM

MILDRED DIETZ,  
General Secretary  
and  
Treasurer  
312 Cumberland St.,  
Berlin, Pa.

## Loyalties

A Play in One Act

By Joseph VanDyke

(What would be the attitude of Brethren young people toward war, if our country were involved in another war? What convictions do they have? How much have they been taught? Why kind of convictions can they be expected to have until they are taught? One of the most effective ways of teaching is by the use of the play. We are reprinting this little play from "The Gospel Messenger." For permission to produce it, write to Joseph VanDyke, North Manchester, Indiana, c/o College.—Editor).

**Cast of Characters**

Mrs. Davis ..... a mother, around fifty  
Mr. Davis ..... a business man

Petey ..... the small boy of the family  
Jackson .... a young fellow out of college  
Woody ..... his close friend  
Alice Mary ..... his fiancée  
Betty ..... his sister

TIME—Noon on April 6, 1917.

**SCENE**—The living room of the Davis home, with exits on either side and a large window in center back. The right door opens to a hall; the left door to the dining room. In the center of the room is a long davenport with a long, narrow table behind it. In the R. corner back is a radio, in the L. corner and on either side of the R. door



are chairs. There is a fireplace against the L. side wall near the front.

Mr. Davis enters right door wearing hat and topcoat. He holds a newspaper in his right hand. He stops a little inside the door and stares at the tightly gripped paper. Mrs. Davis enters left door wearing a pretty apron. She has evidently heard her husband in the hall and is now trying to conceal some anxiety from him. As she talks to him she removes his coat and hat, placing them on the chair at right front. Then they move to the davenport where he sits after dropping the paper on the table.

MRS. DAVIS: (Briskly.) Oh, it's you, George. It seems that nobody is coming home for lunch today. I was just ready to sit down all by myself. Jackson and Peter are both out yet and it's half an hour past your Saturday lunch time. You look tired.

MR. DAVIS: Well, Grace, it's happened.

MRS. DAVIS: Oh, the war! You mean we're in it at last. Yes, Mrs. Moore ran over to tell me quite a while ago. Her husband works on the *Times* and he phoned her as soon as the wire came from Washington. Let's see, their boy was 21 last November, wasn't he?

MR. DAVIS: The front page is full of it.

MRS. DAVIS: (Looking at paper.) My, my! War Is Declared. President Wilson Speaks to Congress. Immediate Mobilization Urged. (Sighs.) It's terrible. (Pause. She busies herself absent-mindedly at table.) I'm glad now that Carl's have so many children, thought seven is too many for them to bring up right. He'll surely be exempt if it comes to a draft. Besides his eyes aren't good.

MR. DAVIS: I've been thinking about him, too. I guess he's pretty safe. I don't know about Agnes, though. Being a nurse, and such a good one, she may—

MRS. DAVIS: But in her last letter she mentioned that very thing, don't you remember? The letter's here somewhere. I put it—(She searches among the magazines on the table.) Here it is. See? (Opens letter and looks through the pages.) Listen. Let's see—here. "Mother, don't you worry if we get into the war. I've thought about joining the Red Cross; a lot of the nurses are doing it, but since they gave me such a good position here in the hospital I've decided I can do as much good here as over there. I have charge of the charity ward and some of the poorest kind of kids"—and then she goes on to tell about what they're like and what she does. (She puts the letter back in the envelope thoughtfully.) No, I'm not afraid for Carl and Agnes. And, of course, Peter's a child.

MR. DAVIS: But Jackson—. I've been thinking about him ever since I heard the newsboys yelling the extra.

MRS. DAVIS: (Relieved.) So have I. He's about perfect physically, isn't he? He could get exemption on religious convictions, though. Our church members are given non-combatant service, aren't they? He'd be kept in a training camp here in America, I should think.

MR. DAVIS: But you can't tell what he'll do, that's the trouble. He may not even claim exemption. He may think it's his duty to go. All the fellows he runs with, the ones at the office and his college crowd, will be the first to enlist. They've all said they didn't believe in war, I know, but now that the United States has declared war it'll seem different.

MRS. DAVIS: But war is wrong; Jack

believes that. I've heard him say so lots of times. Why, don't you remember the night Woodrow and those boys were here so late? When I came down to see what was the matter I heard Jack saying something about the nations making war illegal. He hates war.

MR. DAVIS: Yes, but people are going insane today. My boss called in his son, a fine chap too, and told him that if he wasn't in uniform in a week he'd be kicked out. Tomorrow it'll be worse. There'll be some ministers in this city who will bless the war from their pulpits in the mornings. See if they don't. Patriotism is a funny thing.

MRS. DAVIS: We can trust Jackson to do what's right, can't we? He isn't like the others. And we mustn't worry. That would make him feel bad. (Pause.) You must be starved; we've been talking here so long. Hurry and wash up and I'll steep some fresh tea. I wonder why the others don't come.

MR. DAVIS: Talking about the war. I suppose. (Sighs heavily.) I wish I knew what Jackson is going to do.

Mr. Davis exits R. door to hall; Mrs. Davis exits L. door to dining room. A door is heard to close in the wake of Mr. Davis. Soon Petey enters, in a secretive manner, from R. door, carrying a small package wrapped in newspaper. He tiptoes to the davenport and hides the bundle under a pillow. He is still arranging the pillows when Jackson appears in R. door with hat on and carrying a newspaper. Jackson clears his throat softly but Petey pretends not to hear. He strolls whistling noiselessly, around davenport to the table. He picks up a magazine, turns, and catches sight of his brother. He speaks with exaggerated surprise.

PETHEY: Oh, hello!

Jackson goes to davenport, drops his hat and paper on the table, and then pulls out the package. He unwraps it and holds up a boy's swim suit. He speaks jokingly.

JACKSON: Oho! so that's it, is it? You're going swimming this P. M. Caught you just in time, didn't I?

PETHEY: (Coaxingly.) Don't tell, Jack, will you? The gang's all going down to the old millrace back of Tully's place. Boy, it'll be keen swimming. Everyone's going. Be a sport, Jack, please.

JACK: (Seriously.) But Petey, that's a dangerous place if you dive. No foolin'. You know it is. It's too early, too, nearly the first of April. And if old man Tully catches you again—

PETHEY: Aw, he doesn't care if we have suits on. We know where most of the logs are and we're careful. Shucks! All the fellows are going. When you're in a gang you have to do what the rest do. You gotta stick by the crowd or else get out.

JACK: (Looking away from Petey.) Did you ever think that there may be times when a fellow had better get out? (Slight pause.) See here, Petey, I don't want to spoil your fun, but be honest. Don't you think it's wrong to go swimming in that hole today? Don't you?

PETHEY: Sure, I know I shouldn't go. I didn't talk it up.

JACK: Then why not break with the gang this once and show them you have a mind of your own?

PETHEY: Oh, all right! If you're going to tell on me, I'll promise to stay.

JACK: I'm not. See here. (Hides bundle under pillow.) There's your suit. I won't say a word to anybody and I won't touch it

again. It's up to you to decide what you'll do.

Mrs. Davis opens a door off stage and calls.

MRS. DAVIS: Is that you, Jackson?

JACK: Yes, mater.

MRS. DAVIS: Do you know where Peter is?

JACK: Petey's here. We'll be there in a minute. Don't wait. . . Peter, I have to decide the same thing you do.

PETHEY: How's that?

JACK: You saw the papers? Well, all my gang are going to enlist in the army. Some of them are going tomorrow. Maybe Woody will. They don't think war is wrong like I do. I know it's wrong. What am I going to do?

Mrs. Davis appears in L. door.

MRS. DAVIS: Hurry, boys. Your father is through lunch already.

JACK: I'm not hungry.

PETHEY: I am. (He exits L. door.)

MRS. DAVIS: (Going to Jack.) You've been worrying about this enlisting business, Jackson. I suppose Woody and the others are going.

JACK: I haven't seen Woody. I met some of them and they all were. (Slight pause.) We've talked it over a hundred times in our rooms at college, but now they say, "This is a war to end war." I don't want to make a mistake.

MRS. DAVIS: Our church—

JACK: I knew you'd think of that, mother. I might get non-combatant service by saying I was a member of the church, but I can't do that. And besides, that would be helping, too. I'll have to go with the bunch tomorrow—trust to luck that it's the thing to do—or else stay out of it.

MRS. DAVIS: It doesn't need to be decided all at once before lunch, does it? You can think better when you're not hungry. Come out and eat a bit.

JACK: I'm not hungry, but maybe I will.

MRS. DAVIS: I wonder what Alice Mary thinks of it.

JACK: So do I. I don't know what she'll think. (Pause. He takes his mother's hand impulsively and presses it against his cheek.) Don't worry, mother. I won't.

MRS. DAVIS: Betty must be lunching with her today. They were going downtown together this morning.

Mrs. Davis exits L. door. Jack is sitting at left end of davenport. He sits a moment with his elbows on knees and his head resting on his fists. Mr. Davis enters from L. door.

MR. DAVIS: (Gesturing.) Good salad in there. Better eat a little.

He goes to Jack and puts his hand on Jack's shoulder.

MR. DAVIS: Don't let this get you, old fellow. All that your mother and I expect of you is that you do what you believe is right. (Crosses stage back of davenport and stops to glance out of window.) By the way, I saw Woodrow and he said he'd drop in after lunch about something so you shouldn't go back to the office until he comes. You have the afternoon off though anyway, don't you? Some one's dashing up the street now—looks like him.

JACK: All right, Dad.

Mr. Davis exits and talks off stage with Woodrow, having answered his ring and admitted him.

MR. DAVIS: Come in, come in, Woodrow. You seem to be in a hurry.

WOODROW: Hello, Mr. Davis. Jack still home?



MR. DAVIS: He's right inside waiting for you. I suppose you young fellows can't think of anything except the war.

WOODROW: Sure thing. I'm enlisting, Mr. Davis. All the bunch are. That's why I want to see Jack.

MR. DAVIS: That's a pretty serious thing you're doing. Are you sure you're not making a mistake?

WOODY: Dead sure. We know what we're doing. Good-by, Mr. Davis.

MR. DAVIS: Good-by, Woodrow.

The outer door closes. Jack has been standing in front of the davenport, facing the R. door. On Woody's "I'm enlisting," he starts perceptibly and then stands stiffly with hands at side. Woody bursts in, still a little breathless, tosses his cap on the chair at left of door without stopping, and goes to Jack with hand outstretched.

WOODY: Jack, old man. (They shake hands.)

JACK: So you're enlisting—

They fling themselves in unconventional attitudes on the davenport, facing each other.

WOODY: Tomorrow morning Sandy and Pike and Sam are going and the rest will as soon as they can get away. We've all been wondering about you, Jack, so I came to see you.

JACK: Wondering about me?

WOODY: Well, you know how we've always talked about war, how it was wrong and all that? It's wrong all right, but anyone can see that this one is different. We're going to end war, Jack, do you understand? End war. Well, we were just wondering if you might have any crazy ideas like thinking that this war is just like all the rest. It isn't. Everybody says this is different. And as long as we weren't in it things were different, too, but now if we're going to be loyal to the U. S. we've got to enlist—(scornfully) or be drafted, only that isn't our style. Besides, the whole gang is going; Jacky boy, the whole crowd. Sandy's going into the Aviation Corps; he says it's going to be plenty important in this war. Sam, the little squirt, is going to try to get in a submarine. Pike says he's going to end up a lieutenant or bust. I don't know what I'll try for.

JACK: Listen, Woody. I want to be patriotic and I want to stick by the crowd. I've always been a pretty fair egg, haven't I?

WOODY: (Undervoice.) You've been a prince.

JACK: But man, how can you be loyal to a thing and help it to do what you know is the worst thing possible for it? How could I be loyal to you if I helped you do something wrong that I knew would injure you. I can't, Woody, I can't.

WOODY: What do you think loyalty is, anyway?

JACK: It's—I don't know but—it's standing by your country only in everything that's right; that's for the good of your country. It's standing by the gang as long as it's doing what's right and what's good for it.

WOODY: That's a funny kind of loyalty.

JACK: It's breaking with your country or your crowd when they do something you know is wrong. If I saw you trying to commit suicide and helped you do it would I be your friend?

WOODY: Our country isn't committing suicide.

JACK: Worse than that. It's going into

wholesale murder and suicide both. Woody, I can't help.

WOODY: (Stands.) Jack, let me get you right. You think that the way for you to be patriotic is to stay out of this war?

JACK: That's it.

WOODY: You won't even go along to—peel potatoes or something like that?

JACK: (Flushing.) I'm afraid not.

WOODY: All the rest of the bunch are going and you'll stand out?

JACK: I have to.

WOODY: (Starts toward R. door.) I'll be on my way, I guess.

JACK: (Rises.) You say you'll be leaving tomorrow?

WOODY: We can't get examined here.

JACK: Maybe I won't be seeing you again, then.

WOODY: (At door; speaks without facing Jack.) Maybe not.

JACK: (Walks toward Woody and extends hand.) Good luck, old boy.

WOODY: (As he reaches for his cap.) Thanks. Good-by.

He exits. Jack walks slowly to window and looks out without touching curtains. He is still looking out when Mrs. Davis, dressed for the street, enters from L. door. She is putting on her gloves.

MRS. DAVIS: You look tired out, Jackson. Why don't you lie down for a few hours? (Goes to R. door.) You really should eat something. There's things in the refrigerator. I'm going calling for awhile.

JACK: I'll be all right.

Mrs. Davis exits R. door. Jack goes to the radio, switches it on and then off. He walks to the L. door, looks out, and then leans against the casing. He flings himself into a chair. He thinks he hears voices and goes to the window and watches the approach of some one. Finally, he goes to the center of the room, faces the R. door, and waits. In a moment the girls, Alice Mary and Betty, appear in the doorway, both smiling. They stand there for a second and then, with a little cry, Alice Mary runs to him.

ALICE MARY: Jack!

He greets her warmly. She raises her head and plucks at the lapels of his coat.

ALICE MARY: Oh, Jack, you are going to enlist tomorrow?

BETTY: Everybody is, Jack, anyone you can imagine. Even funny Don Norton who's afraid in the dark. We're helping to get up a big party tonight in honor of all of you; think of it, brother. And we are going to get into the nursing class, aren't we, Alice Mary?

ALICE MARY: Will you like me in a stiff starched gown? Oh, but you'll look gorgeous in an officer's uniform—and a little black mustache. I can see you now.

BETTY: Have you told mother yet? She'll take it hard. Dad won't say anything though; he's a good scout.

ALICE MARY: It'll be terrible having you gone. But I want you to do what's right.

JACK: Do you, Alice Mary?

ALICE MARY: Of course. That's the first thing you've said, Jack. And you don't look very happy, either. I know you'll miss me but you're glad to go, aren't you?

JACK: I'm not going.

BETTY: Jack!

ALICE MARY: I didn't understand you, Jack. I thought you said you weren't going.

JACK: That's what I did say.

ALICE MARY: You aren't going? Oh, you're joking. Jack, be serious, please.

ALICE MARY: You aren't—afraid?

JACK: I hope not. I don't believe that war is right. That's all.

ALICE MARY: Oh, none of us do if that's all you mean. War is horrible. I hate it. But we're in it now. If you're going to stand by your country you've got to help.

BETTY: Everyone says that this war will end war.

JACK: War can't end war; that's just words. Alice Mary, the only way I can be true to my country is to refuse to help her do something I know will harm her.

ALICE MARY: Are you sure of all this? What if you're drafted?

JACK: I'll go to prison.

Alice Mary moves away from him toward the R. door. Betty goes with her.

ALICE MARY: I can't understand you.

JACK: It's wrong, that's all, and I can't help.

ALICE MARY: I'm afraid—if you feel that way—I—I can't—(chokes) love a man who won't stand up for his country, or (chokes) or . . .

BETTY: He doesn't mean it, honey.

ALICE MARY: If you change your mind I'll continue to love you. If you can't be loyal to your country I couldn't feel sure you'd be loyal to me. I'm going Betty. Good-by.

Alice Mary exits hurriedly. Betty goes to the window, holds up curtain, and waves. Jack turns to davenport, kneels on it and looks over Betty's shoulders. She drops the curtain and walks to L. door. There she turns and starts to say something, shrugs instead, and exits. Jack turns about wearily. Petey enters from R. door. He goes to davenport and gets the package.

PETEEY: You're all right, Jack. The old swimming suit is going back to the closet till the beach is opened. The gang ought to understand after awhile when they see I'm not just a baby.

JACK: Yes, they ought to understand.

PETEEY: They'll kick me out now but I bet they'll ask me back.

JACK: Sure, they will.

PETEEY: (Goes to door.) Gee, it's hard not to do what you know is wrong when everyone else is doing it and expecting you to go with 'em, isn't it?

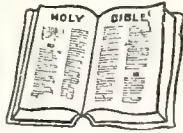
JACK: It's plenty hard all right. But I'd rather, wouldn't you, kid?

PETEEY: I'll say.

*He exits whistling and you hear him until a door slams. Jackson stands and picks up the paper. He reads the headlines again and lays the paper down. He picks up his hat, sets it carefully on his head and exits R. door. You hear the street door open and close and THE PLAY ENDS.*

I have a painting in my study. It is an idealized portrait of the Savior. To me it is beautiful. But it treats me with the severity of a great love. I am like you, you know. Most of my convictions of sin are convictions of sin in the other fellow. I think pretty well of myself as a rule. But upon my soul, there are times in my life when I cannot face that picture! It makes something inside of me shake up out of its sleep, grab me by the throat, and tell me things I don't like to listen to any more than you do: but they are true! In front of that face my conscience has never told me a lie!—Paul Scherer.





## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### TRAVEL FLASHES

#### Columbus, Ohio

For some months I had been looking toward Columbus, Ohio, and a proposed revival in our Cooperative effort there with the Church of the Brethren. Nine years before I had helped in such a meeting and the memories of it remained with me as one which resulted splendidly. Last year I had spent a week there also, with Brother Coffman of the Church of the Brethren doing the preaching. I was happy in anticipation of another happy time in the Lord's work this year.

But this one proved more difficult. We strove and prayed and labored for two whole weeks with small results. There were many things to disappoint. Three leading families during the meetings took vacations. How could we expect them to do differently under the circumstances? They are not being blamed but even if it was a coincidence, it was too bad. We never got hold of the several young people of the University, who could have made our meeting much more interesting to all, including the evangelist, if we could have enlisted them. Fourth, we did not have the arrangements made necessary to awaken the people of the community to steal them away from their commonplace doings, including attendance at a neighborhood Movie which always seemed to have a crowd.

Not until the last day of the meeting did we seem to have aroused the people of the community to what we had for them and then, it was too late. The last day was quite encouraging but we were compelled to move on.

Now what of the future of Columbus? I believe in it still as an opportunity for our people, for four reasons.

(1) We have a good building for our needs at present. I can not conceive of a better outfit for the present need. It is not too fancy and not inadequate. Unencumbered as it is, it is a fine asset to a mission.

(2) The opportunity is there. There are many people unchurched in the vicinity; or, if they are not, they need reconsecration and sanctification. The field already preempted for the Brethren should be possessed by Brethren. If we fail here, why should the other communities of that great capital city seek our gospel?

(3) We have the necessary help at hand. First, the pastor and his wife are loved and emulated by the faithful people of both groups. Only one person did not like the pastor and if he had, I should have thought less of the pastor. D. R. Murray is a member of the Church of the Brethren ministry but he would make a mighty fine member of any orthodox, fundamental group. Both he and his wife are earnest, devoted and sacrificing people who delight to serve the Master and are willing to go forward with this work at a very small compensation from the Boards cooperating. Their equal could never be expected without a tremendous increase in outlay of money. Mrs. Murray sings, plays and pours out her heart

for the children. Her husband is a close second in all these lines plus his sermons and leadership.

(4) High Class people of both denominations, and many students and some teachers in the University who should cooperate much more, would make the fourth great asset to our work there. Here many things could be said which are perhaps, better unsaid. This is the field in which I had hoped to do some good work but failed. In the University are preachers' sons and fine, clean young men and women who could and would make this movement go forward with great power if—and there are many of them. Why try to write them?

At the present, there seems little to be done save to "hold the fort" and work and pray until a more favorable day arrives for bigger things. I'll be the last to propose surrender until we are ready to cry cowardly, that we can not conquest in a difficult place. The Lord will not forsake us unless we fail him. Columbus should have and may have a Brethren church if we stand the test.

CHARLES A. BAME.

### FROM AN ITINERANT EVANGELIST

I preached seven nights at Brother Wilson's Chapel that he built on his farm near Covington, Virginia. After the third night we had confessions every night. Fourteen in all. Brother Jamison promised to preach Saturday night; and my Brother J. S. Bowman, conducted a communion service Sunday evening and announced preaching Sunday night after communion.

After my last service several promised to come the next night. I should have stayed another week but I had to close on account of my meeting at Mt. Olive, Virginia. Brother John Sack is the pastor here. He is well liked and has the field well worked. I preached to a full house last night. More later.

ISAAC D. BOWMAN,  
Leesburg, New Jersey.

### REPORT OF LA VERNE CHURCH THIRD QUARTER

Sunday, October 7th, marked a forward step in the history of the church at La Verne, California, as a new 18x40 ft. addition to the bungalow of the church was dedicated on that date. This makes three lovely, light and airy rooms for the Cradle Roll and Beginners' Departments who had previously been meeting in the basement. The expense of the building was materially reduced because of donated labor by several of the members.

As October 7th was also Rally Day here, a program was given, with each department of the Sunday school being represented; at the close of which, the pastor gave a fitting sermon for a rally to the cause of Christ. After the program, all present were invited to inspect the new rooms and the children's and mothers' class work.

Sunday school attendance for the summer quarter was good—surpassing that of last

year at this time. The average for last year, third quarter, was 188, and for this year, 201. With the continual growth of the Sunday school, new classes are necessary, and one has been formed this quarter for the younger group of married couples. A transportation committee is being organized in order that more children and adults might be brought to church to hear the Gospel taught.

We are truly happy to have Brother and Sister Lynn back with us again after conference and a stay at Mayo Brothers' Clinic where Sister Lynn underwent a goitre operation. Prayers in her behalf certainly have been answered, and she is continually gaining strength.

Seven were received into the church during the quarter. Brother Lynn reports that he is planning a more extensive visiting campaign for the coming quarter, and is also looking forward to a special series of meetings some time this fall.

Yes, the La Verne church is going forward; but we need your prayers, that we, as a church, may ever be found faithfully and fearlessly upholding God's Word and giving it out to others.

VERNA MINOR, Correspondent.

### REPORT OF MIDWEST DISTRICT CONFERENCE AT McLOUTH, KANSAS

October 9, 1934, at 7:19 P. M., the Moderator, Rev. L. G. Wood, declared, "The Midwest Conference of Brethren Churches is now in session." The opening session began by a well filled house singing "Praise Him! Praise Him!" Then Rev. G. E. Cone of Portis read I Corinthians 13 and led in prayer. The hymn, the scripture, and the prayer indicated the keynote for the conference.

After the appointing of the credential committee, N. P. Eglin, Russel Williams, and Mrs. L. A. Myers, Rev. Brammell delivered the welcome address. He said in part, "We welcome you and thank you for coming. We are glad to have you here. We know that our church and our town will be benefited by your coming into our midst."

Responses were made by N. P. Eglin, L. A. Myers, Geo. E. Cone, J. G. Dodds, Mrs. L. G. Wood, W. R. Deeter, W. G. Wolters, D. G. Lemon.

At 8:00 P. M., Rev. L. G. Wood the Moderator, delivered his address on the subject, "The Glorious Gospel vs. the God of This World." His text was II Corinthians 4:4. In his answer to the question, "Why is the Gospel of the Son of God called glorious?" he made constructive and inspiring statements.

"1. The Glorious Gospel proceeds from the glorious manifestation of the Heavenly Father.

"2. To study the life of Christ from the standpoint of the four Gospels is to know him and to know him is to love him.

"3. Holy men spake as moved by the Holy Spirit. Glorious provision for all human needs.

"4. The Glorious Gospel takes people from the lowest life and transforms them into people of mighty power.

"I'd rather be an humble ambassador of Christ than to be a king. I am convinced that the only remedy for present world conditions is Spiritual mindedness. The Church of the Living God should spend less time praying and feasting and more time praying and fasting. Many things have happened in the last six or eight weeks that



would serve as a challenge to the church. The social world order, Hitlerism, wet propaganda, and hindering influences of wealth. The Glorious Gospel when rightly applied will make a prosperous, pious, learning, living, working, missionary, zealous, loyal church membership. They will walk with the Man of Galilee. This is no time for the church to drift. God has a great purpose for Brethren people. The Glorious Gospel overcomes all evil, is anxious to help the fallen to stand, never sees defeat, and presents new life as a brotherhood."

The congregation sang "Will Jesus Find Me Watching?" and L. A. Myers pronounced a benediction.

Wednesday at 9:30 A. M., Rev. L. G. Wood read Romans 12, the consecration chapter of the New Testament, and led in prayer for the business session. The election of officers was as follows: Moderator, Rev. Geo. E. Cone; Vice Moderator, Rev. L. A. Myers; Secretary-Treasurer-Statistician, Rev. J. G. Dodds. D. G. Lemon was elected to succeed himself on the District Mission Board.

At the close of the business session Rev. L. A. Myers delivered the morning sermon. This was a strong appeal to the Brethren church. He said in part, "The church is charged with the task of discipling the world, and with the commission TO TEACH. Part of the charge to the Christian is to teach to go on unto perfection. Sin is on every hand but we are to go on unto perfection by faith. Intemperance, laziness, excesses, war, strife,—sin is a challenge to the teaching and progress of the Church. The Brethren Church has a task that is peculiarly ours. Questionable loyalty to your church is questionable loyalty to God. If you are not loyal, not true to the denomination to which you adhere how are you going to get anywhere? We work and live and do according to the claims that we make. Our denominational faith teaches us a definite way to follow on our way to God. Are we loyal to that faith?"

At the afternoon session, Rev. Geo. E. Cone proclaimed the Missionary Challenge which was a challenge to evangelize those who know not the whole Gospel, especially in regions where the Brethren Church is not known. He asked the questions: "Is there a challenge in the Mid-West District? Does the United States challenge the Brethren church? Is the world a Challenge? There is a challenge right in every individual church. What are you doing to meet that challenge?"

The evening service began with the singing of "Jesus Saves" and a vocal duet by Rev. and Mrs. Deeter. Then Rev. W. R. Deeter delivered the sermon on the subject, "Who is Jesus?" He vividly portrayed incidents in the life of Jesus and gave testimony of folks who come in contact with Jesus. He closed with an appeal for the more Abundant Life.

The service closed by the congregation singing "Jesus Is All the World To Me."

At 9:30 Thursday morning, Mrs. E. M. Brammel of the Falls City church conducted the devotionals. W. R. Deeter gave a report of the Boys' Council Program. The church school session followed. Several short addresses were given, emphasizing the teaching and soul saving work of the Bible school: "Purpose of Bible School in the Church", D. G. Lemon; "Need of Temperance Instruction in the Sunday School", N. Eglin; "Soul Saving in the Church School", Russell Williams. Rev. J. G. Dodds delivered

the morning address on the subject, "Christian Education." He stressed Christian Education as the basis for all righteous character education.

At the afternoon session, Rev. L. G. Wood gave a Bible study on the subject, "Simplicity of the Victorious Life". The rest of the session was in charge of the District Mission Board. The reports from the mission points were very encouraging. These reports showed better organization, material progress, and spiritual advancement. The report of the Mission Treasurer showed a balance of \$18.00 cash on hand.

At the evening session Prof. Brammel spoke on "Place of Children's Message in Church Service". This talk was both inspiring and educational. He said, "Any child who is not found in church service on Sunday is out of place. The child is an asset and not a liability. The message to children does have a place in the church service. Use numerous Bible stories. Associate all things of nature with God. Make children believe in good conduct and they will act morally right by choice. If you don't want so many of the children to die spiritually, give them more proper Christian attention. Concentrate on the spiritual development of those children."

Rev. L. A. Myers preached the closing sermon of the conference on, "The Great Event". This was a forceful exposition of the parable of the Ten Virgins. His was a fitting close for the conference: "Watch, BE READY."

By J. G. DODDS, Secretary.

## Signs of the Times

(Continued from page 2)

flective, restless and disappointed youth, ignorant of the past and disregarding of the future, which their convictions may entail."

Men are not born with critical and reflective minds. The spectacle of millions of the world's youth marching and shouting for Stalin, Hitler, and Mussolini, is not reassuring. The world built by the "elders" of the human race was not perfect, but it is doubtful that youth will greatly improve it. It would be better if both worked together. Even then the world would need the supernatural help of an infinite God.

Many run from disease but run toward the causes of disease.

## MOST POWERFUL THING IN THE WORLD

(A Legend)

By Ruth Mowry Brown

Long, long ago a stone-cutter was working away, chiseling the rock. Pound, pound, pound went his hammer on the chisel. Hum, hum hum went his thoughts. "How tired I am of going pound, pound, pound all day long, day after day!"

Then, as he worked, he heard music, a band playing, and he remembered that the king was to pass by on his way south. The stone-cutter dropped his chisel and hammer and hurried out to the road, for it was a great event to see the king.

At first he could see only a cloud of dust in the distance, then, as the procession grew nearer, he saw the king's guard mounted on high-spirited horses, then the courtiers and

nobles of the court, and, at last, a handsome coach drawn by four beautiful coal-black horses, with glittering, gold-mounted harness.

As the procession came toward him, he thought to himself, "How wonderful it must seem to be king, with all the people bowing down before him and singing his praises. He is the ruler of the whole country and does not have to work, pound, pound, pound. I'd like to be as powerful as he is. I wish I were the king."

Then, instantly, the stone-cutter found himself the king, riding in state in the gorgeous carriage, bowing right and left to the people as he rode along.

"This is splendid," said the stone-cutter, now the king. "Not only is my life an easy one, without work or care, but I am the king, the ruler of this great country. My word is law! I am the most powerful person there is! How happy I am, because of that!"

On and on rolled the gilded coach, and everywhere the people sang the praises of the king, the man who had been the stone-cutter, and everywhere they bowed and knelt in honor to his majesty. "Surely," he said to himself, "my power is the greatest in the world."

But the farther south he rode, the hotter it grew, until the king became very uncomfortable. His servants arranged an awning over the royal coach, but even then the fierce heat of the sun beat down upon the stone-cutter king and made him very unhappy. "Can it be," he asked himself, "that the sun is more powerful than I, the king? I wish I were the sun!"

Instantly the stone-cutter became the sun, shining down with great power upon the dry and parched earth. People complained of the intense heat. Dogs went about with their tongues hanging out, and flowers drooped their heads and longed for a drink of water.

"Now I have power, tremendous power," said the stone-cutter, who was now the sun. "Surely now I am the most powerful thing in the world!" He was very happy.

But after a time, a little cloud appeared in the west. It seemed hardly larger than a man's hand, but it grew and grew until it had covered the earth and hid it from the sun, so that the heat of the sun's rays could no longer reach the earth, and then it began to rain. The stone-cutter who was now the sun, heard the glad exclamations of the people on the earth because the rain had come and the sun no longer could make it so hot.

"The people did not love me," said the stone-cutter sun to himself. "I am not powerful enough to make them like me. In fact, I cannot send my rays through the cloud. I cannot stop the rain. It is more powerful than I am. I wish I were the rain!"

At once the stone-cutter became the rain, and rejoiced to see the flowers holding up their heads, and was glad to hear the people say how good it was to have the cooling rain.

Many of the raindrops, however, fell into the ocean and were lost in its waters. The stone-cutter, who was now the rain, wondered greatly at this. No matter how fast the drops fell, they instantly disappeared in the billows of the sea. "The ocean is more powerful than the rain," said the stone-cutter to himself. "I wish I were the ocean." At once he became the great sea, sometimes smooth and quiet and sparkling in the sunshine, sometimes rolling in mighty waves,



foam crested, and with deep hollows between the billows. For a long time the stone-cutter, as the ocean, rejoiced in his great power. He could carry the tremendous steamships on his rolling waves, and the ocean extended from continent to continent. "Now," he said to himself, "I surely am the most powerful thing there is!"

In many places were great rock cliffs, against which the waves of the ocean broke in white spray. No matter how furiously the waves dashed against the rocks, they seemed to make no impression on the solid boulders. "Is it possible," asked the stone-cutter, now the ocean, "is it possible that the rocks are stronger than I, the mighty ocean? I will have nothing more powerful than myself. I wish I were the rocks."

Again the stone-cutter changed and became the rocks, and enjoyed watching the waves of the ocean beat against its sides. "At last," said the stone-cutter, who was now the rocks, "at last I am the strongest thing in the world."

Then one day a stone-cutter came along and began to chisel and break the rock. "The stone-cutter is more powerful than I," said the rock. "I wish I were the stone-cutter." Instantly he found himself a stone-cutter again. His hammer went pound, pound, pound, but his thoughts no longer went hum, hum, hum. Instead, he said to himself, "I have been all these powerful things—the king, the sun, the rain, the ocean, the rocks, and, now again, a stone-cutter. Each time I have found something more powerful than I. I do not understand it!"

Just at this time there came a thunderstorm. The lightning was very vivid and the thunder very loud. Then the stone-cutter heard a voice saying, "I am God! I made the ocean, the dry land, and the rocks. The lightning flashes at my command and the thunder rolls when I bid it. The sun shines at my word, and the rain falls whenever I say. I hold the mountains in the hollow of my hand, and everything you see was created by me. Search no longer for power, for it all comes from me. I am God! I have been from the beginning of things and shall continue forever."—Congregationalist.

### QUESTIONS ASKED BY THE LORD

(Continued from page 11)

unto whom the word of God came, and the scripture cannot be broken; say ye of him, whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?" (John 10:34-36).

138. "Are there not twelve hours in the day?" (John 11:9).

139. "Believest thou this?" (John 11:26).

140. "Where have ye laid him?" (John 11:34).

141. "Said I not unto thee, that, if thou wouldst believe, thou shouldst see the glory of God?" (John 11:40).

142. "Now is my soul troubled; and what shall I say?" (John 12:27).

143. "Know ye what I have done to you?" (John 13:12).

144. "Wilt thou lay down thy life for my sake?" (John 13:38).

145. "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father? Believest thou not that I am in the Father, and the Father in me?" (John 14:9, 10).

146. "Put up thy sword into the sheath: the cup which my Father hath given me, shall I not drink it?" (John 18:11).

147. "Why asketh thou me?" (John 18:21).

148. "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" (John 18:23).

149. "Sayest thou this thing of thyself, or did others tell it thee of me?" (John 18:34).

150. "Woman, why weepest thou? whom seekest thou?" (John 20:15).

151. "Children have ye any meat?" (John 21:5).

152. "Simon, son of Jonas, lovest thou me more than these? Simon, son of Jonas, lovest thou me?" (John 21:15-17).

153. "If I will that he tarry till I come, what is that to thee?" (John 21:22).

154. "Saul, Saul, why persecutest thou me?" (Acts 9:4).—Sunday School Times.

Washington, D. C.

## OUR LITTLE READERS

### CEASE FIRING! WHAT THAT MEANS

By Allegra Richmond

Jesus says in Matthew 5:9, "Blessed are the peacemakers: for they shall be called the children of God."

Jesus loved peace and despised wars and quarreling. He tried to make people love each other and keep them from quarreling. He could not always do it, but every day he would talk to folks about loving their neighbors and try to teach them to love peace and to live peaceably.

Jesus is the God of peace, even when he was born the angels sang "Peace on earth; good will to men". If we love Jesus and follow him, we too will love peace. We will never quarrel ourselves and we will do all we can to keep other folks from quarreling. We will be peacemakers! Almost every day we have a chance to make peace between our friends who become angry at one another, and when we are men and women we can try to cause better feelings and promote peace between nations.

We do not really know much about the World War, ourselves, because we did not go through those terrible times, but I am sure that all of us have heard our parents or other older folks talk about the horrible things that happen when nations are at war. Perhaps some of you know some men that went away to war, well and strong and now cannot work at all but have to lie on a hospital bed all day because of some injury received in the war. Perhaps you know some men who came back blinded or crippled and cannot work but have to live in a charitable institution. Or perhaps you know some boys or girls whose fathers went to war and never came back. These people know how terrible war is. They want peace! War brings nothing but death, unhappiness and debt.

When we think of these things we long to preach the "Gospel of Peace" to others, and the best way to preach it is to live it. If we would all follow Jesus, war would be no more. Men would be changed from warring beasts to peace lovers.

Let us see what our Bibles say about war. First of all, what causes war? The Bible says that war is caused from envy, from

the desire to have something that belongs to someone else.

Have you ever wanted something that one of your friends had? You kept looking at it and wishing that it was yours and the first thing you knew you were quarreling. And did you feel right about it when it was over? No, of course not. God does not like quarreling and when we know that we have done something that God does not like we are unhappy until we have asked for forgiveness. Wars between countries start just like these quarrels between boys and girls.

The Bible also says "Thou shalt not kill". In war time men are given guns and sent out on the battle field to kill each other. How wrong it is!

Another place in the Bible we are told that we all have one father, one God created all of us, and so we are all brothers in that we all have one Father who created us. Then why should we want to fight and kill our brothers? Jesus told us to love them and we do not want to hurt those whom we love.

In still another place Jesus promises us that some day there will be no more war but we shall all live together in peace. Until that time comes we must do what we can to spread peace. We do not want any more wars, but there may be times when we will be forced to fight to protect our loved ones and our homes. Juniors cannot prevent wars but they can keep peace themselves and through example teach others to do so.

Cease firing! "Preach the Gospel of Peace."

Nappanee, Indiana.

## ANNOUNCEMENTS

### OPEN FOR REVIVAL WORK

I am offering myself again to conduct revivals and evangelistic campaigns wherever I may be needed. An offering at the close of the meetings will be satisfactory compensation. Write me for a date.

H. M. OBERHOLTZER,  
Sidney, Indiana.

### FORT SCOTT, KANSAS

#### Notes and Announcements

I am getting back to normal again and am going along all right. For which I am very thankful.

Our work is moving along very nicely and we are now starting a Bible Training Class with eleven members and others that expect to join.

Our fall Communion will be held on Sunday evening of November 11th, 1934. The usual invitation is extended and isolated members are especially urged to attend.

L. G. WOOD,  
Fort Scott, Kansas

### FREMONT, OHIO

Owing to this pastor's engagement to assist in an evangelistic campaign through an exchange, at Corinth, Indiana, November 12th to 25th, the Communion Services of Fremont, Ohio, Brethren will be held one week earlier than usual, on November 11th. And the Annual Homecoming Day will be observed Sunday, December 2nd, when Dr. E. E. Jacobs, Ph.D., has been engaged a guest speaker. All Brethren and friends are cordially invited.

REV. WM. S. CRICK.

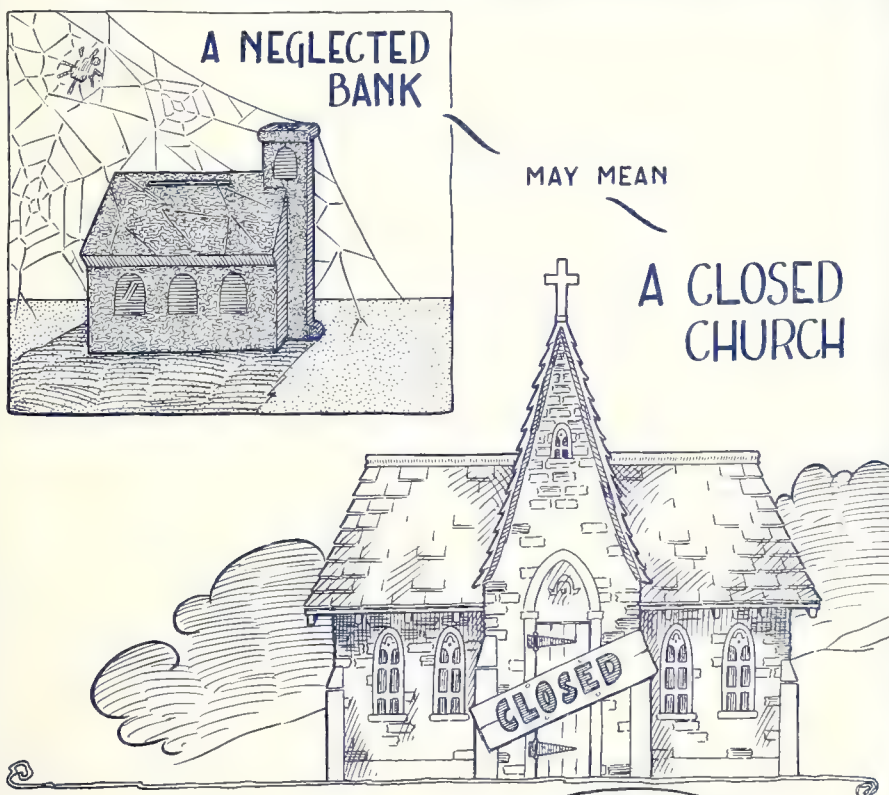


VOL. LVI.  
Number 43

November 10  
1934

# THE BRETHREN EVANGELIST

DECLARE  
YOUR  
CONVICTION  
  
by a large  
Thanksgiving  
Offering  
for  
Home Missions



A  
CLOSED  
CHURCH  
WILL  
MEAN  
THIS  
FOR  
YOUR  
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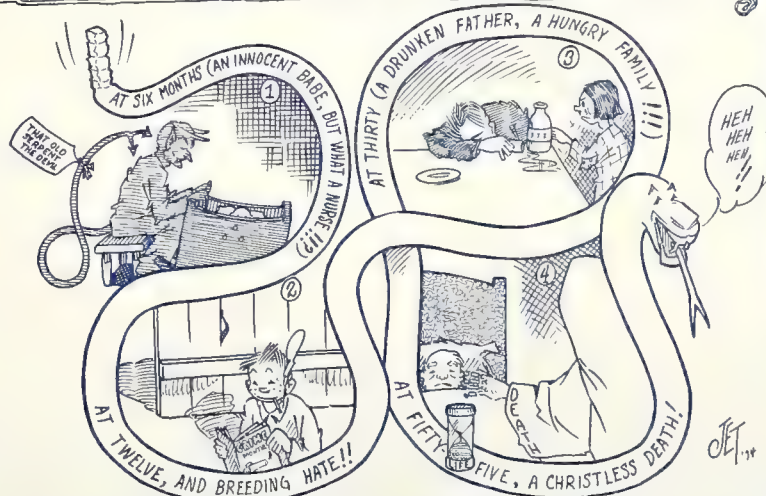


Illustration  
Provided by  
R. Paul Miller  
from the  
"Brethren Witness"



# A CALL TO PRAYER FOR HOME MISSIONS

## *A National Day of Prayer*

*to be observed  
In All Brethren Churches  
in America*

on Wednesday,  
November Twenty First



To pray for the direction of the Spirit of God in  
all our Mission work.

To pray that the difficulties that are hindering  
the establishment of new churches in Covington,  
Virginia, Baltimore, Maryland, Cleveland,  
Ohio, Glendale and Compton, California,  
may be removed.

To pray that courage will be given our Mission  
Pastors who are waging such an uphill fight  
against many odds.

To pray that the Spirit of God shall move the  
hearts, and enable His people to provide the  
largest Thanksgiving Offering to adequately  
establish our Home Missions.

## *Program* *for* **THE DAY OF PRAYER**

### **Afternoon**

Hymn, "Throw out the life line"

Scripture, Acts 1:4, 5, 8, and 8:1, 4, 5.

"Am I a soldier of the Cross?"

Short talk by pastor or visiting pastor: "Home  
Missions, the first part of the great commission".

Distribution of tract, "Will you pray for us"? to  
be used in season of prayer.

Hymn, "For you I am praying".

### **Evening**

Hymn, "A charge to keep I have".

Scripture, Romans 10:8-17.

Special music.

Announcements of matters pertaining to the approaching Thanksgiving Offering and Home Mission work and needs in general.

Short talk, "Our responsibility to spread the gospel in America".

Suggested, "What neglect of Home Missions has cost".

"The Home Mission spirit in the Brethren Church, past and present".

Hymn, "For God so loved the world".

Prayer, all taking part.

Hymn, "I gave my life for thee".

**IF THE BRETHREN CHURCH FAILS TO PRAY,  
SHE WILL FAIL HER LORD!**



GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

Official Organ of the Brethren Church

Entered as second class  
matter at Ashland, Ohio

\$2.00 a year in advance

Acceptance, special rate, section  
1103, Act of Oct. 3, 1917  
Authorized Sept. 3, 1928

## Glimpses at Significant Scriptures

Second  
Series

### Distributing from the Master's Hands

"He gave the loaves to his disciples, and the disciples to the multitudes" (Matt. 14:19). How abounding is the New Testament in the missionary spirit and instruction! Here we have the appeal based upon the all sufficiency of grace and the inability of human resources. What we have is puny and wholly inadequate; we must depend on him. It is a form of stewardship. We must wait to receive from him before we can give in a way that will meet the need. He is able to take the small, insufficient offerings of human consecration and make them to be multiplied and to abound and equal to the emergency that may face us at any time. And when we are willing to give our poor possessions and unworthy selves, for the sake of those who have not, he is able not only to multiply what we give to the point of sufficiency for the need at hand, but also to cause us to be much more enriched after giving than before. It was after the Lord had blessed the feeble offering of loaves and fishes and the disciples had distributed to the multitudes, that there were twelve baskets of food left over and gathered up for future use. It pays to give, if we give not to be paid, and our gifts, however small, he will bless and return to our hands multiplied and sufficient for the need to which he has called them. Nothing is more satisfying and profitable than sharing with others the blessings of God.

We are reminded of an incident that Dr. H. L. Hastings reports: When the Massachusetts legislature were discussing the propriety of granting an act of incorporation to a missionary society, one of the members remarked that it seemed to be an arrangement for **exporting religion**, when in fact we had none to spare. He was answered that religion was a commodity of which the more we exported the more we had left. The man who strives to shut up fire in order to preserve it will soon find that he has nothing left but ashes. We get the best fire by throwing it open, that others may share its warmth. We get the purest water for ourselves by allowing it to flow on to bless others. In Trench's poem of the "Two Sacks of Wheat," one kept his in the house and it rotted away, while the other sowed his broadcast and reaped a harvest. It is always so, we do not lose but gain by giving.

"As the widow's oil increased, not in the vessel, but by pouring out; as here the barley bread multiplied, not in the whole loaf, but by **breaking and distributing**; and as the grain bringeth increase, not when it lieth on a heap in the garner, but when scattered upon the land, so spiritual graces are best improved, not by keeping them together, but by distributing them abroad" (Sanderson). He never knows how rich and abounding the grace of God is who never allows himself to become the instrument of God for extending the knowledge of that grace to other hearts. The Lord has very much more for us than salvation, if we only have the willingness to press on in the knowledge of his grace and power. Let us freely distribute as he has given, and does give, unto us.

### The Impelling "Go"

"These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, . . . but go rather to the lost sheep of the house of Israel. And as ye go, preach, . . . freely ye have received, freely give" (Matt. 10:5-8). The significance of this scripture rests in its missionary spirit. Regardless of the limitations placed by our Lord upon his disciples at this time, it is evident that the spirit of his life and teachings is expansive, spreading, outgoing. What he has given to his disciples cannot be bottled up and kept for their own selfish enjoyment. It must be passed

on; the good must be shared; the message must be communicated. It was so then, and it was the same later when the full-orbed light of revelation had flooded upon them from the risen Christ. Always there was to be found the impelling "Go."

Scott, in one of his poems, refers to the beautiful custom of ancient Scotland of assembling the clans by means of the fiery cross. A light cross of wood was charred at its point and the flames quenched in the blood of a goat. This was sent around to the villages and homes of the clan, each one sending it on to his next neighbor with only the name of the meeting place, and every one was bound under fearful anathemas to obey the sign.

"When flits this cross from man to man,  
Vich-Alpine's summons to his clan,  
Burst be the ear that fails to heed!  
Palsied the foot that shuns to speed!"

"So is Christ's cross," Peloubet once said, "scorched with his suffering, stained with his blood, the summons to every disciple to go forth and preach the gospel." No one can fail to understand the requirement and none can escape the responsibility.

The "go" is in behalf of "Lost Sheep." The lost sheep are men and women who are away from Christ, the loving Shepherd. They are being deprived of the green pastures and the still waters and the protection of the fold, which he provides. They have gone their own way, wandered into forbidden ways, where they are threatened by a thousand dangers, and must suffer hunger and thirst and eventually are doomed to perish, if left alone. They are lost, and it is in the interest of such, that he sends forth his messengers. The good news must be told. The message must be passed on to the next neighbor, the next town, the next country. That is the missionary obligation of every Christian.

The duty rests not merely upon a command, but upon an inner urge. "Freely ye have received,"—out of that very fact grows the other clause, "freely give." The appeal is to the sense of obligation that rests within the heart of each one who knows the joy of saving grace. The outgoing is essential to the very nature of the Christian spirit. It is as unnatural to refuse to give as it is for the brook to stop its flow. In its going it finds life and refreshment and happiness. If it stands still it becomes stagnant, develops a bog and becomes a blot on the landscape and a breeding place of disease. He who receives and keeps, becomes selfish, ugly and spiritually lifeless, like the Dead Sea, which receives much but gives nothing. It is only by giving that we can keep on living, and only by going that we can keep on glowing with the beauty of the Sun of Righteousness.

"The sun may shine upon the clod till it is warm,  
Warm for its poor darkling self to live.  
It smites the diamond, and oh, how glows the gem  
Chilling itself, irradiant to give."

## EDITORIAL REVIEW

Cuts and material for this issue were provided by R. Paul Miller, Home Mission Secretary.

The McCartneysmiths closed a meeting at Teegarden, Indiana, with seventeen accessions, according to the report of Brother B. H. Flora, the pastor. It was a successful campaign in various ways and reflects credit both upon the evangelistic party and upon the church and pastor. This little church is showing splendid aggressiveness and is accomplishing things. The building and equip-



ment have been enlarged and improved and the cost taken care of. Two revival meetings have been held this year—the former in February, also by the McCartneysmiths—and approximately thirty-four new members added to the church during the year. This campaign resulted in much benefit to the children and young people as special attention was given to them by Mrs. McCartneysmith and Mr. Michael Kilnoff, the latter being a recent addition to their evangelistic party. Brother Flora reports briefly for the other two churches of his circuit also. Three baptisms at North Liberty and fourteen at County Line are reported from former efforts, and a campaign is now in progress at the former church and then follows one at the latter. Brother Flora says "Brother Witter" is to take charge of the work at North Liberty. We presume he means Brother C. D. Whitmer. If we are mistaken, we hope to be corrected promptly.

From Sunnyside, Washington comes a report of a Rally Day and Homecoming observance that proved to have the effect of a revival of the congregation. Brother Albert Lantz and wife from Spokane were present to give of their services, Brother Lantz speaking three times on that Sunday. Preparation for this climactic service had been laid in prayer and visitation and God blessed their efforts. Representatives from the Harrah church as well as from Spokane were present to add to the success of the occasion. Brother Earl W. Reed is the pastor of the Sunnyside church and he and his people feel much encouraged over the new outlook.

The church at Allentown, Pennsylvania, is building an addition to its house of worship and reports the laying of the cornerstone, at which time Brother A. V. Kimmell of Philadelphia was the special speaker for the occasion. The new addition is eighteen by forty feet and will mean much in the way of enlarged space and increased efficiency of equipment, especially for the Sunday school, which is experiencing commendable growth. These people are to be congratulated on their courage displayed in going into this building campaign at a time when many churches are curtailing expenditures and restricting their programs. The various auxiliaries of the church are doing good work. The young people are especially active and there is a goodly group of them. Any church can look forward with confidence when it has a goodly number of talented, consecrated young people taking hold of the work. Brother Paul M. Naff is the pastor of this church.

Brother Elmer M. Keck, who graduated from Ashland Seminary more than a year ago, left Ashland in September in company with his wife and child for Dallas, Texas, where he is doing further school work. On his way west, (and south) as he writes to the editor, he stopped at Teegarden and preached at a morning service and was impressed with the improvements recently made in the church equipment at that place. He arrived in Texas a week after he left Ashland and was not there long before his apartments were visited by a young couple desiring to be married. He says he greatly appreciates the Brethren Evangelist since he is out of touch with Brethren people.

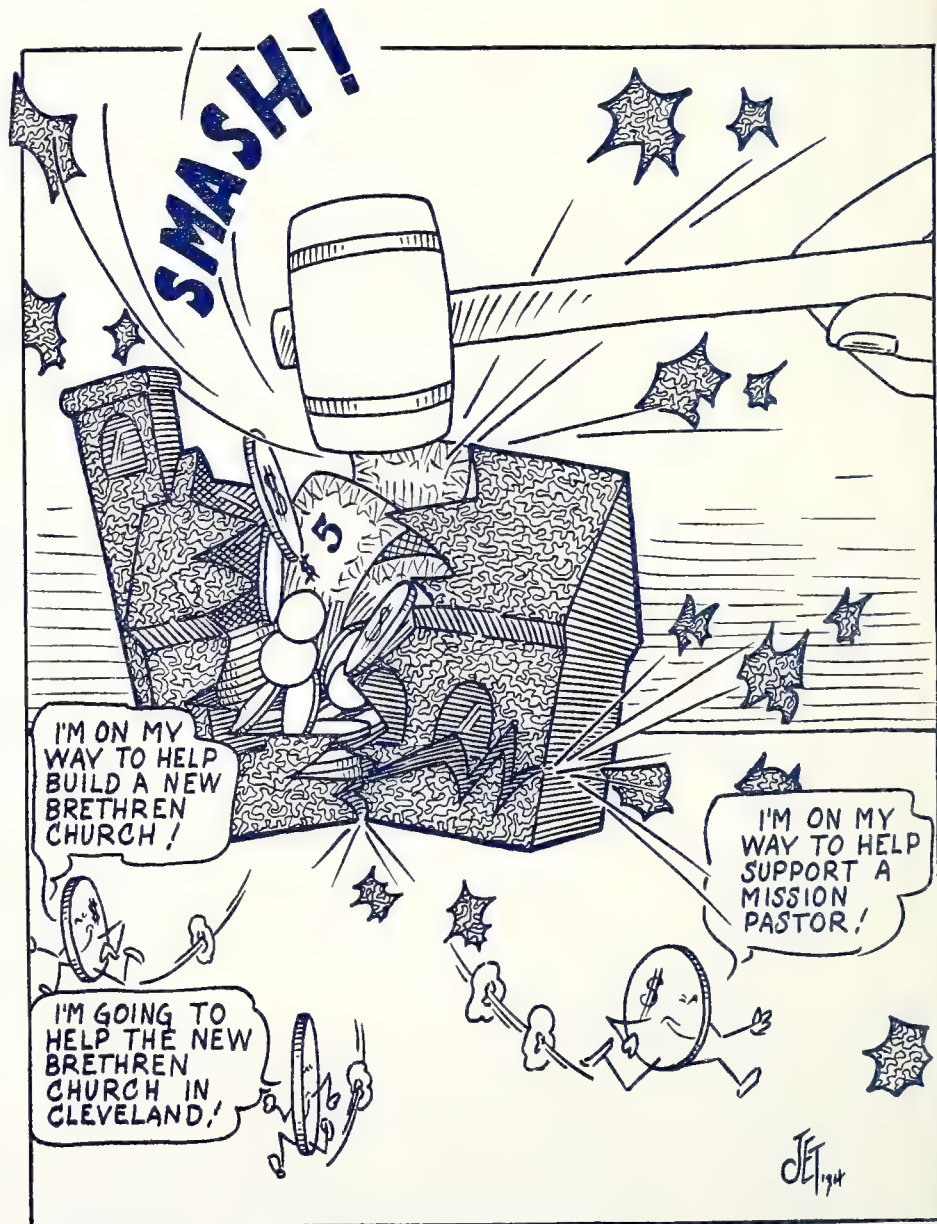
Brother H. E. Eppley has taken charge of the churches at Williamstown and Belle-

fontaine, the latter being the Gretna church.

Prof. M. A. Stuckey, home from his week of Bible instruction at Pleasant Hill, and previous to that, his week of Bible conference work at Dayton, reports good attendance and interest at both places. He was especially pleased at the fine reception given him at Pleasant Hill and to learn of the fine way these good people are rallying about their pastor, Brother Samuel Adams. The Bible Conference in the Dayton church was a union affair, the nearby Brethren churches cooperating and the pastors sharing in the Bible instruction.

Ashland College Homecoming was different this year, and it was also a success. The new features added that made it different were the Sunday morning convocation services held in cooperation with the Ashland church, and the faculty open house, Sunday afternoon, to alumni and friends at the residences of certain of the faculty members. At the morning services, which were participated in by Dr. J. Allen Miller and Dr. Martin Shively, President E. E. Jacobs brought an instructive and forceful address on "The Urgent Need for Higher Education." The Saturday program was about

(Continued on page 13)



Will Your Foundation Builders Bank be Ready to Join the Campaign by Thanksgiving?



# EXTEND THE WHOLE GOSPEL Through a Whole Gospel Church

## The Responsibility of Every Brethren Pastor for the Success of our Home Mission Offering

By R. D. Barnard



Rev. R. D. Barnard  
Pastor, Dayton, Ohio

The Mission Commission includes all missions. It is not more binding to serve in Jerusalem or Judea, than in Samaria or unto the uttermost parts of the earth. Neither is it more binding to serve in Samaria or in the uttermost parts of the earth than in Jerusalem or Judea. I am not at all sure that Acts 1:8 means Jerusalem first, Judea second, Samaria third, and then the uttermost parts of the earth. It seems to me that the message is for ALL the world ALL the time.

The privilege is so great. I fear the Brethren Church is falling far short of "Buying up her oppor-

tunities" in the whole Mission program. I fear lest the "open door and effectual" into which the Brethren Church may enter will be closed and the Brethren Church will not have entered.

A church is never too poor to give two mission offerings a year, one to the Home and one to the Foreign field. A church is never too much in debt to hear the commission to witness. It might be too selfish but it could never be too poor.

**CHURCHES WILL USUALLY SHARE THE ATTITUDE OF THE PASTOR.** Churches often fail to do all that the pastor might desire, and may often even rebel against his ideals and purposes, but usually an enthusiastic pastor will make an enthusiastic Church. We need that each Pastor in the Brethren Church shall be thrilled with the conviction that the "fields are white already to the harvest."

**OUR HOME MISSION PROJECT IS SUFFICIENTLY LARGE TO CHALLENGE EVERY PASTOR AND CHURCH IN THE BROTHERHOOD.** When I think of the wide expanse of our country in which there is no testimony as the Brethren see it; when I hear of the strong churches which have weakened; when I am forced to realize that many weaker churches have closed their

doors, possibly never to be re-opened, I am profoundly humbled in the presence of the responsibility which is ours.

**HUMANLY SPEAKING THE TASK SEEMS ALL BUT IMPOSSIBLE.** But, I thank God that He is the God of the impossible. The Lord has never laid before any people a responsibility that was greater than they could bear. If the Brethren Church, led by Brethren Pastors, will only dedicate life fully to the Lord and His cause we will see old churches re-established, new churches builded, and men and women everywhere built up in the most holy faith.

**IF THE PASTOR'S INFLUENCE IS GREAT, HOW SHALL HE EXERT IT, THAT OUR HOME MISSION OFFERING MAY BE A GREATLY INCREASED ONE?** Just two or three considerations: **FIRST**, I can't remember Home Missions, even with a weeping appeal, on the Sunday before Thanksgiving and forget it all the rest of the year. Home missions must be talked and taught to our people, as any other worthwhile thing if they are to receive it. **SECOND**, I cannot have it even imagined that I consider a family's responsibility done when the child in the home has filled a little clay bank with pennies. **THIRD**, We should all give to Home Missions sacrificially. Someone has said, "Give until it hurts, and then until it feels good again." As a Pastor I should lead my people into such giving.

Pin-money, when we keep abundance for luxury, will never carry the Gospel to all the world. And I fear that too many of us have the "pin-money" interpretation of Christianity! If souls are dying without Christ in the Home-land and abroad, if the tide of the world today is turning violently against the Church and the Christ—then it is no time for "pin-money." It is time for us to so account for our stewardship that there is abundance for the work of Jesus Christ in the World.

The Pastor, first, must believe in the urgency of the appeal for an increased Home Mission offering. Then he can be the messenger to translate that urgency into the lives of his people. May God abundantly bless each Brethren Pastor in his high ambassadorship. May the Home Mission interest of the Brethren Church be abundantly supplied for the work at hand.

## THE OPEN DOOR of Missionary Opportunity in our Own Country--1 Cor. 16:9

By Homer A. Kent

"A great door and effectual is opened unto me, and there are many adversaries." The Apostle Paul saw an open door for evangelism in Ephesus. He entered it gladly, with all the earnestness of his being. Great triumphs for the Cross resulted.

Is there an open door in the Homeland of America for the preaching of the Gospel? Is there an opportunity for the Brethren Church in this time? It seems that the answer to these questions is almost obvious. Before attempting to answer them, let us remind ourselves of the things for which the Brethren Church stands. The Brethren Church stands for a full Gospel of Grace. It stands for a divinely Inspired Bible. It stands for a Christ Who is both God and man, Who died on the Cross in the stead of man to save him from sin, Who rose again from the dead and ascended into Heaven from whence He will come one day in power and great glory to reign in righteousness. It stands for Salvation by faith in Christ, apart from the works of the law. It stands

for the Separated Life of those who call themselves Christians. It stands for a Heaven to gain and a Hell to shun. Whatever the Bible teaches the Brethren Church believes. Furthermore, it believes that a solemn responsibility rests upon the Church to preach this full Gospel to all the world, America included.

In view of these things shall we say that there is no missionary opportunity in our country today? Surely we cannot say that. Rather, if we are alive to the situation the door of opportunity never stood open wider than it does today. When, in practically all of the leading denominations there is dissatisfaction and unrest because men who were ordained to preach the Gospel are turning to Modernism; when, in countless churches the vital truths of Christian faith are held in question and even actually scoffed at; when denominational schools are turning out young men to fill their pulpits who believe not the old fashioned Gospel; when enthusiasm for missions is fast waning in supposedly evangelical





Rev. Homer A. Kent  
Pastor, Washington, D. C.

churches; when such conditions are so common, surely an opportunity presents itself to a church which still believes in a supernatural Gospel. There are still a host of folks who believe and love the true Gospel. There are many others who will respond to its message when the proper appeal is made. These afford us an open door of opportunity in these days.

When John Wesley in the year 1736 came to America to preach the Gospel he was fired with a great zeal. The evening before the boat on which he

sailing landed on the shores of Georgia he read for his evening lesson the words of the above text, "A great door and effectual

is opened unto me, and there are many adversaries." In his remarks relative to the occasion, written in his diary, after the text were inscribed these words, "O let no man shut it!"

There is a solemn suggestion in those words. Doors not entered become closed. If we fail to avail ourselves of our opportunities as a Brethren denomination in Home Mission work the door will shut and we shall suffer tremendously and we shall have to give an account of our neglect. Let us, therefore, as individuals arouse ourselves. Let each church see where it can do some real Home Mission work in its vicinity and thus, possibly, be used of God in bringing a new Brethren Church into existence. Let us all heartily cooperate with the efforts of the Home Mission Board and bring forth a splendid Thanksgiving Offering this year for the advancement of Home Missionary work in our beloved country.

## Prayer and the Answer to Prayer

May we by our prayers ever raise ourselves more and more above ourselves until at last we pray God only for His will. The holiest spirits have always closed the story of their of prayer by praying this only: "Thy will be done." God becomes for us so great, so mighty, His mind so full of wisdom, that, as we think of these, our judgment and our wishing are silenced, and we are ready to leave wholly to Him whatever He wills to give. Then petition recedes, and the other contents of prayer come to the front, thanksgiving, resignation, confession, sacrifice, praise, worship. And at last even the earlier of these forms are lost in the praise and in the worship, Soli Deo gloria.—F. Niebergall.

## The BIBLICAL BASIS of Missions

By Charles W. Mayes

### MAN'S NEED

Man is lost. His heart is "deceitful above all things and desperately wicked." (Jer. 17:9) "There is none that understandeth, none that seeketh after God. There is none that doeth good, no not one." "There is no fear of God before his eyes." "Every man has sinned and come short of the glory of God."

Man is even too blind to know the sinfulness of his sin and the tragedy of his alienation from God. The rich man, the poor man, the wise man, the unlearned man, the man who is up, the man who is down, the man who is out, each needs God, Christ, the Holy Spirit, salvation, deliverance.

### GOD'S PROVISION

God meets the sinner where he is. Christ died in behalf of all men everywhere. God now commands all men everywhere to repent. Christ is our salvation. Christ is our life. Christ is our hope. Christ is everything.

When these simple facts are known, understood, and believed concerning Jesus Christ and the Word of God, the heart of the sinner is transformed, renewed and made to rejoice in Christ as Savior and Lord.

But how can the truths concerning God's provision for lost men be made known?

### THE MESSAGE

God has entrusted his church with his own precious Word. We must deliver it to lost men. The giving of the message has been placed on a reasonable basis. When we know the Christ of the Bible, we are to be his witnesses. (Acts 1:8). We are to tell what we know about Christ and what he has done for us.

We are to tell it to those nearby, to those in our own nation and to all the nations of the earth. Through the years we have come to designate the work of giving the Gospel to our own nation, HOME MISSIONS. The message of Home Missions in the Brethren Church is a message of Christ and his salvation. We must preach Christ only, and all the time. Every sermon, address or Bible study must have Christ as its central theme. This is why the Brethren Church has a mighty place in God's program of missions today! We must be faithful in men and money.

### AUTHORITY AND DIRECTION OF CHRIST

"Go ye into all the world and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you and lo, I am with you alway, even unto the end of the world." (Matt. 28:19-20).

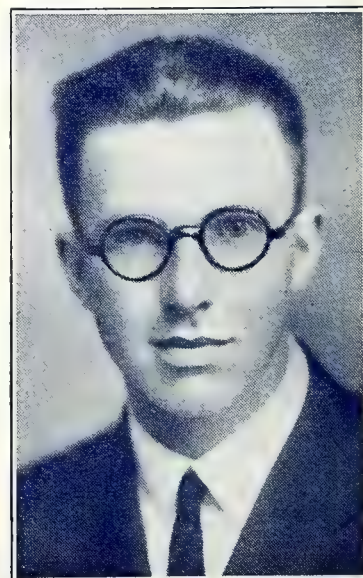
We have in this passage a command and a comfort. We must tell the world. Begin at the old home town. Deliver the Gospel. Let those be ordained to carry on the work. Let the group be alive to start another assembly in some nearby place. Those who direct and take the responsibility for thus establishing churches will find many discouragements. But what comfort! Christ the head of the church assures us, "Lo I am with you alway."

### THE ENERGIZING WORK OF THE HOLY SPIRIT

The true witness of Christ does not go in the energy of the flesh. He goes in the power of the Holy Spirit. Any other kind of a witness or a preacher is a failure. The church is suffering inestimably today because fresh-energized men have introduced theories, social movements, reforms and human teachings disregarding the truth of the Bible and the necessity of the power of the Holy Spirit. God's work is still NOT BY MIGHT OR BY POWER, BUT BY MY SPIRIT."

### THE SUPERINTENDENCY OF THE HOLY SPIRIT

The Holy Spirit should be  
(Continued on page 14)



Rev. Charles W. Mayes  
Pastor, Whittier, Calif.



# The Need of a Vigorous Home Mission Program in the NORTHWEST

By Dr. J. C. Beal



Rev. J. C. Beal, D.D.  
Pastor, Canton, Ohio

In contemplating the need for an aggressive missionary program in any section, several questions at once arise. Is the field a needy one? Is there an opportunity for a definite teaching of the Word? Is there an open-door for the Brethren Church? Just where are the results to be attained?

*It can be truthfully said that the Northwest presents a field that is, indeed, needy. There are sections of the great Northwest almost wholly without the opportunity to hear the message of life. A number of these sections lie quite near the churches we have already established in the State of Washington. While in Spokane this past summer I met a Mr. Baker, a very fine Christian gentleman, a*

graduate of the Los Angeles Bible Institute, who is working under the Interdenominational Sunday School Board. Mr. Baker informed me that many sections of the State of Washington are without any religious service whatever. This condition maintains not alone in the rural districts but *there are towns and villages*

*of considerable size where there is not a single Protestant church, and consequently no definite Christian teaching! It is also true that in a number of larger places where there are Protestant churches there is a dearth of real teaching, the work having been given over to the Modernistic program and there is a real heart-hunger that is making itself manifest in requests for some one who really believes the Book to come in and start a work. From all that could be learned the fields of the Northwest are, indeed, "white unto the harvest." With the Brethren "Whole Gospel Message" and a faithfulness to that message this field certainly furnishes an open-door that should not be passed by. I see no reason why Washington may not be made a counterpart to California. While in Spokane during the District Conference I saw a manifestation of the real "heart-hunger" to be found in that section. It was a common thing to have people come across the city to the services, people who are not members of the Brethren Church, and people from as great distance as twenty-five to thirty miles were in the services whenever possible. People have learned that the Brethren Church stands true to the Book and many people who are tired of the "husks" are waiting for an opportunity to feast on the Word of God.*

A number of these fields are near Spokane and could be worked with that city as a center. *The city of Couer D'Alene, Idaho, about thirty miles from Spokane apparently furnishes a most excellent opportunity. Then, too, the Yakima Valley, the section in which Sunnyside and Harrah are located, apparently furnishes another open door. In Yakima, county seat of Yakima County, we have a group of fine folks, folks whose membership is now in the Sunnyside church, who would furnish a fine nucleus for a work there. In Yakima, as in the section surrounding Spokane, there is practically no definite Bible teaching and but little real loyalty to the*

*(Continued on page 15)*

## From \$47 to \$350 for Home Missions DURING THE DEPRESSION

By William H. Schaffer

*NOTE—The first year that Brother Schaffer was pastor at Conemaugh the Church gave \$47.00 to the Thanksgiving Offering for Home Missions. Through the methods herein described, each year has seen an increase until last year, when this church's offering to Home Missions was \$351.00. We are sure there will be much suggestive aid in this article for many pastors in helping to solve their problems toward realizing an increased offering for Home Missions. A careful reading of this and the other articles, both in the Evangelist and the Brethren Witness will reveal that there is one outstanding fundamental for any increase and that is that it can't be done by a sudden spasm of mention at Thanksgiving time. It must be planned for throughout the year.—R. P. M.*

We are rather reluctant in writing this article, but because of the insistence of the "Witness" Editor we shall endeavor to tell you the story in a brief and simple manner.

Our purpose shall be first of all, to glorify our Lord and Savior Jesus Christ. His words, "Without Me ye can do nothing" (John 15:5), most certainly have their application.

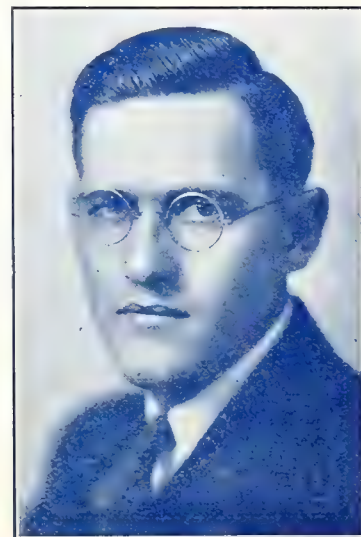
Stories of "Success" have been written with the purpose of elating human mental genius, but this one, if you wish to call it that, is written for the purpose of modestly veiling our own weakness and parading THE POWER OF GOD through intercessory prayer. In fact, we have done nothing more than allowing the Lord Jesus Christ to work through us as His redeemed.

Realizing the tremendous needs of our Home Mission Field we have consistently presented these needs, and not forgetting to greet the opportunities. This is being done most efficiently by our local Home Mission Secretary, Mrs. Grover Snyder. Sister

Snyder follows the program as set forth by the Home Mission Board which keeps our people constantly informed concerning our Home Mission program. *If it is so vital for business concerns to advertise, we feel it is just as important to keep Home Missions before our people. This is done by reading communications from our mission pastors before the Sunday School. Folks like to know what is being done with the money they gave at Thanksgiving time for Home Missions and it is no more right than that they should know.*

Another method of keeping the Conemaugh Brethren alive in Home Mission interests is through our mid-week prayer meeting. A few months before we lift the offering the names and addresses of our Home Mission pastors are printed on slips of paper which are to be used as markers for daily Bible reading. These slips are exchanged for different ones each Wednesday evening. In

*(Continued on page 15)*



Rev. William H. Schaffer  
Pastor, Conemaugh, Pa.



# *We Stand Before As We Make*

*R. Paul Miller,*

**T**HERE has never been a time when what the Christian people do, counted for so much as it does now. The tremendous forces that are now swiftly and viciously working to utterly crush the Christian Church, and wipe it from the face of the earth are making every hand that ever helped the church to be of most vital need now. The failure of trusted helpers in the time of a crucial battle is of much more significance than at times of ordinary struggles.

That the work of the church is facing its greatest test for survival known in all history is manifest from every side.

In a great article in the London Times, Lord Justice Slessor of the British national court said, "The anti-Christian forces are gaining strength, and a person must be blind if he does not see that the Christian Faith is today more menaced in civilized as well as uncivilized nations than it has been since the days of Nero." The Christian Church has been crushed in Russia. It is now being slowly smothered in Germany, the nation that once cradled the mighty Reformation under Luther. Spiritism is supplanting Christianity in England, and Atheism and Modernism are seeking to destroy the church in America. THE ONLY POWER UNDER HEAVEN THAT CAN STAY THE INRUSH OF ALL THESE VICIOUS ENEMIES, IS NOT LAW, NOR EDUCATION, NOR SOCIAL RECONSTRUCTION, BUT THE GOSPEL OF JESUS CHRIST BELIEVED IN THE HEARTS OF MEN!

The failure to spread the gospel in their own lands has been the cause of the sad destruction that has come upon the Christian people in these countries. American churches have been neglecting the work of spreading the gospel in this country for many years. They have been paying too much attention to social schemes, economic experiments, and trying to do everything else but extend the power of the gospel here at home. It is time that the emphasis were put at the right place.

IT IS TIME THAT A WAVE OF EVANGELISM RESULTING IN THE SPREADING OF TRUE CHRISTIAN CHURCHES SWIFTLY THROUGHOUT THE LAND WAS BEGUN. IT IS TIME THAT THE BRETHERN CHURCH BEGAN IN REAL EARNEST TO SPREAD THE GOSPEL THROUGHOUT AMERICA!

We may not be able to stem the tide that is sweeping over the world, but we can at least be credited with having done what we could. This is



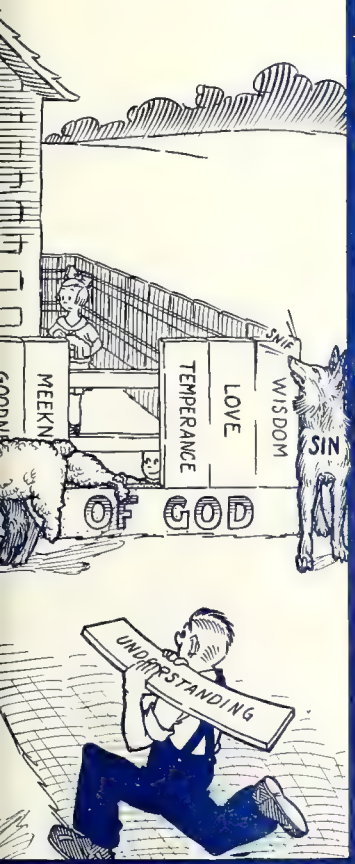
HOME MISSIONS BUIL



# Thanksgiving Offering

ry of the Board

WOLVES  
AL THANKS-  
OFFERING



ROUND THE CHILDREN!

a time when we, as soldiers of the Cross, must make sacrifices and do exploits for Christ.

(NOW WE FACE A NEW DANGER.) Last year we averted the critical condition that threatened us, because the entire Brotherhood became alarmed, and the Thanksgiving Offering was increased sufficiently to go on with the work we had. The closing of more points was averted for the time. Today we are in danger of relaxing in a spirit of optimism and thus slip back to where we were. We have made a partial recovery, but any reduction in the Thanksgiving Offering at this time means another tragedy for Home Missions, that is all. The work of Home Missions cannot be fully established in one year, or by one offering. It takes the steady, sufficient provision for the work over a period of years.

**THIS YEAR WE ARE CHARGED WITH GREATER RESPONSIBILITY.** God is thrusting upon the Brethren Church a profusion of excellent opportunities, new fields that have thrown their doors open to us to bring the message of the whole gospel and plant it there. The Board's continual answer to these fields has been, "We are sorry, but we cannot do anything now, we have no funds." This situation has laid heavily upon the heart of the Mission Board for a long time. Encouraged by the increase in last year's Thanksgiving Offering, and believing that the Brotherhood would continue its increase in giving to Home Missions, the Board decided this year to enter some new fields.

One is at Covington, Virginia, where Brother Koontz, our pastor at Roanoke, is driving up each week in the work of organizing a new church. The members are now planning to buy a lot on which to start a work. We want to give these people a strong leader and all the help we can, that the work may not be hindered.

Another is at Glendale, California. Here Brother Arthur Cashman is laboring against odds to start a new Brethren Church. His sacrifices have been large and many. But God has blessed the work here and a membership of about fifty has been gathered in these few months. But Brother Cashman cannot continue to make such sacrifices as he has been making. No man can. He must have help. We feel he should have it, and we believe many Brethren people who read these lines will say "Amen."

Another field is at Baltimore, Maryland. There is a goodly number of Brethren in this city with no church home. Brother Homer Kent of

(Continued on page 15)



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

NATIONAL SUNDAY SCHOOL ASS'N.  
MAGAZINE SECTION  
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General Secretary  
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## Why There Dare Be No Recession in This Thanksgiving Offering

By S. M. Whetstone—Member Home Mission Board

As we approach this Thanksgiving season, we are reminded that we may face a general feeling among some that we can cut our offering for Home Missions just a little and still get by. Such an attitude, even under existing conditions, would be disastrous at this time. Permit me, just in a few words to point out some reasons why our offering this year should be even larger than last year.

**FIRST, God is still upon his throne.** That should settle a lot of things for us. His Word still stands true. His promises are dependable. His Word is authority. In it

not continue to carry on through the years unless we begin right now to build strength into the very fountain from which all of the interests of our Brethren Church must feed. We are getting ourselves into an alarming situation. Unless it is corrected very soon some of our other interests are bound to suffer. We simply cannot go on allowing some of our congregations to die off each year simply because they are not able to secure the proper leadership; neither can we go ignoring new fields which promise rapid returns, such as we have before us today.



Rev. S. M. Whetstone  
Pastor, Goshen, Indiana

he gives us the plan for propagating his work. In that plan, he is depending upon us to carry it out. Along with our carrying it out, he promises "lo, I am with you alway, even unto the end of the world." What more could he do? What more could he offer? He has given the orders, what can we do but obey? Even hard times seem to be included in our commission: "lo I am with you alway," seems to say, no matter how trying the days, I will be with you. And why not? He knew that times like these we would need him all the more. The fact that God is still upon his throne, guarantees that he is still leading the way. As trying as these days are, he will see us through if we will but trust on.

**SECOND, THE HOME BASE MUST BE STRENGTHENED.** Anyone who has been watching our work for the past ten years must be impressed with this fact. We can

not continue to carry on through the years unless we begin right now to build strength into the very fountain from which all of the interests of our Brethren Church must feed. We are getting ourselves into an alarming situation. Unless it is corrected very soon some of our other interests are bound to suffer. We simply cannot go on allowing some of our congregations to die off each year simply because they are not able to secure the proper leadership; neither can we go ignoring new fields which promise rapid returns, such as we have before us today.

There comes a voice ringing with clarity—"I will build my church." Because youth is interested in venture, in the challenge of great tasks, he stops at the declaration of this purpose. Recognizing the voice of the Christ, he cannot pass by.

What a curiosity it is when something is being built. Men with various tasks make their way here and there about the structure,—up long ladders, across narrow scaffolds, with heavy burdens or precious materials, using the hammer, or directing a powerful drill. Each workman is doing his part in creating the building, and young and old alike take joy in watching its becoming what was dreamed.

A story is told concerning a workman on the cathedral being built at Washington, D. C. During the period of his work, the man's wife died. Her interests had been so one with his in the work on the cathedral that he requested room to place her body in the plot to be used for burial ground near the cathedral. When he was refused, he had her body cremated and carefully mixed the ashes in with the mortar as he continued building.

A church is being built! There is no noise of hammer or drill, no ladder or scaffold to climb, no burdens to carry that men may stop to observe. Christ, the Builder, has been working on it for nineteen centuries. Its construction continues through all parts of the earth. So sure are its foundations, so tested its materials that it shall never

**THIRD, THIS IS THE YEAR TO DO IT.** It takes some faith to believe that in the face of such conditions as we are in the midst of now. Yet, this certainly is not time for the Church to lay down. God would not have it so. The works of darkness are carrying on in spite of hard times. Are we going to curtail the works of righteousness now? Are you saying, "I'll do more when times get better." Well, if you are, just remember, that times cannot get better only through our Lord and his Church. It is still true, "righteousness exalteth a nation, and sin is a reproach to any people." This is the year to do our best in supporting your Home Mission work.

S. M. WHETSTONE.

The estimated wheat crop for 1934 is 484,000,000 bushels, the lowest since 1893. The country uses from 600 to 625 million bushels a year, leaving a production deficit of from 116 to 141 million bushels for this years. The normal carry-over is about 250 million bushels a year and the carry-over for next year will be about 120 million, according to the estimate of George E. Farrell, chief of the wheat section of the AAA.

## Youth "Listens In"

By Helen Garber, President Sisterhood of Mary and Martha

Youth's radio of life is filled with programs, enticing and varied. He must tune in on life whether he wishes or not. Immediately he is confronted with the necessity of making a choice, for, as the dial of the days turns, he hears conflicting voices, mixed melodies, and confusing appeals. It rests upon him to choose what station shall receive his loyalty, which program shall motivate his life. Let us "listen in" with the youth of the church to what challenges come to them.

There comes a voice ringing with clarity—"I will build my church." Because youth is interested in venture, in the challenge of great tasks, he stops at the declaration of this purpose. Recognizing the voice of the Christ, he cannot pass by.

What a curiosity it is when something is being built. Men with various tasks make their way here and there about the structure,—up long ladders, across narrow scaffolds, with heavy burdens or precious materials, using the hammer, or directing a powerful drill. Each workman is doing his part in creating the building, and young and old alike take joy in watching its becoming what was dreamed.

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fall. Though all the hosts of evil shall marshal their forces against it, they shall not prevail.

How the soul of youth is thrilled to hear of such a venture! Here he may give his aid and know that he shall not be defeated, that his labor shall endure. Then he hears the voice of Christ speak again—"Others have labored and ye are entered into their labor."

The curtains are drawn from memory's stage, and we are privileged to watch the great drama of those who have labored to build the church. Behold those in the early centuries whose witness was bold when it was a reproach to be called "Christian." See those humble seekers building on during the years of darkness and uncertainty when it seemed that all was to decay. There are those fearless souls who have torn the church away from the earthly and sent its towers heavenward. "Others have labored"—an Apostle Paul, a St. Francis of Assisi, a Luther, an Alexander Mack, a James Gribble—"and ye are entered into their labor." What a calling for youth!

Can you, with the eye of imagination, look out across this country and see every church spire, every steeple with a church bell, every tower with chimes? Do you know of the white frame church near the heat of the western plains, of the time-worn church of the careless city, of the humble church by the country road, of the little church just beginning to be? Have you heard of those who have been our pioneers, those who have carried on in the face of dire discouragement, those who have continued unnoticed in self-sacrifice, those who are choosing loss and hardship today that the church of Christ may carry on?

Yes, Christian youth, "others have labored," and you have chosen to enter into their labor. You can no longer stand as a spectator watching the building, for you are a part of it. You have become a builder, a laborer. You are loyal in the help which



you give at home. You are building daily, it unless you assist those who are working on other parts of the structure, how can we expect there shall be symmetry and beauty? Let us share in the labors of others in the home land, as well as those in the foreign land.

As youth still "listens in", he is perplexed to know how he may accomplish this great task. Again Christ answers—"Without me ye can do nothing." The Son of God could do nothing without the Father. What youth would attempt to build the church without Christ, for it is he who builds. Then, so, that which is built belongs to him, for he said, "I will build My church." It is not the pastor's, the official board's, nor even the denomination's church for which youth are called to labor, but the precious possession of the Lord Christ. What a privilege to build something for him! and to build with him!

Leaders of youth will rejoice to hear a sincere call—"Give us a vision. Give us a task. Give us Christ. If you give us a vision without a task, it will be only a dream. If you give us a task without a vision, it will be drudgery. If you fail to give us Christ, we are powerless."

Christian youth, the cause of home missions answers you.

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

#### THE CHRISTIAN AS A CHURCH MEMBER

(Lesson for Nov. 18, 1934)

Lesson Text: Matt. 5:13-16; Acts 2:41-47;  
Golden Text: Eph. 5:20

#### MONDAY

**The Christian as a Church Member.** Matt. 5:13-16. Herein the Christian is compared to three things, salt, light, and a citadel. These emphasize his responsibility for influencing the world for God. Salt, in Christ's day, besides being scarce and hence precious, was used to season food, to preserve food against spoilage, to make fat-burning lamps burn brighter, and as an element in sacrificial offerings. Light, likewise, burns not for its own benefit, but that "all in the house" may benefit. Likewise, the Christian's life is to be radiant, to guide, to discover pitfalls, to protect against foes that prey under cover of darkness, and withal to glorify God. Then the Church is to be as a fortress, as a citadel, a "city set on a hill" whither fugitives may flee to safety.

#### TUESDAY

**The Brotherhood of Believers.** Acts 2:41-47. Here is a close-up picture of the apostolic church, fresh from her Master's hand and in the first ecstasy of the baptism of the Holy Spirit! We note seven characteristics: 1. Loyalty—"they continued steadfastly ... continuing daily." 2. Obedience—"in the apostles' doctrine and fellowship". 3. Devotion—"in breaking of bread and prayers". 4. Power—"many wonders and signs". 5. Benevolence—"all had all things in common". 6. Worship—"in the temple ... with gladness ... praising God". 7. Soul-winning—"The Lord added to the Church daily such as were being saved!"

These are the elements which made the Church victorious. Human weakness and incomplete surrender brought early grief to the ideal setup—nevertheless the true Church "goes marching on"!

#### WEDNESDAY

**Consecration and Service.** Rom. 12:1-8. "Present (yield) your bodies a living sacrifice ... which is your reasonable SERVICE!" Church membership is not for selfish ends only—the saved believer is challenged to dedicate his entire life to God that he may return it to him empowered and equipped for glorious service. Seven "offices" for service in the Church are listed (according to Weymouth's translation): Prophecy, Administration, Teaching, Exhortation, Giving, Discipline, and Benevolence. Capacities for service in these several "offices" are represented by the Apostle Paul as "gifts differing according to the grace that is given to us". Christ "calls out"

the people for his Name not only to bless them, but that they may "be a blessing"—truly we are "saved to serve!"

#### THURSDAY

**Diversities of Gifts.** I Cor. 12:1-11. The Holy Spirit through the pen of the Apostle Paul here gives a somewhat different catalog of "gifts of the Spirit ... to profit withal (for the common good)". They are (after Weymouth) Utterance of Wisdom, Utterance of knowledge, Special faith, Gifts of healing, Exercises of miraculous powers, Prophecy, Power to discriminate between prophetic utterances, varieties of the gift of tongues, and Interpretation of tongues. This and the next two chapters show that certain members of the Corinthian Church had been emphasizing the "Gift of Tongues" out of all proportion to its importance and value in edifying. Paul reminded them that even the special endowments and enduements

(Continued on page 15)

ROBERT D. CREES,  
President  
Kittanning, Pa.

WM. H. SCHAFER,  
Associate President  
Conemaugh, Pa.

CHRISTIAN ENDEAVOR AT WORK

C. D. WHITMER, Editor,  
South Bend, Ind.

BRETHREN BRINGING CHRISTIAN CHURCH EXTENSION  
YOUNG CONSECRATED EVANGELISM

MILDRED DIETZ,  
General Secretary  
and  
Treasurer  
312 Cumberland St.,  
Berlin, Pa.

## A Motto With a Meaning

By Robert E. Crees

Brethren young people have always supported the Christian Endeavor Movement because the purpose of the organization is according to the Bible and is consistent with the practice of our own denomination. Along with the main theme of the gospel of salvation goes the parallel idea of missions—of taking that message to others. This is taught in the Bible, and carried out by the Church and Christian Endeavor. Our own Brethren National Christian Endeavor Union has a motto, which well illustrates the common object of the Church and the Christian Endeavor:—

**B**rethren **C**hristian **E**ndeavor  
**r**inging **h**urch **x**tension  
**y** **o**nseparated **v**angelism

If Brethren Christian Endeavorers live up to that motto, they will be vitally interested in the cause of Home Missions. Every Brethren Christian Endeavorer should try to bring about church extension, by the means of consecrated evangelism. Let us examine our motto very carefully, to find its true meaning, and to discover its relationship to Home Missions.

#### 1. BRETHREN CHRISTIAN ENDEAVOR

The very name, "Brethren", indicates our denominational identity. We take pride in having a distinctive Brethren organization, but where would that organization be without the Church to back it, and where would the Church be without the backing of Home Missions? Many of our churches have started from small units, helped along in their infancy by the older and stronger churches. That is true Home Mission Work.

The name, "Christian", shows that the Christian Endeavorer is to be Christ-centered. All selfishness is to be forgotten in the desire to please him. Surely Home

Missions provides a field for youth to work unselfishly for their Lord and Master.

The word "Endeavor", stands for work. The greatest unused power in the universe is that of the Holy Spirit. The second greatest unused power is that of youth. When these two sources of power are combined in consecrated Christian youth, the work that can be done for the Lord is beyond the power of human imagination.

#### 2. BRINGING CHURCH EXTENSION

The greatest work that Spirit-guided Brethren youth can do is to help extend the influence and power of the message of the Brethren Church, taken from the Scriptures. We have a message, but many have not heard it! Therefore, let us take it to others! Let us help to establish Brethren churches in other needy communities. New



Rev. R. D. Crees  
Pastor  
Kittanning, Pa.

England has not been touched by our denomination. Vast stretches in the South have been neglected. There is no Brethren church in many of our large cities. Scat-



tered groups of Brethren are clamoring for a church in which to worship. I know of several communities where isolated Brethren would gladly back a movement to hold a tent meeting, rent a hall and start services, and later build a church, but they need a pastor, funds, and wise direction. This is the work our Mission Board is doing today. A number of churches have been established in the last year under their direction. Let us, as Endeavorers, get back of this program so that we might live up to our motto.

### 3. BY CONSECRATED EVANGELISM

The only true foundation for any church is Christ, and he can best be presented by a program of evangelism. The church of Jesus Christ cannot be built with wood, hay,

and stubble. The members forming these new churches must have experienced regeneration. The disciples were told to start at Jerusalem in proclaiming the gospel. They were not told to stay at Jerusalem. Let us help the Brethren Church to spread out to needy fields. For years the Brethren National C. E. Union has given annually to the support of Home Missions. Let us not fail our Church and our Lord now! May all our young people pray earnestly for Home Missions, and may we give sacrificially to the Thanksgiving Offering. Prove that our C. E. motto has a meaning! Many will remember one of the International C. E. Mottoes—"For Christ and the Church". May we change it to, "Forward!—For Christ and the Brethren Church!"

Kittanning, Pennsylvania.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## Voices Calling from Kentucky

### Great Needs at Krypton

Dear People of the Brethren Church:

I am glad for this opportunity to talk to you about my work. So many have shown interest and great kindness to us in it. Often I am ashamed not to be able to report more things done, but you realize I am handicapped by lack of workers. There is such a variety of things to do, that I must constantly be choosing a few things that I will have time and strength to do, from among so many, many things that could and ought to be done. So first and foremost, I covet your prayers, that it would not be me who chooses the things that I shall do from day to day, but that I may be directed by the Holy Spirit in those choices. Then God will have to bless what I undertake, since it will be he who told me to do it!

I ought to visit much in the homes, for that has its effect upon the hearts. I ought to be as much like a preacher as possible in the matter of giving forth the Word in a steady, thorough manner, so that the people cannot cry out against me in the day of judgment. I ought to be a leader of the young people, encouraging them in their meetings and in their musical talent; and ought to enter into the whole fabric of their lives, that the general effect may be to make Jesus Christ real and practical to them in their daily living, and to make them spiritual leaders of their own people. I ought to reach out into an unlimited number of other communities and give a thorough, yet simple teaching of the Bible in those places. Now, of myself, I am not able to do even one of those things adequately if I gave my whole time to it; but God has put me here and has not let me go. So I must trust him to do those things, and keep plodding on!

It may be that at present, he does not want another worker here, so that I may learn the lesson of full dependence upon him. Again, it may be that he wishes to send someone here—a girl or woman as companion—maybe one of the girls here—

or perhaps a man and wife. I do not know what he wants, but he has promised to supply all needs. Perhaps he has already put it upon the hearts of the right ones to come. We need someone who can pray and who has a missionary spirit, and will contend with conditions just as they are. The work must be on one's heart, so that entering into it fully with no reserve, he will have an inward urge, and will not know how to quit. His enthusiasm should know no bounds, so that he will constantly have new ideas and plans with which to carry on the work. Without this attitude, discouragement soon overwhelms one. Pray for God's will in this matter.

Last week-end we had a District C. E. Convention here. Because of rain, very few outside delegates came, but our own people attended splendidly and came gloriously to the front as hosts. Our male quartette made my heart rejoice for the way the boys sang. We gave the playlet that the Berne people presented at National Conference, called, "The Great Awakening." It was most worthwhile as the players entered into it exceptionally well. Oh, may the deep spiritual significance of it really be down in their hearts!

LYDA CARTER, Krypton, Kentucky.

### Riverside Going On

On September 4, Brother R. Paul Miller came to Riverside to hold a revival for us. Until this time many people around Lost Creek have heard about R. Paul Miller, but during these meetings they had the privilege of hearing him preach the gospel. This was a wonderful treat for those who wanted to hear a gospel message. The meetings were well attended during the entire two weeks. There was an average of one hundred. A local business man furnished the use of his truck during the meetings. This made it possible for those on the highway who live beyond walking distance, to attend the meetings. Some evenings the crowd was so large, the truck had to make two trips.

We were fortunate in securing Rev. and Mrs. Daniel Berg, to assist with the music during the two weeks. Mr. and Mrs. Berg are graduates of the Bible Institute of Los Angeles. At the present time they are endeavoring to start a mission seven miles from Riverside. The Bergs were assisted by a choir of young people from the church.

Last Sunday we were to have the Baptismal service. The weather was undesirable, and the creek was muddy and swift, so the services were postponed until next Sunday. Last Sunday our Sunday school group was also disappointed. Many of the people arose early so they could get their work done before the truck arrived. The time came when the truck should come, but there was no truck. We were not able to get a truck for that day.

We are praying that Brother Miller may be able to come back to Riverside again next year and hold another revival for us. Every one who heard him was greatly enriched by his gospel messages.

Please pray that the Lord will provide a truck, so that the people out on the highway may join with us in the services here at Riverside. SEWELL S. LANDRUM.

## The Foundation Builders Prayer Band at Flora, Indiana

The Prayer Band came into existence after much prayer and waiting on the Lord. As there had been no prayer meetings held since last Fall in our church, the need seemed very urgent and was voiced by many. We had some very big problems before us at the time and no prayer services. This seemed to weigh itself on my heart and I felt very definitely led to ask a committee to meet with me to discuss plans for a prayer band. It was decided to announce the meeting the following Sunday for Monday night, July second. Ten faithful souls responded to the call to prayer. It was decided to meet every two weeks on Monday night. The second meeting was held with nine of the first attendants present, plus five new members. At each meeting new persons joined our band, while some others could not be present—but the average attendance so far has been thirteen. We now have a membership of 25. It has indeed been a prayer band, as most of the time is given to prayer. The meeting opens with a song; a talk for ten minutes on some subject, such as, Prayer, Fellowship, Promises of God, etc., which were indeed well prepared and very inspiring. Then prayer requests were given and the remainder of the time spent in prayer. Our meetings were not limited to time, and some services lasted an hour and a quarter, according as the Spirit led. We are always anxious for the next meeting as the Sweet Spirit of Communion and Fellowship is indeed a blessing.

We pray very definitely for our own foundation, that it might be all that God would have it to be; we also remembered the requests given in the Evangelist—especially did we pray earnestly for the National Conference. The requests which are found in the Witness from the Mission pastors, we are also happy to remember before God. Just now we are in prayer for our Home Mission offering and the Foundation Builders' work. Also our own Revival.

At our first meeting after Brother James Cook, our new pastor, arrived, we considered merging with the regular Wednesday night prayer meeting, but it was suggested that



we continue as we were even with the other prayer meeting, until Thanksgiving. We truly desire God's blessing, and how can we receive it if we ask not? We do desire to be in his Will and leading, for the time is short and we need to be about our Father's business.

Will you pray for us at Flora, that we be found faithful to our Lord, till Jesus Comes?

MRS. MABEL FLORA,  
Secretary of the Foundation Builders  
at Flora, Indiana.

Oil from the Mosul field in Irak has begun flowing through the 500-mile pipe line to its Mediterranean outlet at Tripoli, Syria. About half a billion dollars has been spent in developing this field and laying the pipe line, one fork of which runs to Syria and the other to Jaffa, in Palestine.

## EDITORIAL REVIEW

(Continued from page 4)

what we are accustomed to on Homecoming day and an interesting day it was. The principal features were the football game in the afternoon when Ashland defeated Kenyon College 8 to 2, and the drama entitled "Happiness" was staged by college students under the direction of the dramatics instructor before a delighted audience of about 1200 people in the high school auditorium, in the evening. There was a goodly number of alumni in attendance at the Saturday functions, and yet there have been years when we have seen more on the grounds from a distance. Such occasions are both delightful and profitable by bringing people together and continuing friendships. They also bind alumni to their alma mater.

of the last week, with the children in charge of the opening worship which consisted of an exhibition of the work done in the daily meetings. Memory verses, speed drills in finding scripture verses, scripture readings, songs, choruses, etc., were some of the work they were engaged in. On Wednesday of the last week, the Young People were in charge of the devotional part of the service, reading the Scripture lesson, pronouncing the invocation, offering the evening prayer, and pronouncing the benediction at the close of the service. Gifts were presented to the children for their efficient work. Gifts were presented at each Special Meeting throughout the campaign, such as Sunday School Night; Old People's Night, and Young People's Night.

The campaign started out with an all-day praise and Worship Service, climaxing with Dedication Services, or rather a Re-dedication of the Church Building. The Church building has been completely remodeled, increasing the seating capacity at least one-third, and the entire basement area floored, plastered and painted. A new heating plant installed, and the entire building newly decorated inside and painted outside. Sufficient money and pledges were taken on the first day of the meeting to more than cover the cost of all improvements.

Rev. B. H. Flora is to be commended for the wonderful work he has accomplished here. Although advanced in years, he has held this group of Brethren together, and under his direction they have even during this depression exhibited their courage and faith in God to the extent of undertaking this wonderful program of improvement. This should be an incentive to many young men in the Brethren ministry, and tends to show them what can be done with some of our smaller churches, where sufficient faith and determination is exercised. We should all remember that to those who believe in God, all things are possible.

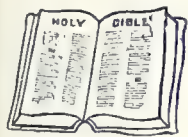
The following Brethren ministers were present at the Dedication service, and participated in the program: Dr. Robert Porte, South Bend, Indiana; Dr. G. W. Rench, New Paris, Indiana, and Rev. C. D. Whitmer, a former pastor. Each of these brethren delivered a short address, as did the pastor, Rev. B. H. Flora. The writer then read the Dedication Service.

Sufficient food for all comers was on hand and served by the ladies in their new dining room in the church basement.

Just a word relating to the new addition to our evangelistic party. We have been fortunate in securing Mr. Michael Klinoff, of Waterloo, Iowa, as a member of our party. Mr. Klinoff is a graduate of the Iowa State Teachers College, Cedar Falls, Iowa, and has studied Voice and Special Music under the famous Daniel Beddo, of the Cincinnati Conservatory of Music, Cincinnati, Ohio, also at the Iowa Biblical College. Mr. Klinoff assists Mrs. McCartney-smith in both directing and solo work, and also in Children's Work. He conducts the Young People's meetings also.

At present we are taking a week of rest at the home of Brother and Sister Elmer Bowman of Wabash, Indiana, who are members of the College Corners Brethren church. Our next meeting of three weeks begins next Sunday at the Brethren church at North Liberty, Indiana, after which we will conduct a meeting at the County Line Brethren church near LaPaz, Indiana.

Pray for us that God may have his way



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### ST. JOSEPH AND MARSHALL COUNTY CIRCUIT

Consisting of North Liberty, Teegarden and County Line Churches

The McCartneysmiths are here going the rounds of all three churches in a continuous revival effort.

#### Teegarden

Teegarden has had two revivals in seven months. The last one just closed with 17 accessions to the church, and we previously reported about 17, which makes a substantial increase. They have improved their church building by repairing the basement, making Sunday school rooms, putting in a large furnace, enlarging the auditorium, painting, papering, and otherwise beautifying the church.

#### North Liberty

North Liberty will be next in order. The writer came here three years ago to retire because of poor health and old age and found these churches practically pastorless. I have found the McCartneysmiths sane, practical, spiritual evangelists and would highly recommend them to any one desiring such help. Brother Witter will be here to assist and take charge of the North Liberty work as pastor. He will find plenty to do but with such men as Wolf and Bosley and many others that might be mentioned, to assist him, the work will go on to victory. There are many former pastors and workers that should be complimented for faithful work done.

#### County Line

This church is anxiously awaiting their turn at a revival. It is one of our oldest churches and a rural church. Last summer we baptized 14, largely converts from a meeting held last winter by Brother D. A. C. Teeter. I wish to report to those who know of the work here that we are saving practically all of the wreck of the LaPaz effort. This is a great field and I am sorry that I have not another life to give to our cause. I will earnestly pray and assist all pastors and evangelists as long as I live.

Pray for the McCartneysmiths, Brother Witter, and Mrs. Flora, who is in poor health and all the churches in this circuit.

B. H. FLORA.

P. S. There were three baptisms at North Liberty that have never been reported.

B. H. F.

### TEEGARDEN, INDIANA

On Sunday evening, October 28th, we closed a three weeks' evangelistic campaign at the Brethren church at Teegarden, Indiana. This is the second campaign we have conducted in this particular community this year, having finished the first meeting last February.

The Lord blessed our ministry here with sixteen additions to the church; ten by confession and baptism, and six by letter. There were two other converts which are to be baptized next week, but will unite with another church after receiving Triune Baptism. The spiritual atmosphere of the entire community has been greatly uplifted, and much interest was exhibited by people outside of our own Faith.

Delegations were present at various services from the following Brethren churches: South Bend, Dr. Robert Porte; Tiosa, Rev. Ora C. Lemert; County Line, Rev. B. H. Flora; and North Liberty Brethren. The Churches of the Brethren at Pine Creek, and East Church were represented also, as were many members of the local United Brethren Church. We greatly enjoyed the wonderful spirit of fellowship with all these good people, and appreciated their presence.

Children's Meetings at 4 P. M. every alternate afternoon, and Young People's Meetings at 6:45 every other evening were splendid features of the campaign. These meetings were under the direction of Mrs. McCartneysmith, and Mr. Michael Klinoff, and proved to be a most interesting feature of the meetings. Children's meetings especially are to be commended in all campaigns, inasmuch as they are always deeply interested and anxious to participate. Special Children's Night was observed on Friday



in our work, and that many souls may be brought to the feet of the Master.

THE MCCARTNEYSMITHS.

### ALLENTOWN, PENNSYLVANIA

The First Brethren church of Allentown, Pennsylvania celebrated the laying of the Cornerstone of the new addition to our building on Sunday, October 21st, at 2:30 P. M. Rev. A. V. Kimmell was with us and brought a very fine message. His theme was "Christ, the Foundation of the Church". Rev. M. F. Klingaman and Rev. LeRoy R. Walters, pastors of churches in our neighborhood also brought good messages of encouragement and counsel. Deacon Kolb brought greetings from the Third Brethren church of Philadelphia. Rev. S. E. Christiansen, who had thought he would not be able to be with us, dropped in unexpectedly and brought a few encouraging words, he also placed the papers in the stone. Special music, rendered by the choir of St. John's Lutheran church, Fogelsville, Pennsylvania, was enjoyed by all. Among other things, four copies of the Brethren Evangelist were placed in the stone. The dates of the four are August 19th, 1896, March 15th, 1905, April 26th, 1922, and October 20th, 1934. The one for August 19th, 1896 was taken out of the stone which had been placed in our church building when it was built. For thirty-six years it lay in that stone and now it begins a long period in the stone of the new addition to the same church.

The addition we are building is a new front of stone, not, however, on the foundation of the old front. It adds eighteen feet to the length of our building, and, being forty feet wide, it adds a space eighteen by forty feet to our main floor. The same increase in size is gained in the basement and there is also built into the new part a balcony eighteen feet long by twenty-eight feet wide. The new part and some alterations in the old will greatly increase our Sunday school facilities as well as the size of the auditorium. Besides all this the new stone front with its art glass windows will make a beautiful building out of the rather plain old one.

We are striving to "prepare the way of the Lord" for a revival by an extensive distribution of tracts, by visitation and by special prayer. We issued and distributed over 1000 tracts in July, 1400 more in September, and we are now getting another issue of 2000 ready. We hope to have evangelistic services as soon as our building is completed and we ask your prayers for these two kinds of building.

We are glad to be able to report that we have a wonderfully fine group of young people in our church. They are earnest, consecrated, and energetic in the Lord's work, which brightens greatly the outlook of our church. Attendance is good in the services of the church. Financially we are doing well also. We have much reason to praise the Lord for his many blessings upon us. Our Sunday school which is under the leadership of Brother E. E. Fehnel, is growing in attendance. The three Christian Endeavor Societies are doing fine work, especially the Intermediate which started this year with ten members and has doubled its membership. The W. M. S. and the S. M. M. are each working for the church in its building program. The Choir has obtained the services of a good director to coach them for a while and they are working hard and showing real progress.

Satan, of course, has not passed us by. He is busy, as he usually is, and has been able to make the waves boisterous at times, but the Lord has graciously overruled and calmed the sea in answer to prayer. It is a characteristic of his satanic majesty that he never seems to know when he has had enough, never admits defeat. He keeps right on with his opposition even though he has never won a battle against the Lord, not even when the circumstances seemed to be most favorable. So, although we have been blessed far more than we deserve, we are not living in Utopia, but, "we know that all things work together for good to them that love God, to them who are the called according to his purpose." It is blessed to know that this purpose is to make us like Jesus which is God's purpose for each one of the believers in his Son. No believer is excluded from Rom. 8:28.

GEORGE F. SEAGREAVES, Secretary.

### A HOMECOMING AT SUNNYSIDE, WASHINGTON

Sunday, October 21, at the Sunnyside church, was a high day indeed, when we held our annual Rally Day and Homecoming. Preparations for this occasion were under way for weeks. Special prayers and visitation were a blessing to those who participated. Rev. and Mrs. Lantz from Spokane came over on Saturday. Mrs. Lantz took part in the organization of a Sisterhood, which held its first meeting Saturday afternoon.

The Sunday school put on a promotion day program and our attendance was the highest since June 24th. Rev. Lantz was the speaker in the three services of the day. In the morning service he spoke on, "A Church after God's Own Heart", stressing the following points: A Saved Church, A Surrendered Church, A Separated Church, A Sacrificing Church, and A Suffering Church. His call to full surrender was responded to by one hundred and sixty-five persons. It was a touching scene, and brought joy to the heart of our pastor when this large group came to the front to rededicate and to stand behind the work here.

The basket dinner was well attended, making possible a larger attendance for the afternoon meeting. Our newly organized Sisterhood girls with their patroness, Miss Lena Kortemeier, and Mrs. Lantz conducted the opening service. This was a good beginning and we expect to see them "doing things" this coming winter. The church had for some time looked forward to hearing the report of National Conference given by the Lantz's in the afternoon session.

The evening theme was "Christ Crowded Out". An audience almost as large as the morning congregation heard this evangelistic message. The Church of the Brethren dismissed their service that evening and attended our service. Before the evening service the Christian Endeavor served doughnuts and cocoa to the visiting brethren from Spokane and Harrah, also to our non-resident members who "came home" for the day. The Harrah C. E. Gospel team put on the Endeavor program which was well prepared and delivered. It was one of the best C. E. programs some of us have listened to for a long time. Before they got through, we had received all the fundamental truths of the scripture from the scriptures themselves. Besides this, the Harrah people kindly took part in the other sessions by reciting scripture, prayer, and by special

music. Among these was Rev. R. S. Williams, pastor of the Harrah church, who brought a message in song. We appreciate the help given by the other two churches of this district to make this a day we will long remember.

Our pastor voiced the feeling of the church when he said that he believed this day marked a turn in the road for this congregation. God waits to bless if we are ready to receive. One non-resident member who has not attended for several years, has asked help in starting a Sunday school near his home. Pray for this new work and for the local church, as we launch out into our winter's program. Yours, in Christ,

MRS. NETTIE HARRIS, Correspondent.

### Biblical Basis of Home Missions

(Continued from page 6)

*allowed to guide in every step of Home Missions.* In the early church, The Holy Spirit said, "Separate me Barnabas and Saul for the work whereunto I have called them." *This tells us that the Holy Spirit must select both the work and the workers.* There can be no successful missionary endeavor without the power of the Holy Spirit.

The Holy Spirit also uses the saints who appear the weakest some times, to pray the Lord of the harvest to send forth reapers into the harvest. *Thus every saint may do the greatest of all work for God through prayer.*

The Holy Spirit would have us use wisdom in every step of the work of Home Missions. We cannot plant a church in every city in our great land at once. Some cities need the Gospel worse than others. *Some fields are more ripe for harvest than others.* Individual members of the Brethren churches from the Atlantic to the Pacific could not arrange a workable, unified home missions program. Everybody's business in this matter would certainly be nobody's business. *So we believe that the Holy Spirit would select Spirit-filled leaders to have general charge in starting new congregations.* By this method there can be cooperation from all the congregations. Money may thus rightly be collected, and laborers appointed to various fields. The Brethren Church has a company of men who, although not infallible, are blessed with wisdom necessary for supervision. *We should pray that these men may be led in the minutest details in directing the work of home missions.*

### THE SPIRIT'S CALL TO US

*Every one of us has a part.* We may not all be preachers; we may not all be able to lend a hand directly to the starting of some new Brethren Church, but the Holy Spirit will show us our task if we are willing to yield ourselves to Him. *For some of us, it will mean the giving of money—much money, not merely what we can spare handily. Churches are not built these days with spare cash. Let us be honest. We need thousands where we have had hundreds in the past. Fields are ripe every day.*

Dear reader:

*If your heart is in the work of the Lord in the Brethren Church, you will seek to determine his will in this matter. Did you say you had already decided the amount? Then double it. Multiply it by ten. He who sees your act of consecration will more than bless accordingly. Then too, the Holy*



*Spirit directs pray-ers. Will you be a pray-er? If you will, pray that the Lord will supply the needs for the greatest year in home missions, the Brethren church has ever known!*

## Need of a Vigorous Prog. - - -

(Continued from page 7)

Word is found. Some time ago a number of fine and influential people, members of one of the large churches of Yakima, withdrew and started an independent work that they might be given the opportunity to study the Word and feed on it, a thing they were denied in the church to which they had belonged because of the inroads made by the liberalism of today. With a group of faithful members with whom to begin and with the apparent hunger for the Word the message of the Brethren Church should find a ready response in this city.

One result to be accomplished, something so often overlooked and but little considered, is the benefit to be derived by the churches already established in the Northwest. The great distance between our congregations in that section has made impossible that Christian fellowship so very essential to the accomplishment of a real task. No individual can be his best as a Christian who must live alone so far as other Christians are concerned. No minister can do the best kind of work when he is denied the fellowship of other ministers who love the Book as he loves it and interpret the Word of God as he interprets it. This is the one thing I so sadly missed when in pastorates in the Northwest and I find this is the one cry of those who are called to the work of preaching in that section. The close proximity of the churches in Southern California is one thing that has been a source of tremendous power in that work. With Spokane and Sunnyside as centers the work in the Northwest could be made a really worthwhile field and should result in winning many to the Lord Jesus Christ.

I was much pleased to find in the October number of *The Brethren Witness* the statement that two months are to be spent in an intensive campaign in the State of Washington. So far as I am able to judge the situation, this is a wise decision on the part of the Board and should have our earnest cooperation by both our prayers and our gifts. Are we ready to do our part to make possible the reaping of the harvest that apparently is ripe? Our offering at Thanksgiving will be our answer. Let us pray much about this matter and then place our gift on the altar to make this work possible.

## From \$47 to \$350 for - - -

(Continued from page 7)

this manner each person who has asked for and promised to pray daily for the pastor on their slip will have made the rounds by Thanksgiving time.

Our weekly Church Calendar is also used to a great advantage in reminding our people of their privileges as stewards of God's possessions. We do not drive nor do we threaten God's children to give. We do, however, make this a matter of earnest prayer, not expecting those under our shepherding to do more than we are willing to

do ourselves, but presenting daily all the Home Mission pastors before the Throne of Grace together with our whole flock. Verily miracles have been thus performed.

It is not because we are rich in material goods, but contrary. A few weeks ago in Johnstown, Pennsylvania, of which community we are a part, a business man made the statement that in the past four years Johnstown suffered a twenty million dollar loss because of bank failures. The loss of the same amount, he informed us, wrecked three governments in France. We are not looking to the banks for our Home Mission gifts, but to the Lord who has so graciously given us of His "grace, mercy and peace."

We are confident that it is not because our brotherhood does not have the money for Home Missions as much as the fact that its real opportunities and needs are not fairly presented. Our goal for this year is one hundred dollars more than last year's and last year we over-ran it by more than fifty dollars.

In closing, may I remind you that we are depending solely on intercessory prayer, realizing the Lord is able to provide if we are willing to sacrifice for His work which He is counting on us to carry on.

## We Stand Before God - - -

(Continued from page 9)

Washington, D. C. is enlisting his congregation in the work of establishing a new work in this field. The Board feels that they should have help and voted to grant it if sufficient funds come in.

At Cumberland, Maryland, is another group of Brethren growing by leaps and bounds. Brother Wakeman, the pastor here, is laboring early and late to establish a church. They have no building of their own and are trying to buy a lot and build, but it is hard on such a young work. They too should have aid. It depends upon whether funds come in.

There is a splendid group of Brethren in Cleveland, Ohio. For years they have been asking for a church. The Board voted them aid this year to start January first. To go into this great city with its tremendous possibilities means several years of real sacrificing. We have likely lost hundreds of Brethren in Cleveland simply because we had no congregation there. We plan to stop that leak and give the testimony for the Whole Gospel to that city. Everything depends upon the Thanksgiving Offering this year!

Besides these there are other new points being investigated this year and all the points that we have been carrying along through the years. And the story goes on and on, of how the Home Mission Board is reaching out to save and establish congregations for the true testimony for Christ all over America.

BUT ALL THIS IS POSSIBLE ONLY IF OUR BRETHREN PEOPLE HAVE THE VISION FOR DOING A GREAT WORK FOR CHRIST! ONLY IF FAITHFUL INTERCESSORY PRAYER IS OFFERED UP FOR OUR MISSION WORK IN AMERICA DAY BY DAY. ONLY IF THE THANKSGIVING OFFERING INCREASES SUFFICIENTLY TO PROVIDE!

The works of the Devil are not suffering lack of funds because of the depression. His crowd is standing by him and his works

without a word of complaint. Will any real child of God pull away now and complain because of the depression? Will the work of Christ suffer because his people do not care as much for him as the Devil's crowd care for his cause? God pity the professing Christian who forsakes the cause of Christ in a day like this!!

THE ISSUE IS NOW IN YOUR HANDS. IT IS BETWEEN YOU AND GOD! WE STAND BEFORE GOD AS WE MAKE THIS THANKSGIVING OFFERING!

## Studying the S. S. Lesson

(Continued from page 11)

vouchsafed them by God may bring disaster by being over-used as well as by abuse or misuse!

### FRIDAY

**Unity in the Church. I Cor. 12:12-20.** Unity in the Church grows out of the fact that gifts for service in the Church have their source in the One Spirit—that same and only Holy Spirit by Whom "we are all baptized into one body!" Hence the Church should be the most democratic and cosmopolitan body of individuals we may know. "Whether Jews and Greeks, bonds or free", and as Paul adds in Galatians 3:28, "Male or female, ye are ALL ONE IN CHRIST!" Our physical birth results in differences in race, color, disposition and capacities, but our "birth from above" knows no such distinctions—we all have a common heritage in the household of faith, a common citizenship in heaven, a common motive, the glory of God—and a common bond—"that ye love one another even as I have loved you!"

### SATURDAY

**Unity in Christ. Eph. 2:13-22.** Under the figure of a building—"the habitation of God in the Spirit", St. Paul here presents the atonement effected by Christ as the great merging and fusing factor: "That he might reconcile both (Jew and Greek) unto God in one body BY THE CROSS ... for through him we both have our access by one Spirit unto the Father!" Whether Jew or Gentile, all have the common foundation of the apostles and prophets, with Jesus Christ as the Chief Corner Stone, binding together both wings of the foundation. Brethren, this is a high privilege—that of being a living stone in the Cathedral of God! Should we chafe if the Master Mason finds it necessary to cut and shape us through testings and discipline that we may the more nobly adorn the Church of the Living God which his Son is building?

### SUNDAY

**The Deeper Spiritual Life. Eph. 3:14-21.** Paul, having used the analogy of the human body and of a building to suggest the unity and inter-dependence of every member of the Church, now uses the analogy of a great family—"the household of faith"—of which the Father of our Lord Jesus Christ is the Head! "Unto him be glory in the Church by Christ Jesus throughout all ages, world without end!" The three Persons of the Godhead, Father, Son and Holy Spirit are represented as having their special work in connection with the life of every member of the family. Note the strong words used to describe the work of the triune God in believers: "strengthened ... rooted and grounded ... able to comprehend ... and to know ... that ye might be filled with ALL THE FULLNESS OF GOD!" Let us reflect credit to God's family!



# **ADVANCE or ???**

The Brethren Church can go but ONE of two ways  
**Forward or Backward**

To Go Backward Is To Cease To Exist—

To Go Forward Is To Please God And Save Our Children's Children

## **HOW GO FORWARD ? ?**

By Making Secure Our Present Position

By Maintaining Our Present Churches

By Reaching Out To Shepherd New

Groups And Build New Congregations

### **Through Whom?**

Through Each Pastor

Through Each Member

Through Each Member Of The Church

### **In What Way?**

By Your Prayers

By Your Ministry

By Your Sympathy

By Your Gifts And Sacrifices



This page prepared by  
Freeman Ankrum,  
Vice Pres. Home Mission Board

### **When ?**

On The Day Of Prayer At Your Church On November Twenty-First.

By Your Gift To The Thanksgiving Offering For Home Missions.



VOL. LVI.  
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1934

# THE BRETHREN EVANGELIST



The Brethren  
Church  
in Milledgeville

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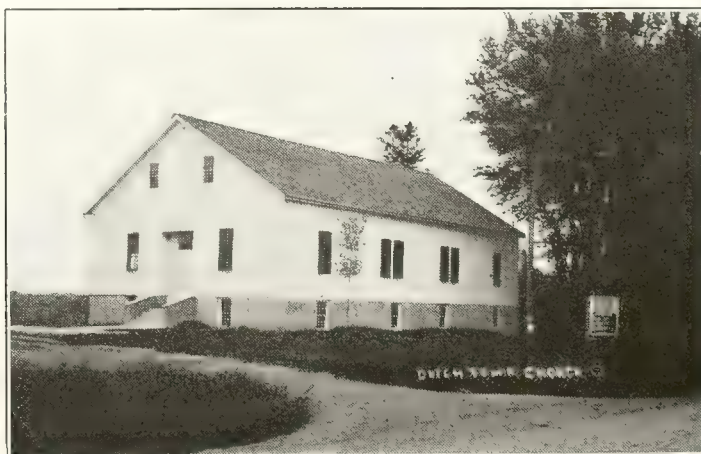
Dr. W. S. Bell  
is their common  
pastor

These Milledgeville Churches  
Join in Plan of Cooperation

The Dutchtown  
Church of the  
Brethren  
two miles out of  
Milledgeville

---

(See report in News Dept.)





## Signs of the Times

by  
Alva J. McClain

### BUT What God?

Some weeks ago I received an invitation to become a member of a Committee for Religion and Welfare Recovery—an invitation which doubtless went to others of our ministers. The letterhead contained an impressive list of sponsors, including preachers, priests, rabbis, educators and statesmen. It claims to be "A Cooperative Educational Movement in the interests of all Religious, Philanthropic, Cultural and Character-building Agencies". At the top of the letter were these words—"TURNING TO GOD".

In the prospectus of the Plan, various world leaders are quoted to show that the world is facing a crisis and to suggest what must be done to meet that crisis. Among those quoted are the Pope, President Roosevelt, Babson, Steinmetz, Secretary Wallace, Robert E. Speer, and Rabbi de Sola Pool. Much that they say, you will agree with in the main. They seem to see the desperate spiritual situation of the world, and that the world needs to turn to "God".

But who is this God to whom the Committee would turn the world? Here the Committee becomes strangely dumb; they do not tell you. The only thing the reader can be sure of is that this God is **not** our "Great God and Savior Jesus Christ"; for, search as you will, his Name is not to be found in the Plan and Program. Therefore, the movement is doomed before it starts. "Without Me," he said, "ye can do nothing".

The Committee has much to say that is worthwhile about the need for greater church attendance, more sacrificial giving, more service, more loyalty. But these things will not save the world. Only Christ can save the world; and no amount of worship, service or loyalty can bring any spiritual help to the world unless rendered "in His Name." This may be called narrow, but it is true. All truth is narrow.

### A MORTGAGE on the Farm

Although not much newspaper space is being given to the trial of Samuel Insull, that prince of financial jugglers, some things brought out in the testimony are of interest. For instance, a grandmother testified that she put a fifteen thousand dollar mortgage on the farm and sent the money to an Insull company to purchase securities.

The United States government may or may not put Insull in prison for some of his slick operations on the pocket-books of investors, but something ought to be done to the grandmothers and grandfathers and fathers and mothers who cheerfully mortgage their farms and houses for the purpose of buying "securities" of which they know nothing except what some smooth-tongued salesman tells them. In many of these schemes the investor has less chance to win than he would in an old-fashioned poker game.

Even the most stringent laws cannot keep people from making fools of themselves. The same people who "just can't believe the miracles of the Bible" will go out and buy stock in fly-by-night schemes on the mere

word of a salesman whose one asset is an ability to talk.

Certainly there exists a great deal of debt from which people need some kind of relief. But one wonders just how much of the total burden of private debt was incurred by sheer foolishness. The prophet Haggai must have had such people in mind when he wrote, "He that earneth wages earneth wages to put it in a bag with holes" (1:6).

### ANOTHER Myth Exploded

There is held rather widely a hoary headed notion that the sons of ministers are "black sheep" as a rule. More than once the notion has been proven false. The latest comprises a study of the names in "Who's Who in America". The investigators find that an unskilled laborer's son has one chance in 48,000 to get his name in this list; a skilled laborer's son, one in 1600; a farmer's son, one in 603; a physician's son, one in 105; a minister's son, one chance in 20.

A place in "Who's Who" is not necessarily a guarantee of greatness. Even so, the figures are impressive, proving that a minister's home is a good place to be born, in spite of the fact that the income of such homes is often less than earned by unskilled labor.

### MR. Sinclair Offers a Prayer

The state of California has just passed through an election which involved considerable travail of soul. It looked for a while as if the noted iconoclast, Upton Sinclair, would sit in the governor's seat. However, before it was too late, the people of California went through his many books written during the past thirty years, and simply printed what he had said about preachers and churches and orthodox Christianity. The result has demonstrated to Mr. Sinclair that there is still a considerable number of people who have at least a sentimental attachment for the Church, even though they do not attend it very much.

Rather too late in the campaign Sinclair awoke to the fact that it is a serious business to write a book. "O ... that mine adversary had written a book", said Job (31:35).

At any rate, Mr. Sinclair tried to offset the effect of his past utterances by writing a prayer which was published by his friends in the New Republic to prove he is not an atheist. Aside from the serious omission of the Name of Christ (which was to be expected), it was not a bad prayer for a beginner. One line in particular is impressive: "Send us Thy saints to rule the town." Like Balaam of old, Mr. Sinclair spoke better than he dreamed, for the "saints" will some day rule "the town". "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom" (Dan. 7:27).

Of course Mr. Sinclair did not mean the kind of "saints" that Daniel referred to. He meant the "saints" who believed in the author of EPIC. But, from this standpoint, he prayed too late.

### ONLY One Road to Rome

In a recent militant sermon Bishop Manning reiterated uncompromisingly the claims of the Episcopal Church to the pos-

session of a true "Apostolic Succession" in its ministry. Many people do not realize the seriousness of this claim. It means that if you are an ordained minister in the Presbyterian or Brethren or Lutheran churches, and wish to enter the Episcopal Church, you will have to be reordained. But if you are a priest in the Roman Catholic Church, you may enter the Episcopal Church without reordination. This is one reason why it is practically impossible for true Protestant churches to cooperate with the "high church" party in the Episcopal group.

It is an amusing fact that in spite of all their high pretensions to a true "Succession", and in spite of their willingness to receive Roman Catholic priests without reordination, the Roman Church will make no concessions whatever to the Episcopalians. If an Episcopalian minister goes to Rome, the validity of his ordination will not be admitted. Discussing Bishop Manning's sermon, the editor of a leading Catholic paper, says, "The Catholic Church, of which the Pope is the head, denies that the Protestant Episcopal Church possesses valid ordination ... There are not many true churches; there is, and can only be, one."

There is but one road to Rome, and that is **submission**. If one wants this sort of thing, he had better go directly to Rome. There is little satisfaction in the half-way house of High Church Episcopalianism.

### MODERN Science and the Coming World Dictator

There was a time, when men fought with ordinary weapons that could be made easily, that it was impossible for a small group of men to seize power over vast masses of people and hold it successfully. But it now appears that modern science, with all its great benefits conferred on the world, will actually make it possible for dictatorships of the few to be established. If men still fought with spears and swords, the dictatorship in Russia would be impossible. The modern machine gun alone, if controlled by a small group of well organized men, would render opposition useless.

This raises a serious question. Suppose the government takes over the manufacture  
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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## The Brethren Church is Rising to Her Home Mission Opportunities

Dr. C. L. Anspach

President Home Mission Board

Dean of Administration, Michigan State Normal College

(Editor's Note: Dr. Anspach's excellent article written in the interest of Home Missions, having arrived after all other available space in this issue was taken, we are giving it place in our editorial page.)

The story is told of a lady, who, after a period of discouragement, took new hope as she heard a boy "singing in the rain". Life had treated her rather badly: money had been lost; sickness had entered the home; death even had crossed the threshold. One day as she stood before a window of her home, looking out into the dismal world, darkened by clouds and falling rain, she saw a newsboy pass without adequate protection from the rain and cold, yet, singing with all his heart. She instantly stopped thinking of her problems and thought about the poor newsboy, who, in spite of his handicap, could still sing in the rain. Hope came and she started to "sing in the rain". The generous support of all loyal Brethren has made it possible for us to start singing. When we review the excellent support given last year we would be ungrateful if we failed to sing. Our song is one of victory and we march on, with your support, to greater achievements.

Our achievements of the past year are:

1. A greater spirit of determination and hope has been created. All our workers are determined and feel that the Brethren Church is loyal to the cause. Every individual likes to think that he is worthwhile, that his work is essential and that he is appreciated. Your giving last year made it possible to pay salaries, small as they are, regularly. This certainly increased confidence and self-respect. Each field worker knew the sacrifices necessary on the part of some members contributing to the Thanksgiving Offering. The fact that you gave, in some instances the widow's mite, encouraged him to give more of himself. I really believe our workers this year are more determined than ever. **YOUR GIFTS HAVE GIVEN HOPE.**

2. New points are being opened this year. For years we have held that the Brethren message should be given to the world. We have believed that if properly presented it appeals. The last few years we have lacked funds to make extension possible. This year, because of your gifts, we are able to open new points. We can not go into a large number of places, of course, but you have given us a start. New works are being opened on both the Pacific and Atlantic Coasts—California at one extreme and Maryland-Virginia at the other, with Ohio in between. Modest beginnings but openings which assure growth. **YOUR GIFTS HAVE MADE EXTENSION POSSIBLE.**

3. Old points have been maintained. As said in previous communications, our policy is now one of testing before permanent location. Our first entry into a field is to be one of courtship before marriage. It is hoped that fields may become self-supporting within a reasonable period. We now have some points which we are expecting to become self-supporting in the very near future. It is the policy of the board to get such points on such a basis as soon as possible. We can not leave these fields until we are certain they are not good points. **YOUR GIFTS HELP TO KEEP MISSION POINTS ALIVE.**

For all of this the National Home Mission Board rejoices and thanks each contributor to our cause. During the last year we lived up to our opportunities, limited, of course, by finances.

Now a new year is before us: another Thanksgiving day is approaching. Will we live up to our opportunities this year? Will we **give**, up to our opportunities? I am singing in the rain and hope you are too. If you are, I have no fear as to the outcome of the Thanksgiving offering. If we live and give, up to our opportunities, we will make it possible to:

1. Help some churches establish themselves financially and finally relieve our board of further support. We have some points that need a final gift, which they must match dollar for dollar. Taking these churches out of our budget will release funds for church extension.

2. Engage in evangelism. We feel that the use of our tent in evangelistic campaigns is to be encouraged. Blessed souls have been saved and others started on the right road because of such efforts. It is an excellent way of opening and testing new fields.

3. New fields will be tested out and if they show promise new works will be established. We have a number of places asking for surveys, asking for trial periods, asking for ministers and support. If we had money we could start a number of new churches. We have a number of good men, willing to go to such points, if adequate support can be given. They are not asking for large salaries; they are merely asking for a living.

4. Our isolated members will be cared for. The Secretary of our board has been doing a splendid piece of work in this phase of our work. Many miles have been traveled and hours spent in this type of work. It has paid, for the last few years has brought fine gifts from these members. We owe it to these members to bring them news of the church, retain their loyalty and furnish Christian cheer.

If you give now you extend your influence and the work of the church. If you would see old churches saved, new churches started, souls saved and good cheer brought to isolated members, give to the Thanksgiving Offering. **REMEMBER: "IF THERE IS ANY GOOD I CAN DO LET ME DO IT NOW FOR I SHALL NEVER PASS THIS WAY AGAIN."**

Ypsilanti, Michigan.

"**Undaunted Hope**", Dr. Florence N. Gribble's great book, can be had for \$2.00 postpaid, according to a recent circular letter sent out by Dr. Louis S. Bauman, treasurer of the Foreign Missionary Society, while the books last. There are requests coming from sources outside the Brethren church for copies of this book and they are glad to get it at the price now being asked. But Brethren people deserve, and are being given, the first chance at the copies that are left. But we cannot expect those in charge to hold these books indefinitely. If you have been intending to get one, you had better get it soon, or you may be disappointed, as many were with regard to the first edition. There is very little hope of a third edition being published, and it's now or never with regard to the possession of one of these books. See Brother Bauman's notice in this issue, which notice is a paragraph taken from his letter.

Perseverance means for us mortals—not an unbroken record of victories, but a dogged purpose of going on though we should stumble at every step.—George Tyrrel.



## EDITORIAL REVIEW

Brother Ira C. Wilcox, a prominent layman of the Pittsburgh church and a member of our Publication Board, recently visited our publishing plant, looked through the building and showed much interest in our work.

Brother Freeman Ankrum writes from White Cottage, Ohio, where he has resided since resigning his pastorate at Flora, Indiana. He has been doing preaching as opportunity offered, and awaits a call to a pastorate.

On the Christian Endeavor page our young people will find two items of special interest. One is the introduction of one of California's Endeavor leaders to the young people of our brotherhood. Miss Visick, who was last summer elected president of the "Golden State's" Christian Endeavor union, is a member of the First church of Long Beach. On the same page is a statement concerning the C. E. Poster Contest.

The church at Limestone, Tennessee, has recently enjoyed a revival under the evangelistic leadership of Brother Herman Koontz of Roanoke, Virginia and the pastoral leadership of Brother Hill Maconaghy. Proper preparation was made by means of prayer and Bible instruction and personal effort. This church is bearing a faithful witness and the community is coming to recognize its worth. Its missionary spirit is sending it out to the needy and unfortunate and into new communities with the truth. As a result of the two weeks of meetings ten confessions of Christ were received and four reconsecrations.

Brother Ernest Pine, pastor of our church at Oak Hill, West Virginia, reports the work of the Lord making progress at that place, with all departments showing gains. The weekly prayer service is well attended, and when people pray faithfully and in large numbers they will not allow material difficulties to stand in the way of their spiritual advancement. People are becoming encouraged and confidence is increasing, and in such a state the pastor is justified in anticipating "permanent recovery." Their devotion to their young pastor is shown by their care for his physical needs.

Brother D. R. Murray, pastor of our Cooperative Brethren church in Columbus, Ohio, reports six additions to the church as a result of the recent campaign conducted by Dr. Charles A. Bame, and concerning which he has made report. While the meetings were not without some harvest, yet the great benefit rests in the seed sowing, and Brother Bame gave special attention to sowing the seed of Brethren faith in that community, that knows little about such faith and the whole Word of God. Brother Murray informs us that he is continuing the seed sowing by preaching sermons and distributing tracts on Brethren doctrines.

Brother W. R. Deeter writes of the close of his six year pastorate at Carleton, Nebraska, where he and Mrs. Deeter entered into the life of the community as well as of the churches in a very large way. He shepherded not only the Brethren church, but the Methodist church as well, and did a good work with them both. Fifty-eight new members were added to the Brethren group and twenty-six to the Methodists during his ministry there. He is awaiting a call to some other field of service, either as pastor or as evangelist. He and Mrs. Deeter have been used of the Lord to sing the Gospel into men's hearts as well as to win them by preaching and by personal work.

The program of a Brethren Young People's Conference is published in this issue, scheduled to be held at Johnstown, Pennsylvania, in the First church on November 17th. We are informed that the same program will be used for other conferences to be held at Altoona, Vandergrift and Masontown, and that these conferences are being conducted under the joint auspices of the Christian Endeavor and Sunday School Board of the Pennsylvania District Conference. We bespeak a hearty cooperation on the part of the neighboring churches in this effort in behalf of the young people. It is commendable.

From Sidney, Indiana, come reports of a successful revival conducted by Brother H. E. Eppley as evangelist. The pastor is Brother Louis D. Engle, who is leading these people into a new and

deeper spiritual experience and prepared them in a splendid way for a revival of the Lord's work at that place. The pastor not being on the field with the evangelist, Brother Eppley served as field director and pastor as well as song leader and preacher during the meetings. He continued to challenge the people with the high Christian standards until he witnessed reconsecration and a getting right with God on the part of many. Two are reported to have made confession for the first time and to have entered the church by the door of baptism.

A new way, and it appeals to us as an effective way, of using tracts came to our notice the other day. One of our pastors, a man of excellent training, wrote that he had used the editor's tract, "The New Testament Way into the Church" as the basis of his morning sermon when he was to have baptismal services in the evening, and distributed copies following his sermon to all present. Other copies were then distributed in the community. He wrote us requesting other tracts to be sent him that he might introduce them also to his people in a similar manner. It strikes us as a good way to get people to appreciate the tracts given them, and so to conserve them and make use of them. We pass on the suggestion.

Word from Conemaugh. Pennsylvania, tells of the continued growth of that church under the aggressive leadership of Brother W. H. Schaffer. The Sunday school, we have observed, maintains a good average attendance, but the Rally Day attendance reached 348. Besides the work in behalf of the young members of the congregation through the Endeavor societies and the Sisterhood, the pastor is giving special encouragement to children to attend the church services by preaching monthly illustrated sermons. In all too many of our churches the public services are arranged without regard to the special needs of the children and young people, though we are glad to say that more are planning for the encouragement of church attendance on the part of children than formerly.

Dr. W. S. Bell gives a good report of the work at Milledgeville, Illinois, where he is pastor and where since the first of January twenty souls have been added to the church. On November 4th this church observed the fiftieth anniversary of its founding with appropriate services, and in view of that significant occasion and the additional fact that this is another place where a plan of co-operation between the two branches of Brethren has been worked out and is in operation, we are happy to be permitted to present the likeness of the Milledgeville Brethren church and the cooperating Church of the Brethren. We congratulate the Brethren there on their fiftieth anniversary, and also commend the two churches on the brotherliness and wisdom that enabled them to get together in a cooperative arrangement that takes away the spirit of competition and makes it possible for them to really feel and act like brethren. Dr. Bell and his Milledgeville people are among the pioneers in this sort of undertaking. May their number increase.

In President Jacobs' college news he makes mention of the loss by death of a very loyal friend of the college in the person of Mr. Earl McKean, whose passing occurred on November 7th. He was not a member of the Brethren church, but he married a Brethren girl—Gladys Kilhefner—and was a friend of the Brethren church as well as faithful to his own, the Lutheran. But the significant thing about him that makes him deserve mention in these columns was his active friendship for our college. Our college has been his college for many years, since he was himself a student and when we first learned to know him. For years he has been rendering a loyal service for the college by serving on its athletic board and as an interpreter of town sentiment toward the college. He was prominent among the younger men of the city in promoting the college endowment campaigns and was always ready to advance its good name. And being a highly respected and prominent citizen with many contacts in the city, he was in a position to do the college much good, and he did. We owe much to such loyal friends as he was to Ashland College, as many of our own leaders who knew him will testify. We bespeak the sympathy of his many friends among our own people to his sorrowing companion, Mrs. Gladys McKean, whose mother is Mrs. E. L. Kilhefner, one of the pillars of our local church and a regular attendant at our national conferences.



# In Remembrance of Me

Synopsis of Preparatory Communion  
Sermon Preached by Dr. R. R. Teeter in the  
First Brethren Church, Ashland, Ohio, Oct. 28, 1934

Text—This do in remembrance  
of me. 1 Cor. 11:24 ... and  
whatsoever ye do, in word or  
deed, do all in the name of the  
Lord Jesus. Col. 3:17.

## Introduction

The Christian life has its sad moments as well as its joyous ones. It is a sad moment when we feel that our lives are split into two separate parts that are hard to unite.

Many times we feel as if we lived in two different worlds. We have our moments of devotion and our hours of utter worldliness. In the morning we ask God to guide us through the day; and then we go out into the world, and take guidance of vanity and selfishness. We confess our sins, and ask for forgiveness; and then rise from our knees, and take our fellow servant by the throat, and say, "Pay me what thou owest!" We have our mountain top of exultation and joy and then come down into the valley of depression and worry.

It is a distinction made between **sacred** and **profane**, but is the distinction a valid one? Is there any reason why a man's prayers should be any more devout than his business? Why should there be a kind of life for Sunday and then an altogether different life for week days?

Consider the two texts of the morning; one of them taken out of the words for the institution of the holiest act of Christ's church, "This do in remembrance of me;" the other of them taken out of a series of plain, practical directions to people, to do their work rightly in ordinary life: and yet the two commands are precisely the same. "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus," is exactly the same as saying, "This do in remembrance of me."

It is a most significant fact that the very same consecration is claimed for the simple acts of life, a hundred times repeated, as is claimed for that sacred communion of the body and blood of our Lord Jesus Christ. And in justification of this claim, I will try to set before you, in a few thoughts, the relation which the Lord's Supper, as the commemoration of the death of Christ, bears to common acts of our common life.

It is just this—The communion of the Lord's Supper is meant to be a **sample of**, and not an **exception to**, our **common days**: and in the rite there lies a **mighty power** to make the **whole of the rest of life** like itself.

Now notice this—

**I. All the objects around us are to be regarded by us as symbols and memorials of our Lord.**

1. Bread and wine are very common things: the act of eating and drinking is not a spiritual performance; a supper table of itself is not a very holy place.

And when Christ selected such a place such a time and such an act, such common materials, as being the fitting embodiments of the grandest and most precious of his gospel, in addition to all the other things that he did by such a selection he did this in addition—He showed us that all material things as well as that bread and wine which he chose for the special purpose, were fitted and were intended to impart the same symbolic and memorial teaching which these two are especially selected to do.

2. The bread and the wine have an adaptation to speak to us about Christ's flesh and Christ's blood, about Christ's sacrifice, about eating and drinking it as the sustenance of our spirits; but they are not more adapted,—or at least not in a different way, though in a different degree—than the rest of the common objects that lie around us.

3. All created things are to be symbols and memorials of our Lord. There is one mind in the universe, one spirit working through all things; and all creatures, in their different degrees, receive the impression of the same will, and are set to testify of the same Lord.

The unity of the Maker, the all-pervading influence of one Divine Spirit, make everything sacred, and make the whole world a series

of manifold meanings, and put every object to witness to some truth Divine.

4. All things that are, are the shadow and image of heavenly things. The language of every nation under heaven has confessed this truth. Jesus knowing all things, as he took bread and said, "This is my body."

Every day we walk amidst the "outward and visible signs of an inward and spiritual grace."

5. All the elements stand as types of spiritual things. 'Sunshine—"Light of the world", the life of men.

The wind, the water, the trees, the vine, the everlasting mountains, the mighty deep. All the processes of nature have been laid hold of by him.

The gentle dew falls as a promise, and the lashing rain forebodes another storm, when many a sand-built house shall be swept away.

Every spring is a prophecy of the resurrection of the dead, every harvest a promise of the coming of his kingdom and the blessed issue of all service for him.

6. All living things testify of him. He is Lord over the fish of the sea, and over the fowls of the air, and over the beasts of the field. The "eagle stirring up its nest," the "hen gathering her chickens under her wings," speak of him, of his functions and his relations to us. The "Lion of the tribe of Judah," and "the Lamb of God," were his names.

7. All occupations of men, in like manner, are consecrated to reveal him.

The sower, the vine-dresser, the ploughman, the shepherd, the merchant, the king, the prophet, the judge, the teacher and the law-giver, were made emblems of himself.

8. All relations between men testify of him. Father, mother, brother and friend, husband, parent and children, all are consecrated for this service.

All things, and all acts, and this whole, wonderful universe, proclaim to us the Lord our Father, Christ our love, Christ our hope, our portion, and our joy.

If you would know the meaning of the world, read Christ in it.

When he took bread and wine for a memorial of him, he did not profane thereby, but consecrated thereby, all that he left out, and asserted the same power, in lower degree, but as really and truly, for everything which the loving eye could look upon.

All is sacred. The world is the temple of God. Everywhere there are symbols and memorials of God.

**II. Every act of our life is to be done from the same motive as that of the Holy Communion.**

"This do in remembrance of Me."

1. Do this, not only because you are in danger of forgetting, but do this because you remember.

And in like manner, "Whatsoever ye do, in word or deed, do all in the name of the Lord Jesus."

And at the close of the chapter the apostle says "Whatsoever ye do, do it heartily," and "As unto the Lord." This is the foundation of doing, in a Christian sense.

2. The motive is the same.

In the communion it is the remembrance of our Lord, in ordinary life it is "in the name of the Lord Jesus."

3. There is no action of life which is too great to bow to the influence of "This do in remembrance of me."

And there is no action of life which is too small to be magnified, glorified, turned into a solemn sacrament, by the operation of the same motive.

4. The possibility of going through life, so that all should not be one dead level, but one high plateau, as it were on the moun-



tain, because all rested upon "Whatsoever ye do, in word or deed, do it all in the name of the Lord Jesus."

**III. All life, like the communion of the Lord's Supper, may be, and ought to be, a showing forth of Christ's death.**

1. The death of the Lord Jesus, which is shown forth in the holy communion, as a death for us, and the ground of our hope, is to be shown forth in our daily walk, as a death working in us, and the ground of our conduct.

2. As sacred as is the one form of memorial, so sacred is the other.

It is vain for us to say that we are relying on Christ, unless Christ be in us, slaying the old man and quickening the new.

3. The one test of true faith is the inward possession of the Lord's spirit.

**IV. This communion is in itself one of the mightiest means for making the whole of life like itself.**

1. Worship, as we call it specially, is only separated from the rest of our lives or doings in order that its spirit may flow through the whole of those doings.

2. I have little faith in the men, "making all the week a Sunday," who do not make the Sunday a Sunday.

3. In this ordinance of the Lord's Supper, as it were, is the reservoir: out of it there come the streams that freshen and gladden the piety of daily life.

#### Conclusion—

There is but one last word to say.

If you want to live in this world, doing the duties of life, knowing the blessing of it, doing your work heartily and yet not absorbed by it; remember that the one power whereby you can so act is, that all shall be consecrated to Christ, and done for his sake.

The burdens of life are too heavy, and its duties are too hard, for any man to bear by himself alone.

There is but one escape from this burden, and that is to have Christ Jesus for our Lord, to make his will our law, his love our motive, his pattern our example, his glory our end.

Living by the faith of Jesus Christ, all will become a solemn sacrament and sacred communion with him, when over each act is pronounced the consecration of these words—"This do in remembrance of Me."

## The Simple Gospel Wins

Half the battle rests in  
properly presenting the Gospel

By D. A. C. Teeter

Paul tells us in Romans that the gospel is the power of God unto salvation to every one that believeth. If there is any proof needed to confirm the statement that "the simple Gospel wins" we have it here in God's Word and "His promises are sure."

Everything else on earth shall totter and fall away, laws, customs, institutions and religions, but the preaching of the cross shall stand unshaken. It must be admitted that Satan is mightily bestirring himself today and the outlook is dismal, yet we despair not, for "the word of our God shall stand forever."

The Gospel of Christ, is what men need today. It is something substantial, real, understandable, not merely an empty sound but the announcement of a great and glorious fact—"Christ died for our sins." That is solid ground to stand upon. Appropriating Christ as the gospel presents him brings into the heart pardon and peace.

The gospel to win, however, must be properly presented. This is often half the battle. The good news should be brought before the mind in an attractive and desirable manner. The best men are needed for the work of the gospel ministry. The hearer must be brought to understand. "Understandest thou what thou readest?" was the question Philip asked the Ethiopian eunuch. He evidently did not understand, because the evangelist opened his mouth and "preached unto him Jesus."

The minister's one business is not to be a great scholar, or a great sermonizer, or an eloquent speaker, but a soul winner. There

is no joy that can be compared with that which God has given to the one who really preaches the gospel.

"Preach the Word" is the commission of the Lord to the laborers in his vineyard. If this preaching is to win there should be none of it omitted. It should be used just as it is, in all its fullness, in its breadth and height and length and depth.

A sermon outline by Thomas Boston in a book written many years ago is well worth our study. The text is as follows: "who hath believed our report." The outline is: (1) The gospel is a report from heaven of salvation for poor sinners from sin and the wrath of God. (2) The gospel is the report of the crucified Christ made over to sinners, as the device of heaven for their salvation. (3) The gospel is the report of a righteousness wherein guilty ones may stand before a Holy God. (4) The gospel is the report of pardon, in Christ, to all who will take it. (5) The gospel is the report of a physician who cures all the diseases of the soul infallibly and freely, and respects no patients. (6) The gospel is the report of a feast for hungry souls, to which all are bid welcome. (7) The gospel is the report of a treasure, in it are the promises, within them the precious Christ. (8) The gospel is the report of a victory won by Christ Jesus over sin, Satan and death, and that we may join in with the glorious conqueror. (9) The gospel is the report of a peace purchased by the blood of Christ for poor sinners and offered to them. This is a rich enough outline to form a course of sermons and in none of them lose sight of the facts of the gospel. How could such a gospel fail to win in this world?

The men who have been most used in doing a work that stands the test of life and of death have all been preachers of the gospel. John McNeil, Moody, Meyer and Whitfield are examples of men who have preached God's Word and many lives have been blessed through their ministry.

No wonder then that Paul said "I am not ashamed of the gospel." It does so much for us. It has broken the bondage of the law, provided for us a sacrifice which can answer every claim of the law. We are rescued from the power of death. Its power is shown in the prevailing intercession of the Lord Jesus as our great High Priest. Its power is shown in the awakening and conversion of sinners and in the final crowning of the saints in glory.

This same gospel that has the power to save, also has the power to destroy. It increases the misery and condemnation of those who reject it; it comes with overwhelming force upon those who have despised its mercies. It falls upon such to bring them to everlasting ruin, and binds them in chains of eternal darkness and death.

This gospel brings us, too, the glorious hope of his coming again, it holds this blessed hope constantly before the church, to keep in her the proper attitude of expectancy and longing, until the Bridegroom comes.

This wonderful gospel that has the power to bring salvation to every one who believes should be preached, taught and lived in this sin-cursed world as we are watching and waiting for his coming.

The simple gospel wins—

Oh, preach it, when you preach.

The simple gospel wins—

Oh, teach it when you teach.

The simple gospel wins—

Oh, hear it, and obey.

The simple gospel wins,

It will lead us in his Way.

Bunker Hill, Indiana.

Do not forget that even as "to work is to worship," so to be cheery is to worship also; and to be happy is the first step to being pious.—R. L. Stevenson.

#### THE STEWARDSHIP OF THE MINISTRY

Times may change and we change with them; but today the stewardship of the ministry is as real and the trust as great as when Athanasius disregarded the flattery and threats of emperors and stood faithful, *contra mundum*, against his world. And the command of the Master is as clear and ringing as it was to St. Paul, "It is required of stewards that a man be found faithful"—not brilliant, nor popular, nor successful—but faithful to his trust.—Bishop Gailor.



# Evangelism in the Sunday School

By N. V. Leatherman

The Great Commission, a text for teachers

The Program—"Go", "Teach", "Baptize."

Baptism, the heart of evangelism

Is it not peculiarly strange, how in our thinking, we try to pigeon-hole everything we experience or do? For instance, we speak of our regular church services as worship services; our mid-week services as prayer meetings; our protracted meetings as evangelistic services; our Christian Endeavor meetings as expressional services; and our Sunday school as our teaching services. In fact, we know there must be something of worship, something of prayer, of evangelism and teaching in each one of these programs and services of the church or else the Lord's will is not accomplished as it should be. That church service we call worship service is pretty lean when void of prayer, or teaching, or the evangelistic note. The same can be said for the prayer meeting, the evangelistic meeting, or the Sunday school. Yet how true it is that we have many teachers who fail to appreciate their own personal responsibility in worship, in prayer and in evangelism. Some there are who seldom remain for the worship service, or if they remain they depreciate it and are passive toward it, or if not this, they do not promote their pupils' interest in the worship service as other more spiritual teachers do. There are few Sunday school teachers who sense their responsibility, to say nothing of their privilege in attending the mid-week service or prayer meeting. While doing the work of an evangelist seldom enters the mind of a large number of our teachers.

We write these things not to belittle the exceedingly fine and complete work being done by our many faithful, loyal and devoted teachers; but to "provoke", many others, "to love and good works," who just teach without fully realizing the real significance of the term.

## A Great Text for Teachers

There is a scripture text that has moved the writer in his thinking, and in no small degree his very emotions in recent years, that will do us all good if we will give it more than a conventional and passing notice. It becomes a conventional notice when we call it a missionary text. At the same time we give it a mere passing notice, saying to ourselves because it is a missionary text, it is for our missionaries abroad. Perhaps some think of it in terms of home missions if the appeal is such as to stir us with awe. Some have the notion when this text is used by the pastor, it is a foregone conclusion that a missionary appeal for money is forthcoming. But how many of us have come to think of the GREAT COMMISSION as given in Matthew 28:18-20 as one of the greatest texts for teachers, personally, that ever fell from the lips of our Master Teacher, the Lord Jesus Christ? This brief article cannot permit of a complete textual treatise of the urge put into these few closing words by our Lord as the cloud of glory received him from the sight of his beloved disciples. But we do find here in this text that which gives power to the thought of our subject, beyond anything we can write or say. How we hang over the bedside to catch the last whispering words of a dying loved one. But these last words of Jesus are more important by far than any other we may have strained our ears to catch. More important because of who he was that spoke them. More important because of the occasion upon which they were spoken. And more important because of what the words were and are. For they are ours today as well as the disciples to whom they were spoken.

## The Program of the Church

THE GREAT COMMISSION is the program of the church. It tells the church the source of its power, tells her what to do, and gives assurance of his personal presence. Our subject is interested in the, (what to do) part of the Commission. In it there are just three things our Lord told us to do. We are to GO. We are to TEACH. We are to BAPTIZE. This is a complete task assigned the church. Just what part have our teachers in this task? They must see, sense and in no small degree enter into each and every part of this COMMISSION. It is peculiarly the teacher's program.

And pastors, preaching the Word, is only one of the methods of teaching. If pastors are not teachers they do not accomplish the work of the Commission. But this article is for the Sunday school. We are assuming upon our common understanding that the Sunday school is interested in teaching. Our thought is thus addressed to the teachers because they are the ones directly responsible to carry out our Lord's command.

There can be no question after studying this Commission but what the Lord fully intends for teachers to do some going. Some should go to Africa, some to the Orient, some to Europe, and some to South America. But the principal going for the most of our Sunday school teachers is to visit every member of his or her class, in the home, or in the field, or wherever they are. A non-going pastor misses his duty and privilege as much as a non-teaching pastor. The same is true for a Sunday school teacher.

## Baptism the Heart of Evangelism

These things are mentioned in this article however only because they relate themselves closely to our subject, and that part of the Commission that directs our thinking specifically to evangelism in the Sunday school. The disciples were to Go, to Teach, to Baptize. That is, they were to meet their pupils and they were to teach them with the proper conclusion of this exercise constantly in mind, namely, to get them baptized. That is the heart of evangelism. We have heard of ministers who always concluded their sermons by preaching baptism. Whatever the theme with which they started, they always finished with baptism. Such a procedure has generally been held up for ridicule. Remarks concerning them frequently suggested that these ministers never knew any better, or any other theme. Perhaps those who held them up for ridicule did not always appreciate the minister and his message because he failed to make himself clear as to his purpose. Is it not just possible these men were sensing something of this truth in the concluding command of our Lord, "Baptizing them?" We have in mind now a good brother and his faithful wife among the laity, who talked about baptism in most every conversation when talking about their church. They are getting pretty well along in years now. The church of which they are a vital part has had no pastor for many, many years. No regular preaching services, yet despite this serious short-coming these lay leaders have seen to it that their children and many other young people of their community went down into the baptismal waters and were baptized. Brethren, we can see the visible evidence of their proper understanding of this term of our Lord, "Baptizing them."

## The Proper Result of Teaching

How can we say that baptism is the heart of evangelism? Because it is that which every teacher is expected by our Lord to bring as a result of teaching. A teacher never teaches unless someone is taught. When a pupil is really taught in the Sunday school we have a right to expect the result Christ has asked for and commanded. The lesson the Ethiopian was reading in the fifty-third chapter of Isaiah was a puzzler to him. Philip his teacher explained this scripture to him and preached from it, Jesus Christ, and concluded with a baptizing service right there. Every Sunday school teacher should become a Philip—a teacher that seeks for and expects the right result.

Are we comprehending too much, are we going too far when we speak of baptism as the heart of evangelism? What is evangelism? It is telling the good news concerning Jesus Christ and the life he brought to us through our redemption. But real evangelism is that manner of telling this good news that expects right results. We hear a great deal about the aim and objective in the Sunday school today. Here it is. And our blessed Lord has given it to us in His ascending Words, "Go." "Teach." "Baptize."

## Expect Proper Results

No, teachers have not the right attitude toward their Lord,



toward their task and toward their class, if they do not teach expecting the unconverted to be converted, expecting the worldly minded to be transformed, expecting the faithless one to turn to faith, "to grow in the grace and knowledge of our Lord Jesus Christ, and expecting the non-initiate to be baptized. The spirit of evangelism is the spirit of constant expectation. Remembering this Commission, the closing message of Christ as he ascended up to be by his Father's throne, it is fitting that we close this article with that text in Hebrews 10:12, 13 which tells us what our Great High Priest is doing today. "But this man after he had offered one sacrifice for sins for ever, sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool."

"From henceforth expecting." My teacher friend, what are you expecting when you teach? A proper regard for results in our Sunday school should put new zeal in every worker, new earnestness in every officer, a new purpose in every pupil and a new spirit in the breast of every teacher.

Berlin Pennsylvania.

## What a Church Member Should Do and Be

By J. L. Bowman

In opening this subject, permit me to say that I do not wish to set up an impossible standard for any church member, nor do I wish by one iota to lower the standard that Jesus laid down. I use the term "church member" in its best sense, as a born again Christian and not as one who permits his name to adorn some church record and who knows nothing of the cleansing blood and its efficacy.

The church is the oldest and most powerful institution in the world. Within it burns an undying and unquenchable fire. Every age has had its full number of those who would gladly have put out this celestial spark and have held high carnival around its ashes, but they have failed and deserved to fail. Jesus anticipating this said, "the gates of Hell shall not prevail" against these born again ones (his church).

It is quite certain that in these last days many folks do not have a clear notion what church membership involves. They go and do as the world goes and does. Jesus most emphatically taught that while we are in the world we should not be of the world. There is a line of separation that the born-again church member cannot cross and would not willingly cross if he could. He cannot do and say as the world does and says. He cannot go where the world goes. because his meat and drink is to do the will of his Father which is in heaven. Jesus most graphically paints the picture of the cost of following himself. He omits no detail. He says there are crosses to bear, hardships to endure, and trials to encounter. He paints the picture true to life. He says a real church member must be a follower of his Lord. Ye are the "light of the world" and "the salt of the earth." If your light has gone out and you have lost your savor, you are worthless to God and man.

Linwood, Maryland.

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## SIGNIFICANT NEWS AND VIEWS

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### TIMELY WORDS

In *The Australian Christian* for July 12, there appears an address to the Churches of Australia in behalf of the ministers of the Gospel. It is so fine a statement of the situation and applies so utterly to our American congregations that it deserves to be widely copied. This plea, which we hope will reach many hearts, is as follows:

"May we be allowed to make a strong and affectionate appeal to the Churches, in the returning days of prosperity, to make sure that the preacher and his needs are remembered? Let none be able to say that the Church of God was the first to reduce allowances when difficult days came and the last to increase when brighter days appeared. It may not unreasonably be suspected that many professed Christians too lightly considered that their economies in a time of stress should be made in connection with

Church contributions. Personally, we more than doubt if there were the need for all the drastic reductions made in the maintenance of our evangelistic work at home and abroad." There are many outside of Australia who have similar doubts.

We join the *Reformed Church Messenger* in saying Amen to these sentiments. We have previously urged that our church people shall share their returning prosperity with the Lord and his ministering servants. God will not long continue to bless a people who persist in dishonoring him by withholding from him his goods.

### CLOSING UP THE RANKS

"Reunion of the two great Methodist denominations in the country, with the smaller body of Methodist Protestants also entering the merger, has been brought nearer by the unanimous sentiment expressed for it by the leaders of the three denominations who joined in the Methodist sesqui-centennial celebration at Baltimore," says the *Philadelphia Evening Bulletin*. "Reunion sentiment was voiced in the addresses of the Bishops, North and South, and other leaders and in the unanimous adoption of a resolution favoring union of 'our triple Methodism.' Reunion sentiment marks the fading out, with the passage of time, of the original causes of difference. It has been fostered by the realization of the waste of money and effort in the duplication of boards, institutions and churches. But the overpowering impulse driving the churches together is the sensing of the greater influence that the church would have in forming public opinion and influencing national sentiment." —The churches of Protestantism are closing up their ranks.

Thus we read in *The Methodist Protestant-Recorder*, and can only add that, as the outsider views it, there is no good reason why these several Methodist groups should not merge. Not only have the original causes of difference and separation disappeared, but they have much the same attitude toward the word of God. One is about as modernistic as the other, and why should they not feel at home together, with all the historic treasures they have in common?

Such tendencies make it all the more important that such conservative religious groups as the several Brethren families should make progress in getting together, grounded as they are on implicit faith in and full obedience to the Word of God.

### A STARVING PROTEST AGAINST STARVATION WAGES

Dr. C. M. Elderdice, a columnist for the *Methodist Protestant-Recorder*, writes:

In a grimly pathetic protest against the starvation wages they were receiving, 1,200 coal mines of Pecs, Hungary, remained underground in the dark depths of the mine for nearly five days, determined on mass suicide if the operators failed to meet their demands for better wages and more work. They had only been receiving \$2 a week for two days' work, and felt that life was not worth living under such conditions. For 110 hours the men maintained their position, rejecting the pleas sent down by a frantic government and the food offered by even more frantic wives. Finally a compromise was effected, by which, although all the demands of the strikers were not met, their main objectives were realized. They will be given fall and winter increases, more days of work, and the company agreed not to discriminate against them.

Such outrageously inhuman treatment of workmen as this incident reveals on the part of employers is what is fanning the fires of the red radicals throughout the world. And yet vast numbers of these men who are grinding down the poor are respected members of Christian churches! Surely if there be prophets today like Amos of old, they cannot help speaking the message of God against such wickedness.

### SINCLAIR ON CHRISTIANITY

If the Christian people of California will only read the many utterances of Upton Sinclair on the subjects of Christ, the Church, and Christianity, he certainly will not be elected to sit for the next four years in the supreme seat of government in our great State because they failed to vote. Listen to this statement from his book, "The Profits of Religion," 1931 edition, Pages 282, 289: "From that time (that of Emperor Valentinian of Rome) on, Christianity has been what I have shown in this book, the chief of the enemies of social progress. From the days of Constantine to the days of Bismarck and Mark Hanna, Christ and Caesar have been one, and the Church has been the shield and armor of predatory economic might. . . . And if the reader objects to my having fooled him for a minute or two, what will he say to the Christian Church, which has been fooling him for sixteen hundred years?"



One great trouble with Upton Sinclair is, that he doesn't seem to know that there are Christians and also "Christians." He sees no difference between a Christ professor and a Christ possessor. He makes no distinction between an evangelical Christian and a "Christian Scientist," nor between a real believer and a genuine "Modernist," nor between a God-fearing Protestant and a Pope-fearing Roman Catholic, nor between a godly Quaker and a grafting Russellite. He puts them all on the same ground and hurls his invectives at them all. However, this denier of the Bible, this mocker of the Christ of the Bible, is gracious enough to admit that there is at least one "Christian" in the world, as his own words testify. Hear him: "And if you elect a true Christian like myself as Governor, we shall remember that 'Man does not live by bread alone.'—From 'I, Governor of California,' Sinclair's campaign textbook, Page 15.—Reprinted from Long Beach (Calif.) First Church Calendar.

#### WAR BUDGETS PASS 1913 PEAK

A survey showing that military expenditures of all the great powers except Germany are much greater now than in the peak period just prior to the World War was made public October 25 by the Foreign Policy Association.

The figures were especially interesting in view of the increasing indications that the London Naval Conference is doomed to failure. If it does fail, it is generally recognized that further increases in military expenditures will follow throughout the world.

The survey showed that current military, naval and air budgets of France are up 25.8 per cent as compared with 1913; Italy, 26.3 per cent; Great Britain, 48.8 per cent; United States, 190.9 per cent; and Japan 388 per cent. Japan's military outlays have more than doubled since the Manchurian conflict in 1931, it was remarked.—The Evangelical Messenger.

#### DR. MOTON RESIGNS AT TUSKEGEE

After nineteen years' service as Principal of Tuskegee Institute, famous school for Negroes, Dr. Robert R. Moton has announced his resignation at the close of the present academic year. As the successor of Booker T. Washington, founder and first Principal of Tuskegee Institute, it would be difficult to overestimate the influence which Dr. Moton has had with his people and with the leaders of the white race in Church and in state. His career covers a period of forty-five years, all of it devoted to education and the improvement of race relations. Dr. Moton, as Principal of Tuskegee, continued the sane and wise policy on which the school had been founded. The result is seen in its growth and influence; it is rated among the greatest of the schools for Negroes in the country. Dr. Moton will continue to serve Tuskegee in some other capacity. He is quoted as saying that there is a more kindly feeling in the South now for the Negro, and that we are improving in this respect. That he can be optimistic, despite all-too-frequent recurrences of lynchings and other injustices to his race, explains his success as a leader and educator.—Christian Advocate.

## OUR BIBLE STUDY DEPARTMENT

### Evidences that the Rapture of the Church Will Precede the Tribulation Period

By Homer A. Kent

#### PART III

III. It is evident that the Rapture of the Church will precede the Tribulation because the Scriptures plainly tell us who shall be the special sufferers during the Tribulation Period.

It is specifically the time of Jacob's trouble. 'Alas, for that day is great, so that none is like it; it is even the time of Jacob's trouble, but he shall be delivered out of it'. (Jer. 30:7). In Ezek. 20:34-38, it is spoken of as the time when Israel shall "pass under the rod." Ezek. 22 speaks of it as the melting pot for Israel, when the dross shall be separated from the nation and it shall be made

fit for the Kingdom. Daniel speaks of it as a "time of trouble" for his people, the Jews. (Dan. 12:1). Daniel also indicates to us that at the beginning of the Tribulation Period "the Prince that shall come" or the Anti-Christ shall make a covenant with the Jews, the breaking of which in the midst of the Period will precipitate the most awful trouble for Israel of the entire period. (Dan. 9:26, 27). Zech. 14:2, 3 indicates that when this trouble is at its worst the Lord Jesus will appear for Israel's deliverance.

Indirectly, the Gentiles will be affected by it, but primarily it is concerned with Israel and Jerusalem. The name "Jacob" carries us back to that night of Jacob's trouble recorded in Gen. 32:24-30 when after many years of exile he was about to return to his own land, and had reached its borders. It was a crisis time in his life. The Great Tribulation will take place in a time when Israel has been in exile for many years and is returning to her own land, and it will be a time of crisis in Israel. In that nation's utter extremity the armies of Heaven, led by the King of kings and Lord of lords, shall come forth, and Jacob will be delivered.

God thus deals with Israel particularly during the Tribulation. That nation has lost the fear of God and a solemn work must be done in it by God before he can take Israel's side against the rest of the nations. Terrible plagues will fall on the whole earth but judgment will begin with God's people Israel.

What place, we ask, is there for the Church at this period? In Christ Jesus the true Church has already endured the wrath of God, when on Calvary he bore it in her stead.

IV. It is evident that the Rapture of the Church will precede the Tribulation because the Anti-Christ who dominates the Tribulation Period shall not be revealed until the Holy Spirit is removed from the earth and we know that the Holy Spirit indwells the Church.

We read in II Thess. 2:6-8, "And now ye know that which restraineth, to the end that he (Anti-Christ) may be revealed in his own season. For the mystery of lawlessness doth already work: only there is one that restraineth now, until he be taken out of the way. And then shall be revealed the lawless one, whom the Lord Jesus shall slay with the breath of his mouth, and bring to nought the manifestation of his coming". (R.V.).

We believe that the One who restrains in this passage can be none other than the Holy Spirit who dwells within the Church. Note that the restraining one is referred to as a person.

When God dealt directly with Israel in the Old Dispensation the Holy Spirit came upon and departed from men at will but did not constantly indwell them. He was often with men and with Israel but He did not make His Home in individual hearts or in the corporate body of Israel. But before Jesus went back to his Father he promised his disciples to send the Holy Spirit who would abide with them "for ever (John 14:16). He "dwelleth with you, and shall be in you." (I Cor. 6:19). This was fulfilled on the Day of Pentecost. The Holy Spirit came then in this new sense to infill and abide in the Church. Thus the restraining power today is the Holy Spirit in the hearts of men, that is, the Church. Since the Holy Spirit shall not leave the true Church it follows that when he is taken out of the way, the Church will be taken also. And he will be taken before the Tribulation or any part of it begins.

We need not be limited to the idea that the Holy Spirit will not be in the world in any sense during the Tribulation. He is omnipresent. He doubtless will work, for instance, in the hearts of the Jewish remnant and in the hearts of the Tribulation saints. His spiritual presence will be felt then. But he will be taken out of the way in the same sense as when he came at Pentecost. If Jesus might indicate before Pentecost that the Holy Spirit had not yet come just so it is possible for him not to be here again. But since he came at Pentecost to abide "forever" in his personal presence with the Church it follows that when he is taken from the world the Church will be taken with him. As soon as the Holy Spirit and the Church are removed the 'Prince who is to come' shall "confirm the Covenant" with the Jews for "one week". (Dan. 9:26, 27). And the revelation of this Man of Sin shall be made complete. The fact that this covenant is made at the beginning of the week indicates that the Anti-Christ is revealed at that time and therefore that the Church shall not pass into any part of the Tribulation Period.

(To be continued)



W. I. DUKER,

President  
Goshen, Indiana

E. L. MILLER

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Maurertown, Virginia

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## What Jesus Taught Concerning His Cross

Dr. Harold P. Sloan

There are in the four Gospels no less than thirty-nine references to the Cross of Jesus Christ. Of these thirty-six are by our Lord himself, two by John the Baptist, and one is by the angels after the resurrection. This body of emphasis instantly establishes the Cross as one of the central themes of the Gospel.

If you compare this frequency of reference with that given to other truths, you will be amazed at the contrast. For example: Our Lord's promise of the Holy Spirit is referred to only nine times. The New Testament summary of the law, with its majestic commands to supreme love toward God and one's neighbor, occurs only once. The exhortation to be forgiving toward those who have wronged us occurs but four times, and the call to exercise ourselves in prayer but nine times. In other words, compared with the most of these emphases in our Lord's teaching, he stressed his Cross at least four times as greatly.

The distribution of Jesus own words upon the Cross is interesting. During the nine months of his Judean ministry he made two veiled references to it.

During the first nine months of his Galilean ministry (up to the time of Peter's confession on Hermon) he made five veiled references.

During the six months between Peter's confession and his passion at Jerusalem, the Gospels record seventeen references, and all of them definite and clear.

During the week of his passion the Gospels record ten references. During the forty days of his resurrection self-manifestation they record two references.

Incontestably then, if the Gospels are to be accepted as in any proper sense a reliable historical record, the death of Jesus Christ upon the Cross has central significance in its teaching.

### How did Jesus Conceive of His Death?

But how did Jesus conceive of his death? One of the most striking items one observes in his words about it is his constant use of the Greek impersonal verb "Dei," which in classical Greek meant "fated," but which as used in the New Testament means divinely ordained or purposed. Nine times over our Lord used this verb to express not only the certainty of his death, but the back-lying circumstance that it was certain because God had willed it.

Jesus never saw his death as an accident, or as an unfortunate resultant. He ever saw it as the will of his Father. His death had been prophesied in the Old Testament writings (Luke 22:37); it was something he accomplished. He had received authority from his Father to lay down his life, and also to take it again, and because he was moving on with set face to fulfill

this heavenly purpose, therefore his Father loved him (John 10:17, 18.)

This sense of his death on the Cross as an achievement comes out again in that great passage in John 12:32, where Jesus says, "And I, if I be lifted up from the earth, will draw all men unto me." His reference is on his Cross, but not only to His Cross; beyond that he fore-visions his resurrection. It is because of this whole history he takes upon himself in laying down his life and taking it again that he is equipped for a tremendous redemptive mission, and enabled him to draw sinful men unto himself.

Then again, Jesus presents his death upon the Cross as a ransom, evidently a ransoming of men from death (Mark 10:45); and as the condition of their forgiveness, his blood is shed unto the forgiveness of sins (Matt. 26:26). His passion and resurrection he presents also as necessary in order that repentance and remission of sins might be preached in his name (Luke 24:26, 46.)

There is a fine statement of this interpretative idea in that great passage from Jesus' conversation with Nicodemus, where he says, God loved the world in just this sort of way, that he gave his only begotten Son that whosoever believeth into unity with him should not perish but have everlasting life (John 3:16). Jesus says here that the Cross expresses love, a peculiar kind of love; and because it does give effective expression to this peculiar kind of love, it makes possible salvation to all who through faith become united to him.

This same complex idea comes out again in those figures in which our Lord referred to his sacrificial life as the food and drink of our immortality. We eat his broken body and drink his shed blood, and by doing so, live deathlessly. This emphasis is expressed both in the institution of the Supper, and in that great discourse recorded in John 6:54, where Jesus said, "Whoso eateth my flesh, and drinketh my blood, hath eternal life: and I will raise him up at the last day."

There is one other emphasis of Jesus upon his Cross that is striking and significant. He makes it the symbol and standard of all Christian loyalty and high purposing. Said Jesus,—and he repeated it four times,—If any man would be my disciple, he must take up his cross, and with a devotion that will not turn back even from such a violent death, face down the years with me. It will be shocking to the softness of our age to catch this stern emphasis, this high demand; but it is the word of Jesus; there is no room for dispute.

### The New Testament Takes Sin Seriously

Substantially all of our Lord's teachings concerning his death, stands it in some relation to human sin. Scripture, then, evidently takes sin seriously. Sin must be something

so false that the Holy God is outraged by it, that he cannot overlook it. Instantly when God faces sin he is in arms against it. The moral glory of his holiness rushes out in judgment upon it. Sin is disorder. Sin is a lawless assertion of self that wrecks the unity of the race. It does not matter what may be the particular form of the self-assertion.

Any disobedience to that vastly comprehending purpose of the Holy God by which all humanity is a brotherhood of mutual service, is sin. The disobedience may be some adultery. It may be some filthiness of pride. It may be just the pettiness of small living. No matter what it is, any disobedience is sin and is hateful to God. It robs the whole human race of its destiny. It violates that Holy unity which is the glory of the eternal Trinity. It frustrates the divine purpose in creation—this is the enormity of sin.

Sin is a cancer, a single cell that demands to live upon every other cell; an individual that feeds upon the whole, and makes the whole a prey to his advancement. Sin sacrifices all brotherhood. Sin turns the glory of God into confusion; and God's word upon it is death.

This word of Scripture is also the moral consciousness of the race. Death is the wages of sin quite regardless of all questions of biology. Doubtless death was in the world before sin, but death could only affect personality in a world governed by divine holy love, where sin was first a fact. This must be evident.

But wait, we are moving too fast. We have not asked yet, what death is? We ask, and the answer is instant. Death is isolation. Death is the cutting off of the selfish individual from the men and women of the race with whom he would not live in brotherhood. In death God stands the sinful soul alone and shuts him up to the self he chose. In death God says to sinful man: You have chosen yourself. You have proudly rejoiced in yourself to the exclusion of your brothers. Your interest is only in yourself. Take then the self you have chosen and learn how worthless your lonely ego is.

This is death, and this tragedy of death has swept down the ages from Adam to Christ. Here stands all the pain of the ages, all the tragedy which has blemished life, all the anguish that has filled the centuries with the wail of human desolation.

A shallow humanism dare not face these dark values. It shuts its eyes and writes pretty poetry about the universe. But the stern facts are out there and cannot be denied. If pain and death are not God's judgment upon sin, they are a desecration of his universe.

This then is sin, as the New Testament regards it. It is something so hateful that God cannot pass it by; something so ugly that he must judge it. Sin is so hideous a falsity that the God of love wills earthquake and thunder upon it. We may indeed play with sin, speak soft words about sin; but the whole universe and all Scripture is vocal, with God's utter detestation of it.

(To be continued)

Ragweed hay fever sufferers may have a new ally in a small beetle which recently has moved northward from its usual range south of Pennsylvania and become a ragweed eater. A group of them was discovered in a ragweed patch in New York recently by C. H. Curran, of the American Museum of Natural History.



**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick**

**THE CHRISTIAN AS A STEWARD**

(Lesson for Nov. 25, 1934)

Lesson Text: Matt. 25:14-30; Golden Text  
Matt. 25:31.

**MONDAY**

**Faithful Stewardship.** Matt. 25:14-23. Jesus sets forth in this parable the great truth that those who profess to be his bond-servants are either "traders" or traitors! In this study, the five-talent and the two-talent traders made their accounting and received his commendation. It is important to note that they were not commended for having been "successful"—that delusive will-o'-the-wisp which beguiles so many. They were given the commendation: "Well done, good and faithful servant...."! Very definite promotion is awarded to each of these GOOD AND FAITHFUL traders: "Enter thou into the joy of thy lord!" While it pays here to be righteous and good, that is not their only reward—service well rendered here prepares one for larger life and service hereafter! Heaven is portrayed as a realm for enlarging upon attainments here.

**TUESDAY**

**Unfaithful Stewardship.** Matt. 25:24-30. Here is a searching analysis of the character of the traitor. He was afforded an opportunity to "trade" with as much ability as he was inherently capable of handling. But he was not aware of the fact that reward was to be conditioned by his DEPENDABILITY—not merely his ability. He simply showed himself unworthy of confidence. Like practically all failures, he attributed his failure not to himself, but to the character of the one to whom he was responsible. "I knew that thou art a hard man....and I was afraid!" Evidently he was untruthful, too, else he would not have cited a condition which should have encouraged him to faithfulness, and resorted to it as an alibi. The Lord also called him "wicked and slothful". His condemnation was too terrible to comprehend.

**WEDNESDAY**

**A Steward's Responsibilities.** Lk 12:42-48. Herein is set forth the tantalizing reward and promotion awaiting service faithfully and wisely performed: "his lord shall make him ruler over his household.....he will make him ruler over all that he hath!" It is to be noted that future leadership will be the outgrowth of faithful discipleship—of faithful serving. Too many aspire to be leaders who are not and never have been faithful nor wise followers, servants! While membership in God's household depends upon our faith in Christ's faithfulness, preferment will depend wholly upon each servant's worthiness and dependability. Increased knowledge inevitably brings with it increased responsibility. "To whom men have committed much, of him they ask the more!" One cannot "trade" without also enriching others!

**THURSDAY**

**Stewardship of Service.** I Pet. 4:7-11. St. Peter does not give as extensive a list of

"gifts" for service as does St. Paul in I Cor. 12, and Romans 12. But "getting along with our fellowmen" is a responsibility all of us have. The Fishermen-Shepherd has left us some splendid counsel. 1. "Have fervent charity (love)". That is the kind of love that will purge, fuse, glow, and last! 2. "Minister gifts one to another as good stewards (trustees) of the manifold grace of God!" Would that we might see our life in the light of our full responsibility to others! 3. "If anyone preaches, let it be as uttering God's truth." The preacher is limited in the subject matter he is to use! 4. "If any one renders service to others, let it be in the strength which God supplies!" (Weymouth translation). 5. "That God in all things may be glorified"—that is the ultimate motive for Christian living and service.

**FRIDAY**

**Stewardship of the Gospel.** I Thess. 2:1-9. Heerin again is enunciated our stewardship

to spread the Gospel to the glory of God, and not to the glory of the preacher or exponent! Weymouth translates verses 4 and 5: "But as God tested and approved us before entrusting us with his Good News, so in what we say we are seeking not to please men, but to please God who tests and approves our motives....nor did we seek glory either from you or from any other mere men....!" The man who buried his lord's money was consigned to terrible doom—of how much sorer punishment shall we be liable, to whom are committed the "oracles of God" if we use the ministry of the Word to our glory rather than to God's glory? It is the trust of saved people to defend and to propagate the Word, the Gospel—let no one seek to exploit it to his own glory!

**SATURDAY**

**Stewardship of Position.** Titus 2:5-11. Not only is the Christian "elder" a steward of  
(Continued on page 16)

ROBERT D. CREES,  
President  
Kittanning, Pa.

WM. H. SCHAEFFER,  
Associate President  
Conemaugh, Pa.

CHRISTIAN ENDEAVOR AT WORK  
C. D. WHITMER, Editor,  
South Bend, Ind.

BRETHREN BRINGING CHRISTIAN CHURCH  
Y CONSECRATED ENDEAVOR EXTENSION  
EVANGELISM

MILDRED DIETZ,  
General Secretary  
and  
Treasurer  
312 Cumberland St.,  
Berlin, Pa.

## California Union Headed by Long Beach Brethren

A few months ago at the California Union Christian Endeavor Convention, a new state president was elected, and for that responsible position they chose one of the young leaders of the First Brethren Church of Long Beach. Her name is Ada May Visick, a school teacher and a Christian Endeavor worker of experience. For some of our readers this item is no longer news, for the Endeavorers assembled at the Annual C. E. Banquet during National Conference, wired congratulations to Miss Visick, but to many others who have not yet heard of Miss Visick, we are happy to introduce her by presenting her likeness herewith and by quot-

ing a statement from the 'California Endeavorer' as follows:

"Our new president is a member of the First Brethren Church of Long Beach. Her home is at 725 Ohio Avenue, but all through the school year she lives at Camp Bethel, on the San Dimas Canyon road, La Verne, for the lady teaches school in that beautiful foothill community, not very far from Pomona. Ada May is not new to State Union leadership, having served this past year as State Secretary and previously in other relationships as Prayer Meeting, Intermediate and Junior Superintendent. She is an efficient presiding officer, a splendid executive, a competent S. Eer. in most every line of work and interest, is talented musically and as a speaker, and thus in every respect fully capable of leading the Christian Endeavorers of California as their State President. Her consecration and zeal are unquestioned and she and her administration will surely follow worthily the splendid example of Lewis Matheyson and the past year's lineup."

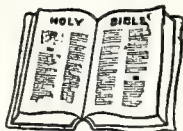


ADA MAY VISICK  
President of the California State Union

## The C. E. Poster Contest

A year ago it was decided that the Christian Endeavorers should display posters at conference, which had been used during the year in their work. This was not taken too seriously, for only two societies sent posters to the conference. They were Roanoke (Va.) C. E. Society and Canton (O.) C. E. Society. In each case the work was very good but both could not be winners. The decision was made in favor of the Canton society. They will receive a Christian Endeavor book for their library soon. Should the new administration continue this plan another year, we hope many will undertake it.  
C. D. WHITMER.





## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### NEWS OF THE COLLEGE

Homecoming this year was a rather elaborate affair. Many former students, alumni, and friends took advantage of the opportunity to return. The grounds were brilliant with purple and gold decorations and the whole place was very attractive.

Certain minor athletic events were conducted in the forenoon. In the tea room of the Founders' Hall, luncheon was served to friends at noon. In the afternoon, the College defeated Kenyon College, 8 to 2, before a fair-sized Homecoming crowd. In the evening the Department of Public Speaking presented a play, *Happiness*, in the high school auditorium. In this play, every part was well taken. At the Park Street church on Sunday morning, the exercises were also related to the Homecoming program, the writer of these notes speaking upon the topic, *The Urgent Demand for Higher Education*.

In the afternoon, the older members of the Faculty held open house, receiving friends and former students.

It should also be noted that on Saturday, the College was host to 30 nearby high schools, thus bringing many young people to the college grounds.

In today's mail, I received the payment of the educational quota from an Indiana church. This is as it should be and it is ardently hoped that other churches will continue their payments so that by the end of the year, we may be able to secure the full quota from friends in the City.

The work of the school seems to be going forward in accordance with the best academic standards. I see no reason why our set-up should not be approved. The Faculty is well trained and adequate. The internal organization accords with the best practices. I am having our plans reviewed by our advisers this week when we will know more about the entire situation.

This past Sunday I accompanied Garber Drushal to our church at Glenford, where he occupied the pulpit in the morning and the writer in the evening. It was the day for receiving their educational offering. They raised more than their quota.

President Charles Wishart of the College of Wooster, was the chapel speaker two weeks ago.

Dr. Anspach and Registrar Smith of the University of Michigan were the speakers this week. The week before, the writer of these notes spoke upon the life and work of Henry David Thoreau.

At the last meeting of the Faculty Club, held at the Dutch Tavern at Mansfield, Dean Benshoff, assistant Bursar, read a very acceptable paper upon the subject of College Accounting.

Dr. Shively and Dean Mason recently represented the College at the inauguration of the new president at Waldwin-Wallace College at Berea, Ohio.

The next College Bulletin ought to reach its readers soon. This is published every two months but it now seems advisable to print it every month and the change may soon be made.

I have had several letters of inquiry from young people of the Church about entering Ashland next fall. This is very gratifying as it is not too early to make plans now.

The enrollment figures in the 42 Ohio Colleges reported by the State Department of Public Instruction gives 13 with smaller enrollments than Ashland.

Miss Mary Auten, Ph.D., of the Department of Biology at Ashland College, recently had printed in the *Annals of the Entomological Society of America*, an article on *The Early Embryological Development of the Phormia regina*. This study in the embryology of the blow fly is without doubt the most technical paper ever appearing from the pen of an Ashland professor. It gives me great pleasure to record this achievement of Dr. Auten.

The College recently sustained a severe loss in the passing of Mr. Earl McKean, a student of former years. For years Mr. McKean served on the Athletic Council of the College and it is in part due to his activity that the athletic situation was as satisfactory as it has been within recent years. Out of honor to his memory, the College was not in session during the hours of his funeral. The entire institution feels his loss very keenly.

Our new physical education set-up was recently well spoken of in the November number of the magazine, *Health and Physical Education*.

Dr. Karl Krauskopf, of the Department of Economics, gave the Armistice Day address at the chapel hour. It was most favorably received.

Mrs. Marie Shaver reports that the alumni dues are coming in and in some cases they represent a real surprise, coming as they do from alumni from which we have not heard for years.

It is a real pleasure to report a recent visit from Mr. and Mrs. Ira Wilcox and Mr. and Mrs. John Rishel of Pittsburgh.

Last Saturday, the College lost to Otterbein College in football, 6 to 2. I had a short talk with the president of the college, Dr. Clippinger, and the problems at that church college are somewhat the same as they are here.

EDWIN E. JACOBS.

### BRETHREN YOUNG PEOPLE'S CONFERENCE

Saturday, November 17, 1934, Johnstown, First Church

Theme: Brethren Young People for Christ and his Church.

Purpose: To learn what the Brethren Church is and how we can best promote her interests for our Lord Jesus Christ.

Text: Matt. 23:8b. "For one is your Master, even Christ, and all ye are Brethren."

#### Program

- 10:00 Worship in Song and Prayer
- 10:30 Address, "What Major Historical Events Have Made the Brethren Church?"
- 10:45 Discussion

- 11:00 Address, "The Principal Doctrines that are Emphasized by Brethren People"
- 11:15 Discussion
- 11:30 "What Place the Brethren Church Has in Relation to Christ and Other Denominations" (Learning Loyalty Without Bigotry)
- 11:45 Discussion

#### Luncheon

- 1:30 Worship in Song and Prayer
- 2:00 Address, "What Our Young People Can Do to Promote Foreign Missions"
- 2:15 Discussion.
- 2:30 Address, "What Our Young People Can Do to Promote Home Missions."
- 2:45 Discussion
- 3:00 Address, "What Our Young People Can Do to Promote the Local Church"
- 3:15 Discussion
- 3:30 Registration and Survey
- 4:00 Recreation and Rest

#### Banquet

- 6:00 Brethren Young People's Rally and Banquet
- Chorus Singing, Special Music
- Address, "The Dedicated Life"
- N. V. LEATHERMAN.

### WHITE COTTAGE, OHIO

Perhaps some will wonder at the above caption to these notes. However since changing our address from Flora, Indiana to White Cottage, Ohio, we have not been altogether idle. Though not in an active pastorate at the immediate present we have had opportunity to preach and to teach. These opportunities have been accepted. We are just a few miles from our Home Church at Glenford and divide the time between there and the Church of the Brethren here at White Cottage. We are interested in the progress of the church throughout the Brotherhood and are anxious to again be in a full time work, as the Lord shall lead to a Pastorate. Any church desiring a Pastor which cares to communicate with us will be given consideration.

Yours in the Master's service,  
Freeman Ankrum.

### MILLEDGEVILLE BRETHREN CHURCH

There has been no report of this church during the past year and by request I am giving a brief summary of the work.

After Brother Cone and his family left for another pastorate, I was asked to supply the pulpit when at home. A portion of my time being given to field work for Ashland College. Since January first of this year, we have received into membership twenty, nineteen of these were by baptism and one by relation. The church is entirely free of debt and all bills paid. We have observed two Communion services which were well attended. All the special church days have been observed. The church maintains all the different departments of the church—W. M. S., Sisterhood Girls, Young People's society and Junior Young People.

On Sunday, November 4th, the fiftieth anniversary of the founding of the local church was celebrated, of which a paper write-up is attached. In the evening the Lord's Supper and Holy Communion were observed. The attendance was good and the services enjoyed.



At a recent business meeting, two new deacons and their wives and two additional deaconesses were chosen.

#### Something New in Cooperative Work

The Church of the Brethren, located two miles from town with about the same numerical strength as our own, decided to operate under one pastor and entered a cooperative program for one year. I was called to be the pastor with the understanding, that I would have time off to care for field work for the College.

#### The Plan

This is purely a cooperative work and not a union. Each church has its own morning church services including the Bible School; supports the general work of its own denomination as always, takes care of its own local church expenses and maintains its own local church societies.

I preach at the Church of the Brethren at 10:00 A. M., which is followed by their Bible school. After the morning sermon at the Church of the Brethren, I return to town and preach for our people at 11:00 A. M., their Bible school preceding the church service.

The Young People's Society meetings and the Sunday evening services are held at our church in town, which are union services of the two groups.

#### How Does it Work?

So far the relationship of the two groups is all and more than we expected. There has been the finest spirit of fellowship and cooperation. A stranger would be unable to distinguish the membership apart. Our young people's work has been a great success, the average attendance of the Junior and Senior Societies has been around seventy so far. The evening congregation has been good. I like the arrangement and attitude, this attitude is shared by all that I have interviewed, by both groups.

Neither one of these congregations were able to support a pastor for full time and without this arrangement they would have to depend on pulpit supplies over Sunday, and churches that follow such a program do not grow, but usually lose out.

We are of the same faith and doctrine and families of both groups are related and how foolish to compete in a small community, which is none too large to support one congregation!

#### Can This Solve Some of Our Problems?

We have weak, struggling congregations that are pastorless, some places where the Mission Boards have been helping to support four years and no farther along than years ago. We have two churches in our district that are included in the above class, which in time will be lost unless something is done to save them. Our District Conference recommended to these congregations to cooperate with the Church of the Brethren under one pastor. W. S. BELL.

Following is the newspaper report of the fiftieth anniversary:

#### FIRST PASTOR OF BRETHREN GROUP TELLS HISTORY

Celebrate Fiftieth Anniversary of Founding In Milledgeville

"The Brethren church of Milledgeville celebrated its fiftieth anniversary Sunday, with a homecoming. Three services were held during the day. Morning service was in charge of the pastor, Dr. W. S. Bell. Families brought their baskets of food and en-

joyed the fellowship and eating together. There were 140 who remained for the basket dinner at noon.

"The following program was given at 2 o'clock: piano solo, Wilma Schell; talk, William Kendall; instrumental duet, Forest Miller and Joe Allison; talk, Rev. George T. Ronk, pastor of the Lanark Brethren church; vocal duet, Wayne Hawkins and Lyle Lenhart; talk, Rev. Livengood.

#### Formerly Dunkards

"Rev. Livengood in his talk gave the history of the early beginnings of the church in this locality. Inasmuch as the Church of the Brethren and the Brethren church are of the same faith, he identified them together in what was commonly known as the 'Dunkard church.' He said that in 1850, his grandfather, Elder Henry Meyers, with several families came to this section from Somerset county, Pennsylvania and was followed later by others. Being of the Dunkard faith, they worshipped and held services in their homes at the start. Later services were conducted in a school house located near the site of the Dutchtown church. The church at Dutchtown was built in 1867. Before this church was erected they observed their Love Feasts (Communion) in the barn of Solomon Lichty.

#### Build in 1884

"The local Brethren church, which had its origin in differences of church policy, which do not now exist, organized and built a church about two miles north of Dutchtown in 1884 which was known as the Bethlehem church.' Mr. Livengood was the pastor. Later the church in Milledgeville was built in 1889, there being three additions made to it since.

"In the evening the Lord's Supper and Holy Communion were observed. Large crowds attended all the services and it was a very enjoyable occasion."

#### COLUMBUS, OHIO

The Cooperative Brethren Church of Columbus, Ohio, just closed a two weeks' revival under the leadership of Dr. C. A. Bame of Ashland, Ohio. While the interest and attendance were not what we had hoped for, yet the meetings were a great blessing to those who came to the services. The boys and girls, as a Booster Band, did their part toward the success of the meetings by attending each evening and helping in the song service. Brother Bame preached the Word of God in its true purity and simplicity. His messages gave encouragement and hope to the faithful Christian and sounded a clear warning to the sinner that only Christ saves. Realizing that one of the greatest hindrances to the work here in Columbus is the lack of a Brethren background, Brother Bame explained the fundamentals of the Brethren faith. He made the Truth of God so clear that the boys and girls could understand it. As a result, six Sunday school children accepted Christ and were baptized. The seed sown in this community by Brother Bame during these meetings we are sure will also bring forth more fruit to the honor of Christ in the years to come. It was a pleasure to have the privilege to work with Brother Bame for the advancement of the Kingdom of God and the promotion of the Brethren faith in the capital city of Ohio. We were happy to have had the assistance of Mrs. Bame and their daughter Dorcas for several services. The

singing of Miss Dorcas was a spiritual inspiration to all.

D. R. MURRAY,  
2892 Indianola Avenue.

#### SIDNEY, INDIANA

We of Sidney are ready to bear our testimony that God still hears and answers prayer. Feeling the need of a revival and recognizing that, "Without me ye can do nothing" (John 15:5), we began our preparation a number of weeks before hand that we might be yielded instruments in his hands. We based our revival on prayer. At the close of this preparation period we arrived at a number of conclusions. First, that, though we were anxious for a revival, God was more anxious than we, since he had paid such a great price to make it possible for men to be saved and therefore would willingly assist and guide us in any efforts we put forth in this regard. Second, we felt the effort would be in vain unless builded on sincerity. Hypocrisy, malice, jealousy and many other similar hindrances often found in memberships, were too unsafe to leave in the foundation, therefore we prayed for unity. Third, that no professing Christians had any excuse to harbor sin in their lives, since if they did they would be very poor examples to the unsaved. And last, that if we were going to profess to be Christians, then we must be Christians; if a church, then one where souls find salvation and not a mere place of entertainment; if ambassadors, then represent Christ, not the devil; if workers for the Master, then do the work the way he wants it done. Using the rich young ruler for an example, we chose to keep the standards high. If the Master could not use this man even though he was rich, young, a leader, highly moral, ambitious and loveable but who refused to put God first; then we had no right to lower the bars for any one. Now you will be interested in the results.

Evidence of the Spirit's presence was noticeable from the beginning, because of the fruit that was borne. Love, joy, peace, etc., of Gal. 5:22, 23. Rev. H. E. Eppley, the evangelist, led a threefold work throughout the entire meeting. He did the pastoral calling as the pastor was unable to be on the field during the day. He led the song service that could be heard a number of blocks from the church, and his messages called for standards even above the standards we had set. A call for reconsecration on the third night brought nearly all the members present to the front and to their knees. The outstanding results of the next few days was the reaction of the membership. Wrongs were made right, restitutions were made, some dating back as much as eight years, petty troubles were patched up and a happier group could not be found. As these things were reported to the pastor it was a reminder of the incident when the Apostle Paul was at Ephesus. Acts 19:18-20. It might be well for us all to search our libraries as these folks did, and especially the library of the heart. The closing Sunday was Home Coming and Rally Day and truly it was. Rev. Geo. Pontius brought the afternoon message which was very fitting for the day and carried with it a strong appeal to the unsaved. On the last evening, a man, who had withheld for a number of years because he had never fully understood the requirements, but had, during the series of meetings and a conference with the evangelist, come to a true understanding, stood up and declared his intention to be a Christ-



ian by accepting Jesus Christ as his Savior. A boy also gave himself to the Master at the same time. That these two are sincere is attested by the fact that on the following Sunday these two with the pastor waded into the cold, running water of Eel River and were buried with Christ in baptism. These results were direct answers to prayer. On Monday evening following the revival Holy Communion was held being attended by sixty persons, the pastor being assisted by the Evangelist and Rev. H. M. Oberholser.

Words fail as we try to thank the Evangelist for his services. To everyone who prayed for these meetings we express our appreciation. To the delegations from Warsaw, North Manchester, Spring Creek Church of the Brethren, Sidney Christian Church and to all other Christian people who helped make our meeting a success we extend our thanks.

Persons who have been affiliated with the church for a number of years say the spiritual state of the church is the highest they have seen in many years. Brethren, God still hears and answers prayer.

Rev. Louis D. Engle, Pastor.

### SIDNEY, INDIANA, REVIVAL

The writer has had the privilege of working with the Sidney, Indiana, church and its pastor in a revival meeting. The meeting began on Monday evening, Oct. 15, and closed on Sunday, Oct. 28. From the very first service until the end the attendance and interest were good. This was one meeting when no stones could be thrown at the weatherman. The weather was ideal throughout the entire two weeks.

The entertainment given to the evangelist could not be improved. Good beds were provided and two Christmas dinners each day in addition to a sumptuous breakfast. The "depression" has really set in since returning home to its simple fare. I wish to thank the committee and those who entertained for the splendid work they did.

It was a great privilege to work with Brother Louis D. Engle, the pastor, in the meeting. He was no stranger, as his home is in Warsaw. But to work with him in a meeting was to know him better. He had done a good work in preparing the church for the meeting. Bible studies in personal evangelism were conducted and the church instructed in prayer and then organized for definite service in prayer for the meetings. The influence of this work was felt very decidedly throughout the entire two weeks.

Too much credit cannot be given the pastor, Brother Engle, for the work he is doing at Sidney. He works at commercial work every day and cares for the church in the evenings and on Sundays. He is loved by his people, and justly so. The church is being forward under his leadership in a splendid manner. The spiritual level of the church is being lifted higher and higher. A real work is being done in the community. May the blessing of our common Redeemer and Lord abide upon pastor and people.

H. E. Eppley, Winona Lake, Ind.

### LIMESTONE, TENNESSEE

The night of October 28th marked the close of a two weeks' revival campaign at this place, under the leadership of Brother Herman Koontz, of Roanoke, Virginia.

As usual, this special series of meetings was preceded by three weeks of Cottage

prayer meetings. And not only before but throughout the meetings, prayer was the predominant note, for we realize that prayer moves the mighty hand of God. One afternoon a special hour of prayer was held at the church, at which eleven were present. Other days special hours were set for prayer during which the people were requested to pray definitely in their homes, for the meeting. And although the meeting came in a very busy time for farmers, the membership of the church responded loyally.

Also the evangelist sought to make the meeting a Bible-reading revival. Every evening he announced a Scripture portion to be read during the following day, and then the following night asked for a show of hands of those who had read it. Too, he stressed the importance of carrying one's Bible to church. Brother Koontz faithfully exalted the Living Word, the Lord Jesus Christ, and the written Word, the Bible. And as could be expected, glorious results followed. Ten accepted Jesus Christ as their Savior and made a bold confession of him before men, while four renewed their covenant with the Lord. On the Monday afternoon following the close of the meeting seven of these obeyed the Lord in baptism. Several others are expecting to follow.

On Monday evening the Communion service was observed. Between eighty and ninety were gathered around the Lord's table.

We found Brother Koontz, and his wife who accompanied him, real consecrated and talented co-laborers in the Lord. We feel strengthened and blessed spiritually by their sojourn in our midst. And we desire to take this opportunity to express our appreciation to the members of the Ghent Brethren church for permitting Brother and Sister Koontz to minister here at such a busy and pressing time in their home church.

In closing we want to mention the organizing of a Sisterhood of Mary and Martha, from which we believe you will hear more later.

HILL MACONAGHY, Pastor.

### REVIVAL AT LIMESTONE, TENNESSEE

Accepting the call of the Limestone church to hold its fall revival, Mrs. Koontz and I with our son spent two weeks in that field beginning, October 15.

We were not there very long before we discovered a well organized rural church that is a challenge to all of the other churches for miles around. While many of the other churches have but one service a week, and that one may be dismissed at the slightest provocation, the Brethren church carries on a full schedule: Weekly prayer meeting, Bible class, Christian Endeavor society, morning Sunday school and church services and one evening service a month. Besides this the pastor and members visit the county jail monthly to hold services. The community is awakening to the fact that under the leadership of Brother and Sister Maconaghy the church is preaching a Whole Gospel that is accomplishing an enduring work within the hearts and lives of the constituency of the entire district.

The Maconaghy's should be commended for their pioneer spirit, a spirit that the Brethren Church must have today if it is to expand. Two Sunday afternoons in each month they hold services in a school which

is located about eighteen miles from their church and about eight miles from Johnson City. It is their hope to make contacts at this preaching place that will finally lead to the opening of a new work in Johnson City. Here seems to be an ideal center for a Brethren church, a city of about 25,000 population and the business center for that part of Tennessee. Several Brethren families now live there.

We had the best of cooperation in carrying on the revival. Attendance was good from the very start. The people spent much time in prayer both in their homes and at special times at the church. An excellent choir was on the job at all times and did not permit a single service to pass by without special music. The pastor, a great lover of souls and a real soul winner, was on the go from morning until night in dealing with the many unsaved. God was with us in giving good weather almost the entire two weeks. To him finally must go the glory for any victories won and for all souls saved, for back of every prayer, every act, every sacrifice was his directing hand.

We must not conclude this letter before mentioning the abundant hospitality of Brother and Sister Maconaghy, at whose home we stayed, and all of the members of the church. No evangelist and his family could have been treated better. Their free-will offering to us was a very substantial one and the food supplies that they sent home with us taxed the capacity of the springs of our Ford.

H. W. KOONTZ,  
Roanoke, Virginia.

### CARLETON, NEBRASKA

On September 30 we closed our six year pastorate with the Brethren Church here, and to say it has been the most pleasant work in our twenty years of active ministry is only telling the truth. Of course we had our problems to be solved from time to time, but always we had a group of sympathetic and willing helpers to pull us through to victory. True, too, we had many heavy losses by death and removal, but we also had many staunch and loyal additions to our working force. Our losses were not only in persons but also in finances during these years. Many who had means lost it in the depression. But through it all we closed up our work with no debt whatsoever, and a small balance on hands. We learned to "cut corners" in many places in order to save overhead.

The last two years our Church school attendance was on the UP-grade. And the last Promotion and Rally Day proved that we have an efficient group of workers to handle the training of our children and young people. The program was absolutely the BEST we ever witnessed. It could be classed with the best in the state.

The W. M. S. and S. M. M. have been Loyal in most every way, and rank above the average.

For four years the Brethren and Methodist churches, which are only 200 feet apart, have worked under a simple plan whereby Union Worship services were held on alternate Sundays. Each church shared the minister's salary on a 50-50 basis. All auxiliaries held their identity and carried on their own work separately. Both groups of people were loyal to us and we appreciate their kindness to the full.

We sometimes think little progress was made, but when compared with some other



churches, we have reason to be thankful for all the leadings of the Lord. Fifty-eight new members were added to the roll of Brethren and 26 to the other. Praise the Lord for those who found the Lord and whose faith has not wavered in these years of trying times.

We have had many seasons of refreing and shall never forget the blessings of the Lord while serving on this field in our humble way. To sever fellowship not only with your local church folks, but with those of the community, with other churches and with county workers is not an easy thing to do. But we went through it bravely and praising the Lord that somehow we had been able to do our bit in helping others.

The Carleton Brethren Church is as loyal to the faith as some of our stronger groups in other places. We shall never forget them, and may the Lord bless them good in the years to come.

Mrs. Deeter and myself have been wonderfully blest in our ministry of song and music, not only over the air from Clay Center—KMMJ, and Kansas City, Kansas, KWKC, but in homes in Arkansas, Nebraska, Missouri and Iowa. Hearts have been warmed toward the Lord, saints have resolved to be more faithful and stick to the Lord through all trial; some who lost all their worldly possessions were moved to tears when they realized that spiritual possessions are unsurpassed in this world of woe. On one occasion we drove more than 200 miles to see a man who had committed a great crime. After explaining the Gospel plan of salvation for all men—and for sinners—we took him to a great river and there administered triune immersion, and amidst the rushing waters he offered his prayer of repentance. On the sandy shore we sang a verse of

"On Jordan's stormy banks I stand,  
And cast a wistful eye;  
To Canaan's fair and happy land,  
Where my possessions lie..."

The State Police told me later, "he is a changed man." His family and many others say the same thing. The jury of 12 men acquitted him, after a six day trial and then a 20 hour deliberation from the jury-box. Praise the Lord, he says he is "going to stay faithful to his Lord." Amen!

October was a month of rest to us, but we traveled many miles, and we know the Lord will bless our ministrations in four states in this short time.

We are anxious to be used of him for Kingdom work, and are waiting for an "open door" of service. May we hear when he calls.

W. R. Deeter.

### CONEMAUGH, PENNSYLVANIA

The church at Conemaugh is still pressing forward. Four new members have been received since the last report.

The pastor, W. H. Schaffer, and family spent their vacation visiting and conducting a brief evangelistic meeting in their former pastorate, Hamlin, Kansas. They report as a direct result of their efforts, three additions to the church. From there they went to Winona Lake to attend the General Conference.

The annual business meeting and election of officers was held September 5, 1934, at which time the financial reports were encouraging. An increase has been noted in church attendance since the fall season of

the year began. We have a very inspiring prayer and Bible study each Wednesday evening. Our pastor has been teaching Romans.

October 7 was Rally Day with an attendance of 348. The representatives of the different departments of the Sunday school gave a program which was instructive as well as entertaining.

The W. M. S. and Sisterhood girls are still working. The Mission Study "Undaunted Hope", is being taught by the pastor and his wife for the Senior W. M. S.

The time is drawing near when we shall receive our Home Mission offering. We are praying for the largest Home Mission offering ever given by this church. Brother Schaffer is a real booster for Home Missions. The drama "The Great Awakening", will be given Sunday, November 11.

The first Sunday of each month, Brother Schaffer preaches a prophetic sermon in the morning. These are generally his best sermons, unless you except the third Sunday mornings when he has an illustrated, or "chalk talk" for the children.

We have three Christian Endeavor Societies which are all growing in numbers as well as increasing in knowledge of God's Word and the power of prayer.

The Conemaugh church was very fortunate in that it had a visit from three of our foreign missionaries who were on furlough. We also had the week of Bible lectures by Dr. L. S. Bauman, which was sponsored by the Cambria County Brethren Christian Endeavor.

The semi-annual Communion was held the last Sunday in October. According to the oldest deacon present, this was the largest attended Communion in the history of this church.

MRS. GROVER SNYDER,  
Corresponding Secretary.

### OAK HILL, WEST VIRGINIA

It has been a long time since news from this church has been included in the Evangelist and we feel this should not be, so here for a report of this work. We took up the work here on May 13, and found a loyal and friendly group and we never felt as a stranger at any time. We are glad to report that real progress is being made against great odds that had been hindering the work in the past. All departments of the church show a gradual gain and, we believe, are on the road to permanent recovery.

Many of our efforts to re-establish confidence and stimulate interest have been possible because of the faithful attendance at the mid-week prayer service. This group has averaged between thirty-five and fifty and has been conducted by the members themselves. It has been a great experience to be forced to depend entirely upon God to guide your every step, but that is exactly what we have faced here and he has not failed us. We expect a bright future for this church but it means lots of hard work before that goal is reached.

Surely no pastor ever had a more liberal hearted people than these, for hardly a day passes but that someone brings food to replenish the larder. Several showers of food stuffs and other fine gifts have all been appreciated by us.

It was a rare treat to enjoy our first change of season in the beautiful hills of

West Virginia, and to those who have never beheld nature's beauties here have missed a great sight. We covet your prayers and interest for our work here in the future.

ERNEST F. PINE, Pastor.

## Doing One Thing

IF SOMEONE were to ask us why we have not gotten on further than we have, we should probably have to answer, if honest with ourselves, that we tried to do too many things. We have been busy here and there, while we ought to have been busy either here or there. We have been much like a bird, hopping from branch to branch, not content anywhere for any great length of time. And we should learn that same lesson if we were to be subjected to one of those surveys or tests which are becoming so popular at the present time.

Jesus once said that He had come into the world to bear witness to the truth, and nothing arose through all His ministry that could divert Him from that supreme and all-absorbing purpose. And Paul took occasion to say in one of his letters, "This one thing I do." And what was that? Answer: to become like Jesus and to teach others how to do the same.

I am wondering if it is not easier for us to rush from one thing to another than it is to stick to one task? In that respect we are children still. We are too willing to be distracted.

It is now nearly seven years since Colonel Charles A. Lindbergh directed his airship into the sky over the capital of the nation on a rather unusual mission. He was taking the members of the diplomatic corps and their relatives a ride. It is easy to imagine that he felt the seriousness of the responsibility that was his just at that time. Whenever anyone attempted to converse with him on the trip he would reply, "I can't talk now; I am busy with this motor." Expert aviator though he was, he would not allow his mind to be diverted from the one thing he was doing. Who will say that it had not become a habit with him to do nothing less than that? Success in any line lies as much in the power and practice of concentration as anywhere else.

—Lutheran Young Folks.

## Signs of the Times

(Continued from page 2)

of all the implements of war in every nation, what would prevent those governments from imposing an absolute and permanent dictatorship over their citizens? This step is being proposed today, strange to say, by many pacifists.

The tax on dogs in Paris is 40 francs (about \$2.60); in Vienna 12 schillings (about \$2.25); in New York and Boston \$2.00; in Chicago \$3.00. Germany has over three and a half million dogs subject to tax; France over five million.

The Secretary of the Interior has suggested that 1934 be designated as the "National Park Year." The National Parks, the Secretary says, contain the outstanding scenery of the United States, much of it unequalled anywhere.



### SURFACE ROOTS

The Japanese have a way of dwarfing the great forest trees so they can be kept in small pots. They cut the taproot so that the tree feeds only on surface roots, remaining stunted, not higher than a few feet. Every soul is stunted until it puts its taproot down into God and begins to draw sustenance from the Divine. If it lives upon the surface roots of a mere intellectual and material life, it will remain stunted and dwarfed. Spiritual conversion puts a taproot of faith into God and there begins a life that draws on Resources not its own.

E. Stanley Jones in *The Christ of the Mount*; The Abingdon Press.

Every older person you meet is your opportunity to learn something.

### Studying the S. S. Lesson

(Continued from page 11)

the "oracles of God", God's Message, the Good Tidings, to proclaim them truthfully and faithfully. The "elder" is also responsible to maintain unscathed and untarnished the position of a Christian leader. St. Paul outlines four relationships in which the "elders" stewardship of his conduct is reckoned. 1. His personal habits and disposition; "blameless as a steward of God, not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre". 2. His relationship to his own family: "blameless, the husband of one wife, having faithful children and not accused of riot and unruly." 3. His relationship to others: "a lover of hospitality, a lover of good men, sober, just, holy, temperate." 4. His responsibility to the truth: "Holding fast the faithful word, as he hath been taught... to exhort and to convince the gainsayers!"

### SUNDAY

**Stewardship of Income.** Mal. 3:7-12. What nation does not covet this promise: "And all nations shall call you blessed, ye shall be a delightsome land, saith the Lord!" The preceding verses out of Israel's history, tell how that glory had been lost and how it might be regained and restored. "Bring ye ALL THE TITHES into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room to receive it!" The prophet Malachi declared his nation was "cursed with a curse for ye have robbed me even this whole nation!" More and more are thoughtful Christians beginning to realize that this long-drawn-out debacle of economic disaster is due to the peoples' robbing God of that which is his Own! "Return... bring ye all the tithes... and all nations will call you blessed!" Have Americans learned their lesson—YET?

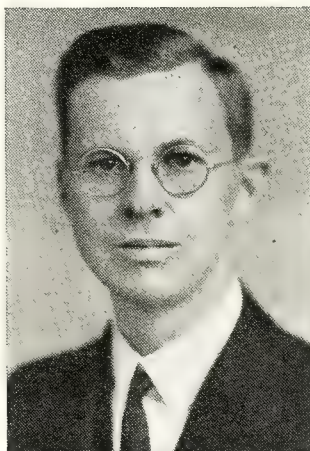
### The Appeal of the Southeastern District for Home Missions

By Herman W. Koontz, Roanoke, Virginia

From Hagerstown down through Maryland, Virginia and Eastern Tennessee with West Virginia and Kentucky on the West,

there extends a territory four hundred and fifty miles long and almost as wide where the Brethren Church has organized work covering a period of fifty years. Churches have been established in a number of the population centers, such as Washington, Hagerstown, and Roanoke, and also in many rural sections. During the years these churches have been used of God to bring hundreds of men, women and young people to Christ and membership in the Church. Many of these have settled down to live near Brethren churches but others have moved to the many localities where Brethren churches have not been established. Following the trend of recent years the most of these Brethren are doubtless living in the cities. If funds would be provided for the purpose and a complete canvass were made of every city in the Southeastern District such a survey would reveal the astonishing fact that nearly every city of any size in the entire district would have sufficient loyal Brethren to start a Brethren church. Such churches would need the financial and advisory help of the Home Mission Board for only a few years before they would be self-supporting.

An illustration of how a survey is finding a ripe field for a Brethren work is in the Covington, Virginia project. A few years ago Reverend Freeman Ankrum made a survey of Covington and found a number of



Rev. Herman W. Koontz

families interested in a Brethren work. Then the depression came and stopped the work of organizing a church. Recently another survey was made by Reverend R. Paul Miller and Reverend J. S. Bowman. This survey revealed more interested Brethren than in the first canvass. Since the Home Mission Board has voted to organize the work and plans are under way, new prospects are continually being found. A Sunday school and weekly Bible class are in the process of being organized, with a church organization in the future.

There are dozens of other cities in the Southeastern district that, like Covington, are ripe for a Brethren church if the proper efforts are put forth to canvass the field, organize the work and aid it until it can become self-supporting. Just recently Reverend Hill Maconaghy, pastor of Limestone, Tennessee, and the writer made a survey of Johnson City, Tennessee, a city of 25,000 and a business center of eastern Tennessee. We believe a Brethren church could soon gain a foothold in this city, if the Mis-

sion Board were able to put funds into this field.

The great cry for many years has been, "There are now too many churches. Why build more churches?" It is true that there is an abundance of churches, but in these days of apostasy there are comparatively few that satisfy the spiritual hunger of a great many Christians. In such places a Brethren church has a glorious opportunity.

Let us arise to our responsibilities this Thanksgiving and give such an offering to Home Missions that many of the fields ripe for a Brethren work in America, may be occupied at once.

## ANNOUNCEMENTS

### EVANGELISTIC PARTY

The McCARTNEYSMITH EVANGELISTIC PARTY of Waterloo, Iowa, is available for Evangelistic Campaigns after January 1st, 1935.

Personnel follows:

Dr. L. O. McCartneysmith, Evangelist, Writer, Lecturer and World Traveler.

Elizabeth McCartneysmith, Minister of Music, Pianist and Children's Worker.

Michael Klinoff, Russian Baritone, Song Leader, Young People's Worker and Trombonist.

Fundamental, scriptural, prophetic. Terms most reasonable. Correspondence solicited.

Address:

THE McCARTNEYSMITH EVANGELISTIC PARTY

1509 W. Third Ave., Waterloo, Iowa.  
Moody Bible Institute, Institute Place, Chicago, Ill.

### DR. GRIBBLE'S BOOK

We still have a number of the second edition of Mrs. Gribble's great book, "Undaunted Hope," which can be had for \$2.00 postpaid. The price of this second edition was necessarily increased because the first was published at actual cost. Everybody now feels that Mrs. Gribble is entitled to a little profit on the second edition, to remunerate her for her long labor and many sacrifices in writing this book. ALL extra profits above cost now will go to her, and she will use them in advancing the work, you may be sure of that. However, this note is to serve as a warning if you ever expect to own this book, purchase NOW. It will make a fine Christmas present, and prove a real blessing to some friend or loved one. (Some of the type metal has already been melted, though no more will be until we see what the results will be of this LAST APPEAL). A book concern in the east wrote us the other day for a price on a quantity of these books. We hesitate to sell to them until we know whether Brethren folks want any more at the price. We must know soon. If you are a pastor, bring this matter before your people and let us know the result. If you are not a pastor, will you see that your pastor does this? Many wrote us too late to secure the first edition, and would have had to do without, had not this second edition been published. We cannot promise a third edition. It costs money.

LOUIS S. BAUMAN,

Treasurer, The Foreign Missionary Society of the Brethren Church, 1925 E. 5th St., Long Beach, California.



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THE

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1934

# BRETHREN EVANGELIST



Thanksgiving  
Greetings



## Signs of the Times

by  
Alva J. McClain

### WHEN is a Man Really Dead?

The papers, during the past few months, have been carrying many reports and articles about the raising of dogs, babies, and men, from the "dead". And certainly, if you read of the methods used and results accomplished, it will increase your respect for the progress of scientific investigation.

But of course no one in his right senses imagines that anybody has been actually raised from the dead. You will notice that in all the stories, the word "dead" is placed in quotation marks. It would be still better if the word "dead" were dropped entirely in this connection. What really has happened is that a number of people have been **KEPT FROM DYING**. It is true that in some cases, especially those concerning newborn babies, that even doctors *thought* they were dead. But the use of certain scientific restoratives proved they were not dead.

What all this proves is not that the doctors are raising people from the dead, but that every year we are sending to the undertaker a lot of people **who need not have died**. And that is a serious matter which deserves the attention it is getting.

When is a man really dead? The Bible gives the only accurate definition of Death: **"The body without the spirit is dead"** (James 2:26). No one is dead until the spirit leaves the body; and after the spirit leaves the body there is no power, except God, by which life can be restored. Since "spirit" is intangible to the senses, there is no scientific instrument ever devised that will be able to measure it. Spirit is known only by its effects in the realm of sense experience. Therefore, when all attempts at restoration have failed, when decomposition has set in, we may be sure that death has taken place. And this happens, even science will tell you, only a very few minutes after the heart stops. The fact that certain parts of the body can be kept "alive" indefinitely proves nothing. The body, as an organism in which the human spirit dwells and through which it manifests itself, is dead without that spirit.

If the young man out in California, who is trying to raise dogs from the "dead", wants to tackle something that will constitute a real test, let him begin work on a stinking corpse, four days in the tomb, partially embalmed, and smothered head to foot with burial wrappings. See John 11: 17-44. There was no question about this case, for Jesus said, "Lazarus is dead" (14).

### WHENCE come Wars and Fightings?

For two and a half years a bitter and bloody war has been raging in the Chaco region of South America. Newspapers have not said much about it, doubtless, at least for one reason, that the rest of the world is having so many troubles of its own that there is little space left for such an affair as this. In ordinary times, a war of this importance would have been front page news. As it is, we have often almost forgotten of its existence. But as a war, it is very real, as the suffering people down there could tell you.

This little war, out in the jungle, has demonstrated two things: First, that when two nations really want to fight, it is practically impossible to stop them. It is easy enough to throw a couple of quarrelling men into jail, but you cannot jail two nations. A great many sincere efforts have been made to settle the difficulty peaceably, but all failed. Second, this war has shown the political futility of the League of Nations. The organized efforts of over 60 nations could not stop war between two of the smallest members.

Wars, the Book of James will tell you, arise out of the lusts of the human heart (4:1-2). Some wars may be prevented by political means, and one war prevented is worth all the efforts ever made in this direction, but no final or permanent progress can be made until the cause of war is dealt with.

Some say, Let us hang the munition-makers, for they are the cause of wars. It would be more sensible to ask why we have munition-makers. And the answer is the **LUST OF SIN**. The world had wars long before there were any Duponts and Zaharoffs and Krupps.

### THE Search for a Goat

The most difficult task on earth is to get men to face the realities of human existence. If something goes wrong, we immediately try to find a "goat" upon which we can load the blame.

At a certain elementary stage of intelligence we blame our troubles on other people. At another stage, not very much higher, we blame them on the opposing political party. When we become brain-trusters we break our lances on "economic laws" and "systems".

Not very long ago the "kings" were regarded as the cause of war. Democracy, it was thought, would solve the problem. Later we have jumped on to the principle of "Preparedness", with the rather adolescent idea that the cause of war lies in the difference between thirty battleships and forty battleships.

There is nothing harder than to turn the searchlight inward, and say with the Publican of old, "God be merciful to me a sinner". It is true that often we can improve our situation by changing the system, but at the last it will have to be seen that it is vastly more important to **change men**. Without changed men no system will work.

### DR. MAYO Speaks for the Spiritual

In a striking address, Dr. William J. Mayo, chief of staff of the famous Mayo Clinic, publicly rebuked the so-called intellectuals who regard religion as merely a "vestigial organ" with which intelligent men can get along without.

He said, "Let us not delude ourselves into believing that Communism or the State can take the place of some form of spiritual belief."

"There is a tendency of the times for a group of intellectuals—that is, persons who have been educated beyond their intelligence—to underrate the value of religion as the universal comforter in times of physical and spiritual distress; but to the mass of the people, religion has the same potency it has had for 2000 years."

"The sick man needs faith, faith in his physician; but there comes a time when faith in a high power may be necessary to

maintain his morale and sustain his emotions."

The world needs both the doctor and the pastor. Neither can afford to depreciate the value of the other's work. The doctor deals with the results of sin in the human body. The pastor deals with the cause—with sin itself.

### THE Resurrection of a Language

For hundreds of years the Hebrew language has been among the "dead" languages of the world. It did have a traditional use in the ritual of song and prayer, but it did not live in the speech of the people. Now it has been revived in the land of Palestine. To do this it was necessary to make new words, to fit the new things in science, art and industry. A prominent Jew, recently back from Palestine, reports 50,000 new words, each developed from its proper roots. This, surely, is life from the dead.

### A CONFERENCE at Homerville

During the week of October 28 to November 4 I was invited by Brother Floyd W. Shiery and his church to conduct a Bible conference for them. We had a very blessed time of fellowship together in the Word of God. These folks love their Bibles. It is easy to teach the Word to people who come to church with Bibles in their hands, and with pencils to mark them. Even the children came with Bibles. This is an unusual country church. People like to attend the church. If there was any feeling of discouragement, such as one meets in many churches, I did not see it. Their pastor and his wife are respected and loved.

On account of a cold I was unable to speak on the last two days of the Conference. May the Lord continue to richly bless this people.

"We reduce life to the pettiness of our daily living; we should exalt our living to the grandeur of life," wrote Phillips Brooks at the age of twenty-one when he was still in the theological seminary. The trouble with much of our thinking is that we find our standards of measure within ourselves. We judge the thoughts, acts, and motives of others by our own little yardsticks. We need the grand ideal of Jesus Christ to lift our living to a higher plane.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## Glimpses at Significant Scriptures

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### Where Are the Nine?

Were there not ten cleansed but where are the nine?—Luke 17:17.

Here is a striking lesson for our day and a timely rebuke to the selfish, complaining, ungrateful spirit so widely prevailing. We do well to contemplate it at this Thanksgiving season, though not at this time only. Thanksgiving ought not to be merely a seasonal affair. Yet at this particular time of the year we ought to be given the more especially to thoughts of appreciation and thankfulness and to expressions of gratitude, if perchance we may revive the spirit of gratitude for the entire year.

This scripture teaches us that thanksgiving is sometimes found where it would seem to be least expected. Ten men were cured of leprosy by the Lord Jesus, who sent them away to get their health certificates from the priests. Nine of them were supposedly Jews, while one was a despised Samaritan, from whom not much was to be expected. But that poor alien was the only one of the ten whose heart was so flooded with joy that he could not contain it, when he realized he was cured, and he wanted to return forthwith to thank his wondrous Benefactor. Before he reached Mount Gerizim his enthusiasm drove him back to the feet of Jesus where he fell prostrate and gave vent to a loud burst of praise. He was a member of a despised race and had been made more "untouchable" by his loathsome disease, and having been accustomed to being snubbed and shunned, we would not expect him to be the first to return and start a praise service. But his heart was so filled with appreciation that he lost all fear and shrinking and self-depreciation and went boldly into the face of the scornful crowd until he found the kind hearted Healer and poured out his soul in gratitude. It is encouraging to note that there are some keenly appreciative and happy Christian people who can always be counted on to join the chorus with the Psalmist and sing, "I will bless the Lord at all times: his praise shall continually be in my mouth," and they are not always the ones who have the greatest material reasons for thanksgiving, either.

Another thing we discover from this scripture is that the great mass of people, including Christians, from whom we would most naturally expect thanksgiving, often express little or nothing of it. The nine cleansed lepers demonstrate that fact. We had a right to expect more of them than of the Samaritan, for they had been taught better; their religion was purer; they had better blood and a better social heritage, but they showed up ingrates compared with him. How often is that situation duplicated in our modern times—men who have much reason to rejoice and be glad and to sing praises, have no joy in their hearts and no praise on their lips. Such people are a disappoint-

ment to their Lord and a hindrance to gospel of love and grace.

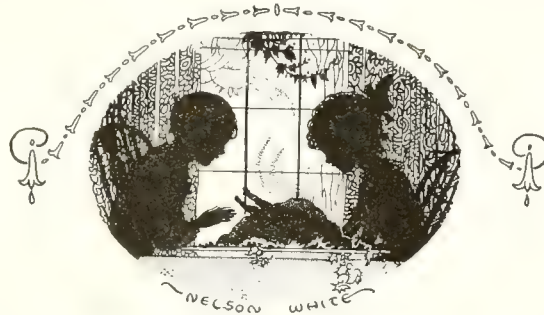
"Where are the nine?" What are they doing that they should not be returning in gratitude to sing the praise of their blessed Lord? Why should they be silent? Some are so filled up with good things that they seem to have no room for thanksgiving; it has been smothered out. They have received so much they have become hardened to all sense of gratitude and receive their good as a matter of course, oblivious of the source. Some take all credit to themselves for the success that has come their way; they owe no man nor God anything. Some think they have had things too hard to warrant gratitude, or there has been too much sorrow, or the outlook is too dark. There are many reasons why "the nine" are not returning to the Lord Jesus with thanksgiving for all the benefits of his grace. They carry a sad heart and sadden the heart of him who gives them every good thing. Gratitude sweetens the life of him who possesses it and casts fragrance into the lives of those he meets. It is not surprising that Jesus spoke out with disappointment and reproof to those who stood about him, "Where are the nine?" He well knew the great worth of thanksgiving.

### Three Great Truths About the Word

In the beginning was the Word, and the Word was with God and the word was God.—John 1:1.

This is not the milk for babes, but the strong meat of the Gospel for men. It lifts us to high altitudes of thought and introduces us to truths that are stupendous. It requires concentration to grasp them, and not only so, but spiritual illumination. And even then we shall never be able to sound the depths or reach the heights. We may think God's thoughts after him, but we shall never be able to catch up with him. But just to explore into the illimitable reaches of divine truth and appropriate what we are able is a joy and a satisfaction beyond measure. And in this scripture we discover at least three great truths about the Word.

First, he was "in the beginning." At the time when the things that are, had their beginning, he was there already. It was not his beginning, for he was without beginning, but he was there and had a hand in the beginning of all things. He (the Word) was and is and is to be. He is not affected by the ravages of time. He never was young, nor will he ever be old; he is timeless, without beginning or ending—"ordained from the foundation of the world." "In the beginning"! These are the words of Genesis 1:1—"In the beginning God". John took them over by divine instruction and applied them to our Lord Jesus. In the beginning—before time began and before all created things, Jesus was. He is uncreated and eternal, from



### GRATITUDE

By Arthur R. Baer

*This year has failed somehow to meet  
My own high hopes, nor have my feet  
Escaped without their scratch and bruise.  
E'en though I've tried with best intent,  
Yet things are not as I would choose—  
Shall I raise a petulant voice?*

*While friends and flowers greet the eyes  
To live is yet a worthy prize.  
Today a rose beside a thorn  
I saw, and that just a moment  
Is the sky by lightning torn;  
These things should make our hearts rejoice.*

*As birds making their northern flight,  
Harbinger spring; may this be right,  
That present passing ills foretell  
Spring in life with higher lurements  
And chastened thankful hearts that swell  
In gratitude by common choice.  
Muncie, Indiana*



everlasting to everlasting. That being the case, he is unchanging and unchangeable, ever true, ever faithful, ever dependable.

Second, "the Word was with God." He was not only "in the beginning," but was "with the Father." That tells us that he was distinct from the Father, that he had a conscious, personal existence. He was God the Father's associate; he existed with the Father. But he was not the Father, for, being with him, he could not be identical with him; they were two persons. Yet, being with God, he was a fellow-member of the God-head. In Zechariah 13:7 where the death of Christ is foretold, we have these words referring to the Word as "the man that is my fellow, saith the Lord of hosts." He therefore had fellowship with the Father and shared his character and purposes and plans.

Third, "the Word was God." That is a climactic statement, and adds another and most important truth to the Christian conception of the Word. He is not only eternal, as the first statement teaches, and not only personal, as we learn from the second statement, but he is actually God and abundantly able. He is not one of the gods, but God, the great Absolute One. That is in effect a declaration of the oneness, the unity of God. We are to understand that the Word is not a separate and distinct God, but a distinct manifestation or personality of the One God, the second person of the triune God.

Why is John introducing the Word after this manner? It is not to puzzle us with deep and profound philosophical statements, but to help us to understand the greatness and grandeur and all-sufficiency of the One whom he is to present as the Savior of mankind. The Word who has come in the likeness of man to redeem us, is really and truly God the Son, who existed before creation and time and was the divine partner of God the Father in the work of creation. He is all-sufficient because he is the source of life and light.

## EDITORIAL REVIEW

A revival is in progress at Uniontown, Pennsylvania, where Brother William Clough is pastor, under the evangelistic leadership of Brother C. H. Ashman. The first week a full house was had and confessions were received. Pray for this campaign and for the continuance of the revival spirit.

It's everywhere the same. Doing away with Prohibition brings increased crime and drinking. Now comes the Minister of Justice of Finland to report that since repeal of prohibition general crime has increased 44.4 per cent; illegal sale of liquor 61.3 per cent; the illegal transportation of liquor, 180.3 per cent; alcoholic delinquency, 69 per cent. This ought to spell the "Finnish" of repeal in Finland.

Brother J. L. Gingrich, General Conference Secretary, requests those district conference secretaries, not having sent in their conference officary and ministerial list, to forward such matter at once direct to the Brethren Publishing Company at Ashland, Ohio, that it may be included in the "Conference Minutes and Year Book", which is soon to be published. Do it at once.

Dr. K. M. Monroe, secretary of the Seminary Faculty, writes of the activities of the faculty members and students. Dean McClain and Professors Stuckey and Monroe have been busy among the churches giving Bible lectures and special addresses. A noteworthy service being accomplished by the Gospel Teams is the conduct of evening worship services in the Ashland church. Some splendid talent among these coming preachers and missionaries has been discovered to the local church.

Brother Harvey Overholtzer, who is conducting a revival at Mansfield, Ohio, stopped in our office on Monday a few minutes for some Gospel tracts and made a request for prayer on behalf of the work he is undertaking at that place. We noticed that he was especially elated over something and discovered that he had just last week become "grandpa", a baby girl having come to the Lutheran manse near Jeromesville, which is the home of his daughter Dorothy and her preacher husband. They have our congratulations. Every little life is a gift of God.

Brother Frank G. Coleman of Hagerstown, Maryland, writes of the unique and successful Sunday school and church Rally Week program conducted the last of September. It was a well planned, constructed program and faithfully executed. It appeals to us, as

it must have appealed to his people judging by the enthusiastic attendance that was had throughout the week, and we are not surprised that it is likely to be made an annual affair. We commend it as a fine way of rallying the forces of a church for a good start into the fall work. Brother Coleman also reports four having recently declared their intention of uniting with the church.

Brother Sylvester Lowman writes from Camden, Ohio, where the Brethren cause has gotten a new lease on life under his sacrificial efforts and guidance. Both spiritual and material repair work have been going on since he took charge early in May, until the building has been enlarged and repaired to a very inviting degree and the membership enlarged by the number of fourteen. The entire month of October was spent in revival and as a result six were added to the church by baptism. In addition to all this Brother Lowman has built himself a parsonage beside the church, and also has built himself into the confidence of the people of the community. He deserves the support of the prayers of the brotherhood and such other help friends may give.

Correction—Brother B. H. Flora writes: "I hasten to make correction in regard to the pastor at this place (North Liberty, Indiana). It is Alton Milan Witter, a son of our beloved Marcus Witter. He hails from the Third Brethren church of Philadelphia. He is married and has three children. His mother will live with him. He was duly installed last Sunday. The revival at North Liberty is in full progress." We are glad to make this correction and to learn that a son of our beloved Marcus, who some years ago went home to glory, is now in the ministry. We thought we knew practically every man in our ministry, but we had not yet learned of Brother Alton Witter's joining our ranks. We welcome him to the Evangelist columns and pray God's blessing on him and his work.

Brother C. H. Ashman of First church, Johnstown, Pennsylvania, writes of two months of religious activities of unusual interest and success. They began right by making the month of September a month of prayer, the pastor preaching repeatedly on "Conquests of the Closet." Nothing is more important than that. Every undertaking that contemplates the blessing of God ought to be begun with the people on their knees. There is no better way of beginning a year's work and of rallying Christian people to activity. The month of October had a special day for every Sunday and a Bible Conference of eight days' duration, the average attendance at the latter being close to 400. Prayer and well directed activity will cause any church to grow, and we may expect rich blessings upon this church in the carrying out of its program for the coming months.

The Pennsylvania Conference minutes are to be found in this issue over the signature of Brother W. H. Schaffer, the secretary, who was re-elected to service another year. Brother Kimmell and his good people of the First church of Philadelphia were the conference hosts. Brother W. C. Benshoff was moderator and Brother Floyd Sibert, vice moderator. We note that the statistician reported a total of 5,930 members in the district, 483 having been added during the year, with a net gain of 144. The officers for the new year, in addition to the secretary already mentioned, are Moderator, W. A. Steffler; Vice Moderator, N. V. Leatherman; Assistant Secretary, William Gray; Treasurer, D. C. White; Statistician, Robert D. Crees, and the place for next meeting is Waynesboro.

It has been a long while since Dr. C. F. Yoder has written so interesting a news letter as the one published in this issue. He writes first of all about the Eucharistic Congress held recently in Buenos Aires where Catholic dignitaries from all parts of the world, and especially from Rome, were gathered and made a great display of pomp and pride, all of which doesn't fit in very well with discipleship to the humble Nazarene, who, though he was rich, for our sakes became poor, that we through his poverty might be made rich. And this apostate church is one that certain of our Protestant leaders of America are encouraging us to fellowship without prejudice. The big obstacle to such fraternal relations is the unwillingness of Catholic leaders themselves to meet Protestants on a basis of equality, and their attitude in this matter is based on

(Continued on page 8)



# PRACTICAL THANKSGIVING

By W. H. Schaffer

Text—What shall I render  
unto the Lord for all his  
benefits.—Psalm 116:12

This question of the Psalmist in our text is a personal one. It is not only suitable for this season of the year but for all seasons, and we might apply it to ourselves. So many, and I believe a greater majority, of people rush on through life unmindful of the source of their blessings, unthankful for the great good they have enjoyed, and then when some of life's unpleasantness enters the scene they complain and growl because things are not as they think they ought to be. If people are to live peaceably together they must restrain selfishness.

In this Psalm from which we have chosen our text, the writer has set down a few of the benefits or blessings that he had received from Jehovah. A little meditation upon this short Psalm, I believe, will remind us of our duty and give us helpful suggestions as to how to have a "Practical Thanksgiving." In verse two we read that the Lord had inclined his ear unto him. God has not turned his ear away from us but like an anxious father, he bends his head to listen to the cry of the needy. He is not like the images of Buddha whose ears are deaf to a crying and heart-hungry soul. His ears are not like the ears of all heathen gods which cannot hear. Our God is not like the unsympathetic god that atheistic science would hold out to us, whose only answer to our cries is the dark destiny of uncertainty. My Christian friends, we have a better hope, a full assurance that our God is a God with an ever-listening and ever-inclined ear anxious to hear and willing to answer to the comfort of the heart.

But an inclined ear is not the only blessing. Verses three to eight show us that he has the power to deliver us from death. Is this victory ours because of what we have done? No, here is the answer, as we read it in I Corinthians 15:55 to 57. "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God who giveth us the victory through our Lord Jesus Christ." On that great day towards which every child of God should be earnestly looking when our blessed Lord shall call his blood-cleansed saints unto himself, those who have died with faith in him will look back at that moment and shout, "O grave, where is thy victory?" and those who are alive at his appearing can cry out in that moment, "O death, where is thy sting?" But let us not forget that it is the Lord Jesus Christ who gives us the victory over death in that hour. Another verse from the Word—Romans 6:23, "The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord." We might cite passage after passage here to show you that in no place in the New Testament is delivery from death promised outside of Jesus Christ. The unsaved have neither hope of deliverance from the wages of sin in this life, nor in the life to come.

This mortal body which we possess is altogether too frail, perishable and uncertain to attempt to perform such a task which only the resurrected Lord can do. Therefore, man needs something stronger than himself, something higher than himself to save his soul from the awful ravages of sin and its judgment. Man's soul needs an uncompromising faith in the God-given Savior! Once more those familiar words of David refresh our troubled minds,

"Yea though I walk through the valley of the shadow of death, I will fear no evil for Thou art with me . . ." In the time of death the Christian should know no fear.

Not only do we have a personal God who inclines his ear to our pleadings and has power to deliver from death, but verse 7 declares that in this present life he will deal bountifully with us. In the midst of this world-wide depression there is no excuse for a faithful child of God to be absolutely destitute. So many of us think that we must have all the luxuries and comforts of the rich or we are in abject poverty. We have been pampered and fondled until we are spoiled. Indeed, we have spent so much time and money on the comforts of the body that our souls have been left to starve. We do not say that it is wrong to have the comforts of a modern home, but it is wrong to have them at the sacrifice of a shrunken spiritual life. Why not take God at his word? "But my God shall supply all your needs, according to his riches in Glory by Christ Jesus" (Philippians 4:19). To be rich in grace and the knowledge of the Lord Jesus Christ is to have at your command all the rich storehouses of Heaven. The prodigal son did not receive the real blessings and comforts of life until he was safe in the father's arms. Until you are safe in the arms of a loving heavenly Father you too will not know the real joy of living.

Here is another one of God's benefits as we find it in the latter part of verse 16. It is freedom from bondage. Bondage means slavery, servitude and captivity. The Psalmist cries out with joy, "Thou hast loosed my bonds." The things that held him in slavery and servitude are now broken and he is free. Only the soul that is hid with Christ in God knows the bonds God has loosed for him. The bonds and fetters of sin, doubt and fear are still holding many. Christ can and will snap the bonds of sin that bind you. He can remove the ties of doubt and give you real satisfaction. He will break the chain of fear, the fear of death. No

man can work in a straightjacket and yet how many of us are trying to serve the Lord and our fellow men all tied up in the straightjacket of sin, doubt and fear?

"What shall I render unto the Lord for all of his benefits toward me?" We have seen a bit of the goodness of God and now in turn what can we do for all that he has done and is willing to do for us?

Here are a few of the practical things that we can do for him. The first words of this Psalm say, "I will love the Lord." We do not love God of ourselves but we love him because he first loved us. If you say you love God and in the next breath curse your fellow man; if you say you love God and then place a stumbling block in his pathway; if you say you love God and care not for his own, you are untrue; the Bible has a severe name for you, it says you are a liar. Let us turn to I John 4:20 and see what the Word has to say about it: "If a man say, I love God and hateth his brother he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" There is too much slapstick in the world and not enough heart balm!

In the second verse the Psalmist declares that he will call upon God as long as he lives. "Yes," some say, "I will call upon God, but afterwhile." They say so but the greater part of them never



## THANKSGIVING

*Great God, around thine altar now  
In fervent prayer we meekly bow.*

*Another year has passed, dear Lord;  
Thanksgiving's here again.*

*Through days of danger, days of care,  
Through days of toil, through sad despair  
We've passed, dear Lord, and thank thee  
now, nor for our cares complain.*

—Herbert Wendell Austin.



do. Too many Christians consider God too much like men. They fear they shall tire him by their much calling. "Ye have not become ye ask not."

Verse seven gives assurance that we may rest in him. A child shows confidence in its parent by resting with safety in its parent's presence. But have we not forgotten that Jesus said, "Except ye become as a little child . . .?" We have grown up to the place where we consider ourselves very able to take care of ourselves. We underestimate our God! We forget the invitation of Jesus, "Come unto me all ye that labor and are heavy laden and I will give you rest."

Another very practical thing which we are able to do is found in verse 9, "I will walk with him". I will order my daily life in all its details before his eyes. It is our continual boasting of how strong and able we are to take care of ourselves that gets us into trouble. Jonah thought he knew better than God as to what he ought to do, and we have many Jonahs today who are running away from God's path. It is self will when it ought to be his will!

For all his benefits toward me "I will speak for him." Instead of speaking for him, how many times we deny him. By our testimonies and actions we deny him whom we ought to confess. We always seem to find time to speak for others but when will we learn to speak for him?

Another practical way to thank the Lord for all his benefits is found in the first part of verse 13—"I will take." It is hard to see that we render honor to God by taking from him. It is contrary to the mind of man but we must remember that men's thoughts are not God's thoughts. I am persuaded that the more thankful we are to our Heavenly Father and the more we take from him the better it will be for us. It will bring greater blessings than always begging and looking for more. It seems paradoxical, but the more we read of God's Word the more we find in it. God holds many things at our hand's reach and perhaps you haven't anything because you have not taken from him. Men have the idea that by their own good works they are able to earn their salvation when God says, "Come by faith and take the free gift of Salvation."

Finally, and a very practical way of giving our thanks, is expressed by the Psalmist in verses 17 and 18—"I will offer up unto Thee the sacrifice of thanksgiving . . . I will pay my vows unto the Lord now in the presence of all his people."

We can at least offer thanksgiving for what we have received and not rush through this special season of thanksgiving unmindful of the blessings which are ours.

"What shall I render unto the Lord for all his benefits toward me?"

Apply that question to your own heart.

Conemaugh, Pennsylvania.

## The Relation of the Sunday School to the Church

By Mrs. Zenos Miller

Substance of a talk given at Rally Day Services at Ardmore, Indiana

The Sunday school movement, which started in 1780 was truly a great movement. It has probably led to far greater things than Robert Raikes ever dreamed it would. In the short time of 150 years since this movement started, millions have been reached that could not have been reached through the church alone. The Sunday school has a great opportunity of reaching out and drawing both Christians and non-Christians within its doors. Children especially can be reached and led to Christ and they in turn may win others, sometimes even their parents.

The lessons studied in Sunday school gives us a background on which we base our lives and through these lessons we also learn principles for Christian living. This is important for in studying

these lessons we must study our Bible and too many of us do not study our Bible enough. It is splendid that we can at least study some of it on Sunday.

Let us now think of the church services, or worship. These services were begun by Christ himself. It was he who founded our religion and it was Christ who went about teaching and preaching in the synagogue. Then near the end of his life here on earth he gave the commandment to his disciples to go forth as preachers and teachers. "Go ye therefore and teach all nations . . ." (Matt. 28:19). It is this service that has stood through all these 1900 years and it is this service that should continue to stand as the most important service in the worship of God.

A community without a church service is empty. A Sunday school fills some of this emptiness but not all. People in such a community hunger for more of Christ's teachings. They hunger for the inspiration and hope that a good minister and good church worship can give. A band of people united by a Sunday school only, does not stay united long unless they have hopes for a church service in the future. Truly a church service is more essential and important than a Sunday school and should be kept so in all communities.

It seems to me that the real duty of a Sunday school is to bring those, with whom it gains contact, into the church services; and the test of a Sunday school is in how many souls it wins for Christ.

I have in mind a Sunday school and church where the Sunday school is predominating over church services. People there feel that they have done their duty to Christ if they are present at Sunday school. This same church has not added more than five or six names to its church book in the past two years. Can God work in such a community? Those people are actually driving people away from Christ rather than drawing them to him.

Let me ask us Christians a few questions. Have we done all we should for Christ when we attend Sunday school only? Is that all that is necessary and if so why did Christ found the church? Is it right to send our children off to Sunday school and say, "Now come home after Sunday school," or "Don't stay for church or you will miss your dinner?" Aren't we robbing our children of something vital and important? Will we not some day stand before God and try to explain why our children were not permitted to remain in the church services, or why we did not remain for them?

Then too are we not as Christians to be examples to others? How then can we hope to draw non-believers into our services if we leave when Sunday school is over? Will they not feel that there is nothing there for them, if it cannot hold the Christians?

Whenever a Sunday school rises to the place where it seems more important than the church services, then it would be far better for that community if the Sunday school were discontinued and only church services held there.

Let us as Christians ever strive to keep the Sunday school and church working together so that people outside will find it pleasant and inspiring to come.

South Bend, Indiana.

### FEDERAL AID TO STUDENTS, \$1,414,940 A MONTH

Harry L. Hopkins, emergency relief administrator, brought college students on a large scale into the program of Federal relief November 5 with the announcement that financial aid would be given to the extent of \$1,414,940 monthly to 94,331 needy students in 1466 colleges and universities.

Virtually all the colleges in the United States, District of Columbia, Hawaii and Puerto Rico will be provided for on a definite basis of relief for 12 per cent of the enrollment of each college as of October 15, 1933. The relief student will be permitted to earn as much as \$20 a month in work of one sort or another under the direction of the college, but the allotment of funds to each college will be on the basis of \$15 a month for each of the full-time students included in the 12 per cent quota. The selection of students to receive aid is to be from among those who, without this help, would be unable to attend or remain in college.

Each college president is held responsible for the program in his institution. Students will be employed in socially desirable work on and off the campus. On the campus they will be engaged in research, clerical, office, library, museum, and laboratory work, while off the campus activities include community, education, health and welfare projects.—The Evangelical-Messenger.



# 666--The Number of Man

By Charles H. Ashman

World ripened for the harvest  
Mark of authority of Anti-Christ  
Merging of business, unifying  
of nations, federation of religions.  
World becoming "Mark Conscious"

Rev. 13:16-18

The World's activities are converging toward a common goal and pointing toward a common climax. In the days of the Roman Empire, all roads were so arranged that if followed they would lead to Rome. "All roads lead to Rome". All the highways upon which the world looks like a tangled web. It looks like a mass of a mess. There appear to be snarls, knots, and twisted threads. But, if we study this closely and watch it carefully, we see that it is all shaping into a common pattern. At first, the world's movements appear to be antagonistic. All of the various "isms" appear to be fighting each other. But, watch their trends and tendencies and soon they show a striking similarity of direction. At first, the voices of the world sound discordant. They seem to clash, clang, and crash. But, listen carefully and you will soon hear a common note. The world is rapidly becoming one in tendency,—pointing, trending, converging, focusing toward a common goal.

Now, God has summed and added all this up in its final sum total of 666. In Rev. 13, God has given us the NUMBER OF MAN. Man's days are numbered. The very hairs of his head are numbered. The totality of man, his consummation, his finality is 666. The number "6" is man's number. He was created on the sixth day. He is expected by God to do his work in six days. Six is just short of seven. Seven is God's symbolical number for the ending of a unit, for dispensational completeness. Six is short of seven. Man has always "fallen short". He has ever "come short of the glory of God" (Rom. 3:23). Now, repetition always denotes emphasis and completeness in the Scriptures. Three sixes, six repeated three times is 666. This denotes the world, under man, apart from God, ripened for the harvest. It designates the heading up of man's day and systems. It forecasts man's last effort to make himself God. It doubtless has a literal application and also a figurative. Literally, this will be the "mark of the Beast", but figuratively, symbolically, prophetically, we believe it denotes the summing up of man's best efforts, apart from and short of God.

The Word of God foretells and forecasts the final form of Gentile Supremacy. It indicates that there will be the unification of Gentile Systems under ONE HEAD, the Anti-Christ. There will come the United States of the World under the World Dictator. The tares must be bound together before the burning. There will be a "heaping together" of treasures of various kind during and for the Last Days. There will come a Political Confederacy of the Nations, a ripening of the "Times of the Gentiles". There will be developed a Universal Industrial Trust." There will be brought into existence, a Universal, Ecclesiastical Church. Over all this added-together, summed-up, union-formed system there shall be ONE HEAD. THE SUPER-MAN, THE ANT-CHRIST. He shall have absolute authority over all. His mark of authority will be 666! THE NUMBER OF MAN!! Rev. 13:16-18.

The feverish activities of today all point toward the rapid ripening of the System, getting ready for the Man of Sin. The world is fast becoming a unified world. Two great forces of nature are making this possible,—steam and electricity. The discovery and harnessing of "invisible juice", "white coal," electricity is the greatest discovery of the age. It is making possible the "running to-and-fro" foretold by Daniel in the "time of the end." (Dan. 12:4). This day is characterized by rapid communication and transportation upon the earth, above the earth, and beneath the sea. In the year of depression, 3,000,000 new automobiles were turned loose on the earth, 2,000,000 of them in the United States. Space and time are being eliminated. Soon the earth will be circled with a WORLD HOOK-UP of RADIO! The race, the world is day by day being drawn together into one. Soon another Tower of Babel will be attempted. The world is fast becoming 666, setting the stage for the dramatic appearance of the Anti-Christ.

Witness the merging of the business world today. It is fast rushing toward a Universal, Commercial Union. On every hand we hear, "cooperate, combine, federate, consolidate, associate." Unification and codification is the slogan of this hour. At the Economic Conference held in London to consider the world's malady, there were 66 nations represented. The industrial, commercial business world is fast forming itself into a universal monopoly getting ready for a World Dictator. The chain stores have invaded every neighborhood. Now, there is being formed a Union of the Chain Stores looking forward to ONE CHAIN STORE controlling ALL. The Transportation Companies are uniting. Recently 16 of the leading railroads sought permission in the United States to unite. There is a process of amalgamation of transportation going on trending toward a monopoly of travel. The Mediums of Communication are merging. The newspapers are syndicating.

Herbery Tracy writes: "A dozen men have within their power to decide what the millions of newspaper readers shall see and not see." The National Broadcasting Company is securing a strangle hold on the radio. There will soon be an International Broadcasting Co. The Moving Picture Industry is consolidating. It has become a propaganda medium instead of an entertaining concern. The liquor interests, the tobacco companies, the communists are using it for propaganda purposes. These three,—the newspapers, radio, and movie could control the news and propaganda of the world if merged under one head. How the Anti-Christ will use them! The money of the world is fast being drawn together. A. Sims informs us that there are certain banks in New York forming the largest bank in the world. It will have a cash capital of THREE BILLIONS OF DOLLARS. If \$1 weighs an ounce,—this will weigh 93,750 tons. If loaded on 5 ton trucks, it would require 18,750 to haul it. Allowing 100 feet of space between the trucks, this would form a parade of money 400 miles long. Yes, the commercial, industrial, business world is forming a universal union. Mussolini, in forming his "New Roman Empire" (which is really a beginning of the revival of the "Old Roman Empire") has a bill whereby free bargaining between buyers and sellers will absolutely cease. The President of the World Bank at Basel, Switzerland, says, "Internationalism in monetary matters is now not merely a theory, but an accomplished fact. This unity in international finance ignores political and geographical frontiers. This interdependence is not confined to the field of finance, but penetrates much farther into the whole economic structure of various countries." The day is coming when there shall be an international currency, eventually stamped with the mark of the beast. 666.

Moreover, there is a process of unification of the nations going on. The League of Nations, World Court, etc., are paving the way for a United States of the World. The smaller nations cannot survive much longer. They are fighting with their backs to the wall now. The next war will eliminate them. Communism is sweeping over the world. It is under the Satanic Snare of Socialism. It is atheistic humanism. It worships humanity as its God. Socialism is a Political Religion. It aims to destroy Christianity. Clarence Darrow, who is demanding Communism for the U. S., speaking in Baltimore, said, "You may think religious persecution is over, but it is not. ... We must diminish the power of the preachers. We've got to get rid of the churches that have impeded the progress of the human race. The preachers have impeded every step in the progress of the human race." Socialism is sweeping and uniting the world, getting ready for the Dictator. Politically the world is ready for the Universal Dictator now. Mussolini says in the twenty-first century Italy will have supremacy of the world. But Will Rogers writes, "People right now are in the mood to grab at anything. They are sure of one thing and that is that the old orthodox political way of running everything has flopped. There is not a man in the world today that people



feel actually knows what is the matter. If he would appear, he would be appointed dictator unanimously by the whole world."

Then too, the religious world is federating. Not the Christian, but the religious! Christianity is a distinguishing, distinctive religion and dare not federate with the false. But, the religious world is fast drifting toward a universal religion that will satisfy all but the "true and the faithful" ... Recently certain Editors, Educators, and Preachers met in conference to draw up a Fifteen Point Religion for the world. Among them were these,—Genesis must be abolished. Worship and prayer must go. Humanism, Behaviorism, a code of ethics only remain. Psychology and psychiatry are to supplant Christ. There are churches even now which are conducting clinics along these lines. They mix a little religion with mental hygiene. They have a Doctor, an Attorney, and a Psychiatrist on their Official Boards. The Hitlerized church is a sample of what will eventually come to pass. Hitler has appointed himself God of Germany. He has coined a Hitlerized, German Religion. The Minister of Justice one time called him the Holy Ghost. The people said of Herod, "This is the voice of God." But soon it was said of him, "He was eaten of worms." Hitler better beware of the worms! If they don't get him in this life, they will where "the worm dieth not." The Leaders of the Hitlerized church say, "The Old Testament has been rightly designated as one of the most questionable books of the world's history. It will also be necessary that our national church undertake the removal of all erroneous statements of the New Testament and publicly declare a thorough-going denial of the entire theology of the atonement and human inferiority taught by Rabbi Paul." In the Hitlerized Church, we get a glimpse of the church under the Anti-Christ. The Federal Council of Churches is paving the way for this in America. We are rushing onward toward Revelation 13, when the Beast will demand worship of himself and the False Prophet will demand the beast be worshipped under penalty of death. We are plunging onward toward Rev. 17 and 18, when all forms of apostate religions will unite under Harlot, Babylon, dominated by Imperial Rome.

The World is becoming "Mark Conscious." It is being educated to the authority represented by Numbers and Symbols. Fasces, Nazes, Swastika, NRA, etc.—behold the Marks of the Nations! Russia is staining, stamping hands with her insignia of the hammer and sickle. Before this mark is stamped in the hand the people sign a pledge against God and Christ. Reports claim that this Russian Insignia is being burned on and tattooed on instead of just stamped. Japan has her Golden Eagle with its black-belted jacket. Our own Blue Eagle takes its place along with these others. 12 cogs are visible in the wheel held in the Eagle's claw. There are 6 bolts of electricity visible. Twelve cogs,—two sixes and 6 bolts,—another six,—Three sixes,—666! No, this is not the Mark of the Beast! But, it is surely preparing the way for the acceptance of this NUMBER OF MAN! To say the least,—there is a striking similarity of design, numbers, etc. ... Coming events, at times, cast their shadows before. Prophecy is history pre-written. The world is getting ready for that time when the Anti-christ will "cause all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads; and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. Here is wisdom! Let him that hath understanding count the number of the beast; for it is the number of man; and his number is 666." Rev. 13:16-18.

Surely, when we witness the development and formation of the System over which the World Dictator will rule, it indicates that we are in the end-time. Man's Day is heading up! The world is getting ready for the Super-Man! The number of Man, 666, is fast forming! The Mark of the Beast is getting ready for the Beast! But,—before this Beast can appear and use this Mark and Number, the Lord Jesus Christ will come for his Bride. The salt of the earth, the light of the world must first be snatched away before the corruption of Man's Day will reach its final state and stage. The Holy Spirit must first be removed before the Man of Sin can appear. Read II Thess. 2:1-12. Therefore,—Christians are looking for the Lord, Jesus Christ, rather than the Anti-Christ. Soon, we believe very soon, the Trump of God will sound and the Lord shall descend. The dead in Christ shall be raised and the living in Christ shall be changed. "Even so come, Lord Jesus."

Johnstown, Pennsylvania.

## SIGNIFICANT NEWS AND VIEWS

### CHRISTIANS IN RUSSIA

The suffering of active Christians in Russia is more acute than that of the population in general. "The Gospel in Russia" describes the situation thus: There have been three terrible crop failures, in 1920, 1921 and 1933. Then, too, the confiscatory measures of the government and the excessive interference of the Soviet bureaucracy have frightened the people to the point where they will do nothing unless ordered by the government. These conditions are common to all classes of the people. The third condition which affects the believers is the fact that the Atheistic party, which dominates the councils of the nation, has had laws passed which forbid the issuing of bread cards to all priests, pastors, ministers, missionaries, and even choirmasters and active members of any religious organization. This drives these poor people to the non-government stores where the prices are exorbitant. Letters keep coming in which tell of the hard experiences of the ten million believers who are in the country still. One writer tells of the condition in a letter, which reads: "Matt. 5:10; Ps. 33:19; Neh. 8:10." Copied out, it said: "Behold the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their souls from death and to keep them alive in famine." "Go your way, eat the fat and drink the sweet and send portions unto them for whom nothing is prepared." "Blessed are they which are persecuted for righteousness' sake." Help can be sent to these people by addressing the All-Russian Evangelical Christian Union of America, 156 Fifth Avenue, New York, N. Y.—The Presbyterian.

### FREEDOM OF CONSCIENCE WINNING IN GERMANY

Chancellor Hitler "is no longer interested" in the church conflict in Germany. At least he so declared at a conference with three insurgent Bishops, and his decision was hailed as a victory for the opposition forces. It climaxed their long fight against Reichbishop Ludwig Mueller and his dictatorial program to unify the German Christian or Evangelical Church. The general impression of the Hitler declaration is that it will mean the regaining of freedom of conscience and action for the Protestant Church. It may also mean eventual separation of Church and State in Germany. In the meantime, Dr. August Jager, Nazi Commissioner for Protestant Churches and second in command to Mueller, has resigned, and Mueller himself is under fire. It looks like Hitler has bitten off more than he can chew.—Methodist Protestant-Recorder.

### LUTHER BIBLE EXHIBITED

Among the many special train services now running at reduced rates in Germany, writes the Berlin correspondent of *The London Sunday Observer*, is the one taking people daily to Wittenberg, where the 400th anniversary of Luther's translation of the Bible is being celebrated by giving the general public access to priceless manuscripts.

Luther began his translation in the Wartburg, outside Eisenach, but completed it in Wittenberg. It is in the old monastery where he finished his work that this special "Bible exhibition" is now housed. The first Bible known to Germans—that of the Gothic bishop Ulphilas, who lived in the fourth century, A. D.—is on view, as well as 17 other versions, in illuminated manuscripts, up to the advent of Luther.—The Evangelical-Messenger.

## Editorial Review

(Continued from page 4)

their unchristian and unwarranted presumptions of authority. Brother Yoder also describes a modern plague of locusts which afflicts the fertile lands of Argentina.

The First Church of Philadelphia reports through its correspondent some recent "high spots" in the life of that congregation, of which Brother A. V. Kimmell is the able pastor. The entertainment of the recent state conference is mentioned among their spiritual blessings. And in preparation for that event, they made extensive repairs, redecorations and improvements in and on their



church. So thorough was the work done that it was called a "renewal" and all are proud of their now beautiful church. On the special day set apart for the raising of funds to care for the cost of the repairs the entire church rallied to the support of the full and inspiring program and placed \$1,400 in the "Joash Chest." As a further indication of the spiritual vigor of this congregation, the communion service was attended by the largest number of communicants in the history of the church, we are informed. The way a people attend the holy communion does have something to say about the spiritual state of that people.

## OUR BIBLE STUDY DEPARTMENT

### Evidences that the Rapture of the Church Will Precede the Tribulation Period

By Homer A. Kent

#### PART IV

V. It is evident that the Rapture of the Church will precede the Tribulation Period because of a definite statement to that effect in II Thess. 2:1-3.

The passage reads, "Now we beseech you, brethren, by (or on account of, for the sake of) the Coming of our Lord Jesus Christ, and by (or on account of) our gathering together unto him, that ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of the Lord is at hand. (It is day of Christ in the A. V. but correctly translated day of the Lord in the R. V.). Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition."

There are two distinct and separate things before the mind of Paul in this passage. He makes a plea for one of them and gives a warning against the other. These two things are, first, "the Coming of Our Lord Jesus Christ, and our gathering together unto him" and, second, "the Day of the Lord". Unquestionably the first refers to the Rapture. The second to the terrible day of vengeance which follows. The expression, "the day of the Lord", occurs many times in the Scriptures. It occurs first in Isaiah 2:11-12, and here it furnishes us with a key to its meaning all through the Word. Let me read these words: "The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that Day. For the Day of the Lord of hosts shall be upon every one that is lifted up; and he shall be brought low." The prophet Joel is even more graphic in his description. He speaks of that Day as "a day of gloominess, a day of thick clouds and of thick darkness, as the morning spread upon the mountains \*\*\* for the Day of the Lord is great and very terrible, and who can abide it?" In short the Day of the Lord is the Day of the Lord's revealing himself in judgment and after that as King of kings and Lord of lords. Whereas, "the Coming of Our Lord Jesus Christ and our gathering together unto him" is the Rapture when he comes for his saints.

The Thessalonians to whom Paul was writing were confused. They were in danger of getting their eyes off of the imminent, personal coming of the Lord and their attention fixed upon the distressing things which surrounded them. Thus he writes them this second Epistle to confirm their faith which he sought to establish in his first Epistle. "Now we beseech you on account of or for the sake of the Coming of Our Lord Jesus Christ, and our gathering together unto him". He had written about that more fully in his first Epistle. "To the end that ye be not quickly shaken in mind", that is, the mind into which he got them by the first Epistle when he said, "The Lord shall descend from heaven with a shout ... and the dead in Christ shall rise first, then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air".

Paul says now, "Be not quickly shaken in mind, nor be troubled ... as that the Day of the Lord is at hand". In effect Paul is making a plea for adhering to the Blessed Hope of the Rapture. On

the other hand he is warning against thinking that the Day of the Lord had arrived. He pleads with them not to be looking for the Day of the Lord, not to be thinking it had already come because they had not yet been gathered unto him.

Certain things must take place before the Day of the Lord, Paul clearly shows. There must be the "falling away". Then the "man of sin" must be revealed. We have already seen that "the Man of sin" cannot be revealed until the Holy Spirit dwelling in the Church is taken out of the way. Thus "our gathering together unto him", that is, the Rapture must also precede the Day of the Lord which corresponds with the Great Tribulation.

Thus we have in this passage a statement to the effect that the Rapture precedes the Tribulation even as does the "falling away" and the manifestation of the man of sin. Paul assures the Thessalonians that the Day of the Lord has not yet arrived because the Rapture has not yet taken place. The Rapture they were to anticipate and "watch" for (I Thess. 5:6). As to the Day of the Lord they need not be unduly concerned about it for they should not pass through it. "We beseech you on account of the coming of the Lord."

VI. It is evident that the Rapture of the Church will precede the Tribulation Period because the Book of Revelation shows the Church to be in Heaven through Chapters 4 to 19 during which time the Tribulation is in progress on the earth.

Although we do not dare to lay too much stress upon the argument from silence, yet it may not be entirely without significance that we do not find the word "church" in this section. The outline of the Book is given in Rev. 1:19—"Write the things which thou hast seen, and the things which are, and the things which shall be after these things". "The things which thou hast seen" includes the vision of Christ among the churches in Chapter One. "The things which are" include the letters to the seven churches in chapters two and three. "The things which shall be after these things" includes the rest of the Book from Chapter four to the end. And it is interesting to note that Chapter 4:1 begins "Come up hither, and I will show thee things which must be 'after these things'", that is, after the foregoing things in Chapters 1 to 3.

Now in Chapters 1 to 3 the Church is shown to be on the earth. But from Chapter 4 through Chapter 19 the Church appears to be in Heaven. Thus while the vials of God's wrath are being poured out upon earth the Church is with the Lord in Heaven. This shows the Rapture to be before the Tribulation.

But let us look into this a little more carefully. As the section 4 to 19 reveals, there is no Tribulation until the Lamb breaks the seals. And the Lamb does not break the seals until the redeemed ones are crowned in Heaven. "And round about the throne were four and twenty seats; and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold". (4:4). We believe these elders represent the Church. There are a number of reasons for so believing. I shall refer to but one, that is, their testimony. "And they sing a new song, saying, worthy art thou to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue, and people, and nation; and has made us unto our God kings and priests; and we shall reign on the earth". (5:9, 10 R. V.). The Church only can give such a testimony. Thus we see the Church in Heaven before a single seal is opened, or a woe uttered, and before a vial is poured out. And in all that follows to the nineteenth chapter, the Church is never once referred to as on the earth. We see the Church again in Heaven in the nineteenth Chapter while the Tribulation is at its worst. We read there in the midst of earth's sorrows these words concerning the Church in Heaven, "Let us be glad and rejoice, and give honor to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints". (19:7, 8).

Therefore, from the picture given to us in Revelation we conclude that the Lord has snatched away his bride so that she may not have to endure the wrath of God which is to be poured out upon a sinning world. He who loved the Church and gave himself for it will see to it that his grace is revealed in that day in behalf of his Bride.

(To be continued)



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E. L. MILLER  
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## What Jesus Taught Concerning His Cross

Dr. Harold P. Sloan

(Continued from last week)

### Judgment Never Satisfied God

But judgment never satisfied God. Before sin had its beginning already he had purposed redemption; and during all the centuries of piled up tragedy he was waiting, eager, for the fullness of time, that he might send forth his Son, made of a woman, to be the Redeemer.

Jesus stands at the climax of the centuries. Millenniums pointed forward to him, Abraham, Moses and David; Isaiah, Jeremiah and Malachi, locked hands across the generations to point on to him. Then, at last he came, Emanuel, God with us, God the Son, veiled in human flesh, the Eternal invading time, the Infinite standing as one finite in the stream of human history.

The incarnate ministry of the Son of God falls into three epochs: First, that of his self-manifestation. It is not true to say that he showed men the Father. He showed men himself; and said with a majesty of self-consciousness: "He that hath seen me hath seen the Father." His first work was to show men himself. He showed men the glory of God veiled in human flesh.

His second work was, as God manifest in the flesh, to die redemptively. He, God and man, God made one with the race, took our death up into the glory of his inner consciousness experiences human suffering at its worst—death—yes, the death of the Cross.

And then when he had died, he rose again, he triumphed over death; he broke his tomb. He broke it not only for himself but for all mankind. He redeemed all the death. As he said, "He that believeth in me shall live, though he die, and he that liveth and believeth in me shall not die." (John 11:25ff). Death is done. The death of Christ is instead of all death.

Yes, men still die, but they need not die. All judgment is complete in that one stupendous expression of divine holiness, when the Son of God leaped into the Niagara of man's ruin and was swept over the cataract, down into the dark whirling waters of death. In that one tremendous self-expression the Triune God had uttered himself so fully that no further judgment is needed.

There is another truth here. The death of Christ meets not only the divine demand for judgment, it meets also the sinner's own. It is as he stands there in his Cross and resurrection, uplifted, that Jesus draws all men to himself. That is, after he had achieved his redemptive history by taking death up into his own divine life and triumphing over it, he became able to fascinate all sin-burdened and despairing lives to himself.

I have long realized that those who speak about forgiveness as a simple and easy act

of love, have no real moral appreciation of the deepest demands of their own moral natures. A morally quickened life can only accept forgiveness when the love which bears it speaks also some deep note of moral judgment. This is why the platitudes of Christian Science and the complacencies of humanism are so offensive to the morally quickened soul. Sin ought to suffer; and no one feels it more deeply than the morally quickened sinner. When Shakespeare made Macbeth cry out:

Will all great Neptune's ocean wash this blood clean from my hand? No. This my hand will rather the multitudinous sea incarnadine, making the green one red. (Act 2. Scene 2.)

He spoke the moral consciousness of the race; and that moral consciousness makes an easy forgiveness impossible from man's side itself, to say nothing of God's own. But Calvary speaks no easy forgiveness. The love that is manifest there rises out of the midst of judgment, and this is its peculiar power.

### Love rising out of Judgment

My brethren, this is the truth we need to seize. It is not just love, but love rising out of judgment that has saving power. This is one of the profoundest truths in Scripture. Sinai with its thunders and threatenings did stand, and must have stood earlier than Calvary. Calvary rises out of the midst of Sinai. Doom is already an awful fact when the Son of God invades the human race. He makes himself one with all our confusion and tragedy. He bows his head to the frightful climax of our woe—death.

Jesus is like a mother who leaps into the fierce current of Niagara in which her child is sweeping to destruction. She folds the child to her arms; she goes over the cataract with him down into the dark engulfing waters.

It was so Christ deliberately makes himself one with our ruin, and shared our inevitable doom. And he did it from love like that mother's love; but in his case it was not just love. It was love rising out of the midst of judgment. Christ leaped into our Niagara of sin precisely that he might go over the cataract with us and for us. He became one with our utmost ruin that, having thus rendered infinite tribute to judgment he might set all men free.

It was not love alone that moved him. It was love rising out of the midst of judgment. He did not come into the race just because he loved, but rather because he, as one who loved, yet found it morally necessary to judge. He came that he might judge; that having judged he might be wholly free

to love. As he faces sin his love is never separated from his judgment, nor his judgment from his love. It is ever love and judgment; love rising out of the midst of judgment.

And this double emphasis is absolutely necessary. When either value is obscured, redemption loses its effectiveness for men. Love alone cannot cleanse the soul. It lends itself too easily to moral compromise. It is too comfortable. It is defective in moral majesty.

And as with love, so with judgment, it alone cannot cleanse the soul. Judgment is fearsome. We shrink from it, afraid; and when adequate, it is fatal. No, neither love nor judgment alone will do. It must be both. The human heart needs both love and judgment. The human heart needs what God needs. This is why the complete self-utterance of God is and must necessarily be saving.

Here is a crude illustration of our truth, but one most suggestive: Hydrogen alone will not wash the soil of the day from our hands. Oxygen alone will not do better. It is the combination that is effective. And it is the same in the moral world. Neither judgment alone nor love alone can heal the soul of sin. It requires both and it is this mingling of values in the Cross of Christ that has made it so effective.

### Jesus our Saviour

And now do we see him standing there before us, glorious in both love and judgment; love rising out of judgment? He is all sufficient. Are we burdened by the shame of some adultery? Yes, he hates such sins. He hates them far more than we. It was such sins that overwhelmed him, and for which he died. But he suffered thus precisely that having borne our judgment he might be free to love us and save us. Are we now turning our backs on him in proud self-sufficient shame of our sins, even while he stands with the marks of judgment upon him, reaching out his redeeming arms to us?

Brothers, no matter what our sin, God has spoken judgment upon it in the Cross of Christ; and beyond that judgment he stands loving us, waiting, almighty to save us.

No, there is no sin that is too great for his judgment and grace in Christ. Though we were the soldiers who nailed him to the Cross; though we were one of the priests whose black falsity hounded him to death; though we were Judas, who mocked love itself, treacherously using a kiss as the instrument of betrayal,—yet our sin would not be beyond his judgment and grace.

All the guiltiness of all sin was borne on his Cross, and he who bore it all that he might be true to judgment, loves beyond all judgment. Said Luther with a vividness that is startling: "Though I had committed a thousand adulteries in a day, yet the grace of Jesus Christ is sufficient beyond all the shame and ruin of my sin." It is true. In his Cross all sin is judged.

Judgment upon your sins and mine can mean nothing to God. All judgment is complete. It was completed in that lone figure of his Son, which two thousand years ago, upon his Cross, swept down with us into the darkness of death. And so when on Easter morning he came forth victorious over death, the love with which he reaches his wounded, glorified hands to us is love rising out of judgment, almighty to save.—Taken from Christian Faith and Life.



**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick**

**THE CHRISTIAN AS WITNESS**

(Lesson for December 2, 1934)

Lesson Text: I Thess. 1:1-10; Golden Text: Acts 1:8

**MONDAY**

**Witnessing by the Word.** II Cor. 4:1-6. "We preach not ourselves, but Christ Jesus as Lord ... for God shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ". St. Paul refuted the insinuations which certain Corinthian church members cast at him by replying that he did not preach "himself", but the message that the Lord Jesus Christ had given him through the enlightening and illuminating of his inmost being. We are not to "sell" ourselves but we are to "sell" our Lord and Savior through what the sinner may see of him in his effect upon the believer's life. The witness is to allow the light of Christ's indwelling within to shine out, although the hearer through unbelief may have his mind blinded by the "god of this world".

**TUESDAY**

**Witnessing by Life.** I Thess. 1:1-10. There is a very definite sense in which one's witnessing by the Word, must be backed up by a consistent Christian life. "Ye know what manner of MEN we were among you for your sake", the apostle reminds the Thessalonians, and then adds: "Ye were ensamples to all that were in Macedonia and Achaia. ... " Twice in this brief chapter, verses 3 and 9, the apostle mentions the three phases of "tenses" of the believer's life: 1. Past: "Your work of faith ... ye turned to God from idols." 2. Present: "And labor of love ... to serve the Living and true God". 3. Future: "And patience of hope ... to wait for his Son from Heaven!" We are living epistles, known and read of all men! (II Cor. 3:1-3). How reads the GOSPEL according to YOU?

**WEDNESDAY**

**Witnessing Among Friends.** Mark 5:15-20. Having been snatched from the power of Satan, and enfolded in the family of God, the erstwhile demon-possessed man longed to continue at Christ's side. But the Savior, knowing better, said: "Go home to thy friends and tell them how great things the Lord hath done for thee, and hath had compassion on thee. And he departed and began to publish ... and all men did marvel!" Mission Boards, we understand, require that a candidate for the mission field must first have demonstrated his zeal for soul-winning by having witnessed and testified at home, among his relatives and friends. The healed man was told to witness right among the very folk who had asked Jesus to depart from their borders. There is vast need for more missionaries "at home".

**THURSDAY**

**Witnessing by Women.** Matt. 28:1-10. Women—last at the cross, first at the tomb, first to see the Risen Lord—what a revolution in the status of women Jesus wrought.

While the disciples, returning from their shopping in Sychar, "marvelled that he talked with a woman" (John 4:27), here we see Jesus not only recognizing women as the equal of men in the spreading of the Gospel, but he definitely commissioned them: "Come and see ... and go quickly and tell ...!" Here is divine authorization for every part womanhood and girlhood have had and continue to have in propagating and in witnessing the Glad Tidings. And do not fail to note that, as they were on their way to obey the command to "Go and tell ..." Jesus met them! "Would you see Jesus? Then GO AND TELL!"

**FRIDAY**

**Witnessing to the Rebellious.** Ezek. 2:1-10. Herein is set forth a great principle for the information and guidance of the soul-winner and witness—he is responsible for witnessing, but he is NOT responsible for the results of his witnessing. Inasmuch as the response depends upon the hearer and upon God, the witness is to perform his duty of warning even "though briars and thorns be with thee, and thou dost dwell among scorpions, be not afraid of their words, nor be dismayed at their looks ...!" Doubtless, the Lord has more rebellion on the part of his witnesses than the witnesses have on the part of those to whom they witness! Let us each ask himself seriously: "Am I ever guilty of quenching the Spirit?" Let us not indict the unsaved for not hearing, if we, the witnesses, ourselves refuse to hear!

**SATURDAY**

**Witnessing to the Responsive.** Acts 10:30-

35. What a responsive audience Peter had in the household of Cornelius of Caesarea: "Now therefore are we all here present before God to hear all things that are commanded thee of God!" And the result of the obedient witnessing and the responsive hearing was: "While he yet spake these words, the Holy Spirit fell on all them which heard the word!" It is important also to recall that the witness, Peter, himself, had to be prepared by a special visitation from God's angel before he was in an attitude to witness before what proved to be a responsive audience. When the Spirit of God prepares the preacher and also prepares the hearers, the inevitable result is SALVATION. The Holy Spirit is the best propagator of his Message!

**SUNDAY**

**Witnessing a Duty.** Psalm 107:1-9. "Let the redeemed of the Lord SAY SO!" There is no selfishness more despicable than that of hoarding in the presence of dire want. But of how much sorer offence is one guilty who hoards the riches of grace, who withholds the bread and water of life, who does not pass on God's Unspeakable Gift to a world bankrupt, famishing, and discouraged! Israel failed because she failed to publish to the nations the one True God's goodness to her. Is not the Church hard-pressed today because she too has hoarded her blessings, and even repudiated them instead of passing them on to the teeming millions who have not heard? We are to praise, rejoice, exult, witness, glorify, thank, shine, give, because of the abundance of our salvation!

<p style="text-align: center;"><b>ROBERT D. CREES,</b> President Kittanning, Pa.</p> <p style="text-align: center;"><b>WM. H. SCHAFER,</b> Associate President Conemaugh, Pa.</p>	<p style="font-size: 1.2em; font-weight: bold; margin: 0;">CHRISTIAN ENDEAVOR AT WORK</p> <p style="font-size: 0.8em; margin: 5px 0 0 0;">C. D. WHITMER, Editor, South Bend, Ind.</p> <div style="display: flex; justify-content: space-around; font-weight: bold; font-size: 1.1em;"> <span>BRETHREN BRINGING</span> <span>CHRISTIAN CHURCH</span> <span>ENDEAVOR EXTENSION</span> </div> <p style="font-size: 0.8em; margin: 5px 0 0 0;">BY CONSECRATED EVANGELISM</p>	<p style="text-align: center;"><b>MILDRED DIETZ,</b> General Secretary and Treasurer 312 Cumberland St., Berlin, Pa.</p>
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## Whither, Christian Endeavor?

By Guy P. Leavitt

Each year we take a Christian Endeavor pilgrimage. We attend a convention or two of these young people; we listen to their questions, and to the answers to those questions; we hear their songs and their speeches; we talk with them in person and in conference; we study such changes as there may be in their purposes.

Just recently we attended two state conventions, saw thousands of the Christian young people of these two great states in action, talked with them personally, and interviewed their leaders. Among those present were many ministers and young people's leaders. They, too, were there to find the answer to the question, Is Christian Endeavor keeping pace with the needs of Christian education in a way that makes it as valuable as it has been for the past two generations?

We found Christian Endeavor is today stressing four things: Acceptance of and allegiance to Jesus Christ; loyalty to Christ's church; methods for training for service in the church, and the promotion of fellowship and combined effort among young people.

We found more Christian Endeavor socie-

ties and bigger and better societies than ever before.

We found a comprehension of world opportunities and responsibilities that is most challenging.

We found an excellent spirit of cooperation expressed toward Christian organizations of youth of all types, including those who have been taken away from undenominational youth fellowship, and their energies confined to promoting the interests of a denomination.

We found a graded Christian Endeavor promoted in an effort to co-ordinate the activities of all the young people of the church.

We found, alas! continued indifference on the part of too many ministers, too many adult church leaders, who not only fail to encourage the activities of the young people, but actually frown upon their efforts to be of service.

We found, praise God! a growing desire for freedom, and a cry for Christ, and Christ only, as a leader and a creed, and the New Testament as the only guide-book of faith and practice.



The answer to "Whither, Christian Endeavor?" is—onward and upward!

As has been declared in these pages before, we hold no brief for Christian Endeavor as such. We stand ready to accept any plan which will excel it in the expressional

training of Christian youth. To date, we know of no such plan which even approaches Christian Endeavor. Meanwhile, we are happy to see this great youth movement growing more efficient and more effective every day.—Adapted from C. E. World.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

## Argentina

By Dr. C. F. Yoder

### El Congreso Eucharistico

The 32nd Eucharistic Congress is now over. The purple and scarlet robes have disappeared; the brass bands are silent; the great crowds are gone; the radios no longer hum with "vivas" for the king-pope, his legate and his lords. A few distant echoes of receptions to returning cardinals is all we now hear of the great event that was to end the crisis and introduce the kingdom of Christ on earth.

Not quite all, for there is a further rumor that Argentina is to be recompensed for her loyalty to "his holiness" in Rome by having a cardinal and three archbishops and six bishops and an unknown number of new priests to support. Perhaps the pope feels proud of Argentina because his legate was lodged in the mansion of a widow who fell heir to over 1200 square miles of rich land in the district of Rio Cuarto. According to the papers he was provided with a bed that cost ten thousand pesos (or over three thousand dollars) and besides in exchange for the title of "Condesa pontificia" (pontifical countess) said widow is reported to have donated to the church the nice sum of three million pesos.

Cheap rates to the congress were granted by railways and steamships, and excursions were organized from all parts. Many thousands who are about as much Catholics as frogs are fish improved the opportunity to visit the city. Schools with children of all creeds were herded enmasse to march in the parade in the broad avenues of beautiful Palermo in Buenos Aires, where all the magnificence of costumes and exalted reverence for high prelates of the great apostate church called the curious of the city, together with the devout, to see what might never be seen again.

It is said that a million people gathered in the park in Palermo, which is (to some) sure proof of the presence of the Lord to bless his one true church which is to reign with him. Nevertheless we do not read of any drunkards becoming temperate, or harlots becoming virtuous, or sinners of any kind becoming converted. The excellent police force of the city had gathered in all the suspicious characters that could be found, and news of robberies, etc., was suppressed but over four hundred sunstrokes were reported one day and hundreds of accidents from automobiles and pushing crowds were recorded in spite of extraordinary precautions to keep order.

Here in the interior the comments on the

congress vary according to the beliefs of the commentator. Fanatics have been confirmed in their fanaticism and communists have been confirmed in their communism. The ordinary working man, who here is known as "Juan Pueblo", says he thinks it is time to use the vast sums now given to a traitorous alien power, to provide work for the unemployed in more practical and permanent ways than pleasure excursions, and the commerce in religious relics that are neither meat nor drink. While the priests, therefore, proclaim the great and growing power of the church, the thinking public foresees the reaction to all this empty, bombastic display and counts it as another great step toward the downfall of the whole anti-christian system.

### Langostas

Langostas are literally "locusts" according to the translation in our English Bibles, but in Argentina they are simply the great gray grasshoppers which come in hosts of uncountable millions, forming clouds sometimes ten miles wide and over a hundred miles long. They winter in the warm jungles of tropical Argentina and Bolivia and in the spring come to visit the farmers' paradise in Argentina. The farmers in this paradise have other unwelcome visitors in the shape of hail storms and drouths, but these are less to be feared than the invading armies of "langostas". There are not wanting those who say that even worse than the "langostas" are the "langosteros", who are the employees of the government whose one business it is to destroy the "langostas", but who in times past and present have been more interested in collecting such tips as they can; some from rich farmers who prefer to bribe the officials rather than spend more in the patriotic duty of obeying the law and killing the young hoppers on their land; and some from poor renters who are fined for offending the inspectors. However that may be, the government this year for the first time has adopted measures to combat the plague which should produce practical results. It buys both the hoppers and their eggs at so much a kilo and thus provides work for the poor who wish to earn a little. It provides zinc for barriers, not around entire farms but only to surround the areas where eggs have been deposited so as to trap the little black hoppers, called "mosquitos", before they spread. A long-handled gasoline fire-spitter is used to end these prospective robbers before they have time to begin. Then the government has proclaimed its intention to mobilize the en-

tire population of any district where it may be necessary and practical to do so to destroy the pest. So far so good, but we would like to see the entire standing army mobilized for such work rather than to spend the time learning to destroy people made in the image of God instead.

### Demonios

Demonios are demons of course and they talk Spanish as well as English. Some people think they are one and the same thing with the "locusts" that come out of the pit in Revelations nine. They would think so more emphatically if they lived where these clouds of demons come upon fair fields and in one day leave them blackened, poisoned deserts. But the reality is worse than the symbol and when Satan and his agents or angels are loosed upon the earth the grass hoppers will feel ashamed of the little they have been able to do. The three unclean spirits that proceed from the mouth of the dragon (the devil, a fallen angel) and the beast (the fallen state) and the false prophet (the fallen people of God) gather the nations for Armageddon, which is worse than the Mohammedan scourge or the locusts that symbolize it. Today we are witnessing the preparation of the nations. The false prophet is proclaiming his kingdom; the beast is preparing his empire and the old dragon is in the magnates of war munitions stirring up fear and hatred on all sides. The atmosphere of the world is surcharged with evil thoughts and desires and the evil acts must follow, and then the judgment.

### El Evangelico

"The good news" for the world today is the Gospel. In the days of Paul it was the "power of God unto salvation to every one that believeth" and it is the same today. In the midst of the distress of nations there is a kingdom that cannot be moved; a kingdom whose members do not concern themselves about gorgeous vestments of scarlet and purple and mighty titles to excite the reverence of men; a kingdom that needs no material possessions or civil power to gain or maintain the respect of its subjects; a kingdom whose basis is this: "A new commandment I give unto you, that ye love one another as I have loved you."

The greatest and most condemning sin of the world today is not its superficial pleasure seeking or its secret doubting of inherited creeds, but its sin against the greatest commandment—its lack of brotherly love. I heard a missionary from Abyssinia once say that in twenty years of labor in that country he had never seen an unconverted native do a single unselfish kind act for another. That is paganism at the end of its road. And a large part of christendom is turning pagan today. The greatest proof of the fact is seen, not in the empty pews of the churches or the presence of church members in the theaters, so much as in the lack of brotherly love in the common every day life of these same would-be saints of God.

In our missionary work, if we are weak we will be carried by the current into the ways of the world and be partakers of its spirit and of its harvest of plagues, but if we are strong we can give proof of the higher life in which we are kept from the evil one. "Greater is he that is in you than he that is in the world." We therefore find some missions that are going backward and some that are going forward. We all need



the prayers of one another that our progress may not be interrupted.

In the work I represent in Almafuerte and Rio Tercero there has been continual progress and there are new applicants for baptism. Some have given good proof of their sincerity and we hope to celebrate baptisms and the Lord's supper again soon.

Almafuerte, October 24, 1934.

### THE PRIVILEGED SACRIFICE

For my own part, I have never ceased to rejoice that God has appointed me to such an office. People talk of the sacrifice I have made in spending so much of my life in Africa. Can that be called a sacrifice which is simply paid back as a small part of a great debt owing to our God, which we can never repay? Is that a sacrifice which brings its own blest reward in healthful activity, the consciousness of doing good,

peace of mind, and a bright hope of a glorious destiny hereafter? Away with the word in such a view, and with such a thought! It is emphatically no sacrifice. Say rather it is a privilege. Anxiety, sickness, suffering, or danger, now and then, with a foregoing of the common conveniences and charities of this life, may make us pause, and cause the spirit to waver, and the soul to sink; but let this be only for a moment. All these are nothing when compared with the glory which shall hereafter be revealed in, and for, us. I never made a sacrifice. Of this we ought not to talk, when we remember the great sacrifice which he made who left his Father's throne on high to give himself for us; "who being the brightness of that Father's glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high. —David Livingstone.

At the evening hour our own pastor brought a splendid and fitting closing message for this great day on the theme "The Brethren Church for a Time like this."

On Wednesday evening, November 4th, we held our semi-annual communion service. This too, was a most blessed service, and we rejoice to report the most largely attended in all our history.

So we are praising God in Philadelphia for his combined goodness to us, and for special benefits received. As we "Look for that Blessed Hope and the Glorious Appearing of the Great God, and our Savior Jesus Christ."

MRS. H. RAUDENBUSH,  
Church Correspondent.

### HAGERSTOWN, MARYLAND

(Where the North meets the South)

Sometime before our vacation we laid plans for what we determined would be a week of rallying the forces of our Sunday school and church for the fall and winter work. A general committee was formed with various sub-committees to arrange and carry out a program with this idea in mind. The time was set for September 23-30, ending, as you will see by the program, on our Sunday school Rally Day.

We started the week on September 23 with the observance of Family Day in the morning service. A special sermon on the home and family life was prepared. At this service a special dedicatory service for children was held at which seven parents brought their children forward, dedicating themselves to the task of rearing their children for the Lord and dedicating the children to the Lord.

Monday evening was Youth evening. The young people presented a pageant, the Consecration of Youth.

Tuesday evening was devoted to a workers' banquet. There were four guest speakers, the Reverend Messrs. Rider, Miller, Benshoff, and Fesperman, who spoke on increase in attendance, efficiency, Bible study, and reverence. More than ninety workers and those interested sat around the tables.

Wednesday evening was given over to a meeting of the parents and teachers. The discussion was centered in the child. Little Nancy Ann Harbaugh was at her play table on the platform while Mrs. Mason, Miss Myers, and the Rev. Horn told what the home, the school, and the church had to offer the child.

Thursday was the day for the Sunday School Institute. This was a great day and marked the high tide of the whole week. The program began at 2:00 P. M. with John F. Locke bringing a wonderful message. From 3:00 until 4:30 there were departmental conferences of adults under E. L. Miller, young people under John F. Locke, juniors under Mrs. Widdowson, primary under Mrs. Snively. Seventy-five out of town guests were served with lunch by the general committee. At 7:00 round table conferences were held with the same leaders as the departmental conferences. At 8:00 the Reverend Edward L. Miller brought the closing message.

Friday was promotion day for the beginner, primary and junior departments. Appropriate exercises were held in the evening.

Sunday, September 30, was the Big Rally Day in church and Sunday school. The sermon was by the pastor, Frank G. Coleman.

The writing of this program is nothing but we would have you know that, for those



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### SEMINARY NOTES

The joint Gospel Teams of the College have conducted five evening services at the Ashland Brethren church, during the months of October and November. These services have been a definite blessing to all who have attended. The teams were usually made up of two or three young ladies and two or three young men. Special music, the singing of choruses and a sermonette by one of the young ladies and one of the young men constituted the service.

November 14, 15 and 16 the Gospel Teams brought Dr. R. E. Neighbor of Elyria, Ohio, who is a well-known writer and Bible conference speaker, to the Ashland church and College chapel. He was well liked by those who attended and left a splendid testimony for the Word and a strengthened faith in his hearers.

During the week of October twenty-eighth to November fourth, Professor Alva J. McClain, dean of the Seminary, conducted a Bible conference in the Homerville Brethren church, of which Brother Floyd W. Shiery is pastor.

October seventh, Professor Stuckey spoke in the Nappanee, Indiana church and in the afternoon addressed the Elkhart County Christian Endeavor Convention at Goshen, Indiana. He also spoke in the same church in the evening. The week of October fourteenth he gave Bible lectures in our Dayton, Ohio church and the week of October twenty-first at Pleasant Hill, Ohio. He reports both of these conferences well attended. Brother Stuckey has also been called upon to give several sermons and addresses in Ashland churches.

The writer of these notes represented the College Seminary and National Sunday School Board at our Illiokota conference, which was held at Leon, Iowa. Three addresses were given and a paper read before the Ministerium. November fourth to eleventh he conducted a Bible conference, dealing especially with archaeology and prophetic subjects, in our Berlin, Pennsylvania church. The services were very well

attended and the interest of the people was greatly appreciated by the speaker.

KENNETH M. MONROE,  
Secretary of Seminary Faculty.

### THE FIRST BRETHREN CHURCH OF PHILADELPHIA

We have been enjoying a number of high spots in our church life recently.

Entertaining the Pennsylvania State Conference, was a real pleasure, made more joyous by the presence of our former pastor, Professor McClain. He was the Bible teacher for the Conference, and his lectures were much appreciated, not only by our own Brethren, but by many others, who had known him before. So the audiences were large each evening that he spoke.

While preparing for our visitors, we made a lot of necessary repairs to our church building. In fact, it was renovated throughout. And we're sure all agree, that our edifice looks very fine, after all the cleaning and painting and improving.

We celebrated the renewal of our building, on November the 11th by having an all day meeting, a "Homecoming Day" as we were pleased to call it. At which time too, we planned to pay for the expense incurred in the repairs.

We began by having a merged service in the morning, at which time the various classes and departments of our Bible school, as well as all other auxiliaries of the church, brought their gifts to the front, and placed them in a "Joash Chest" made for the occasion. By evening it was reported that about \$1400 had been given through the day in cash and pledges.

The afternoon service was a very inspirational one, largely attended and directed chiefly by Walter McDonald, singer and speaker, widely known as "Mac." Also, our Third Brethren church was well represented at this service. Their splendid trumpeters played for us, and our own William Steffler assisted in the service.



who had it in charge, it meant real, honest toil. We feel that we will be reaping benefits throughout the year and that this will no doubt become an annual affair in the Hagerstown church.

The work here has been moving forward in a really wonderful way. A new steam heating plant has just been installed in the parsonage. A new boiler has been installed in the church heating plant. The total investment in these two items is one thousand dollars. The attendance at all services of the church is healthy. The services are well attended and folks are being added to the church. Since National Conference the pastor baptized a man 87 years of age. Two more are to be baptized, also one received by letter.

Sunday, October 7, we observed Holy Communion with a banner attendance for the Fall Communion. The Spring Communion is always the largest attended, but this fall we were only a few short of the record attendance of last Easter Sunday.

FRANK G. COLEMAN, Pastor.

### SOME DOINGS AT THE OLD CAMDEN BRETHREN CHURCH, OHIO

To the Evangelist readers, greeting:

The writer came here last May 10th to open up and start the work again after it had been closed up for more than a year. Having no Sunday School, it looked almost hopeless, but by God's help, we are going to go.

The church had to have a new roof but had no money. By faith we came and God raised up one good young man who helped to finance the repairs.

We did the new roof, redecorated the interior and by faith built two new Sunday School rooms and repaired the basement and the furnace. Now we must repair the baptistry.

I have built myself a new home beside the church, and was sick for eight weeks besides.

All this was done in five months. But you say, what about the church? Well, we haven't had time to write before but now something about the work. We organized a new Sunday School at once and started preaching twice every Sunday and now have a Sunday School of 45 to 60 and a mid-week Bible study of 16 to 22 only been going two months.

I wasn't physically able to start it any sooner but God is blessing it.

The third of June we had a reopening and had a week's meeting and as a result baptized six. Interest and attendance have increased from the start.

Oh yes, I must tell you, this is a faith work. We have no salary and no guarantee at all; nobody is paid a salary. People give some money and place in a "faith cupboard" supplies for the table and these have met the immediate needs.

The church had a big row among its members and a good many that at one time belonged here do not come. We are trying to bring them back from their backsliding, but we are spending most of our effort to bring in new people until the others can bury the hatchet, handle and all.

Through the month of October for 31 nights straight we held a revival. The first week we had over Sunday the Jackson evangelistic party. This gave us a good start. Then came Dr. Bell that week-end—four nights over Sunday—and most of you

know the ability of Brother Bell to preach the Gospel with power. Praise God for the coming of Dr. Bell.

Then for three more weeks we went on with various preachers coming in to assist. Several Church of the Brethren men helped us and what fine fellowship we had with them! For the last three nights of the meeting we had Rev. Schooley from Hamilton, Ohio, and he brought mighty messages that helped to garner in the harvest the last week.

As a visible result six more were baptized and a man and wife came from the Church of the Brethren making 14 additions since coming. Six await baptism. Seven or eight were reclaimed and brought into closer fellowship with the Lord, and four other converts will go to other churches.

If you think that is not worth while, then listen to this. The third Saturday night there came a young atheist into our meeting who lives 13 miles from us but so wonderful was this meeting that he was converted and is now going around giving his testimony at every opportunity. Praise the Lord. If there are those over our Brotherhood who think that is worth while and would like to help us in any way, we need it. We now need a new set of song books. Any gift of money would help mightily.

But most of all we covet your prayer that we may be kept humble and increase our faith until we can see Jesus in a new way and feel the power of the Holy Ghost.

Yours in the blessed hope.

S. LOWMAN, Pastor, Camden, Ohio.

### FIRST BRETHREN CHURCH, JOHNSTOWN, PENNSYLVANIA

September was dedicated to prayer. All the sermons were upon the subject, "Conquests of the Closet." From this month of prayer, five prayer bands have been organized to go into any place and hold a prayer meeting. This month of prayer rallied the church and the auxiliary organizations quicker and better than is usually the case after the summer slump.

October has been a great month in our church! Each Sunday was a special day! September closed with Rally Day in the Unified Service which type of morning service is enjoying its second year of success. During October we had Harvest Home Day, Church Homecoming Day, Communion, and Bible Conference. All of these were pronounced successes. On Harvest Home Sunday, the church was beautifully decorated with fruit, vegetables, grains, etc. The produce was given to the deacons and deaconesses for distribution to the needy as the need arises from time to time. Homecoming Day brought many members "back home" who had grown careless. The attendance was good. The Communion service was among the most blessed with just a few under 400 participating. Then we enjoyed a great Bible conference with Dr. Arthur Brown as teacher, for one week including two Sundays. For ten years, we have been trying to build up a "Bible Conference Constituency" in the city. We have had it in the Brethren church, but not in the city. This conference widened the circle for it drew from all parts of the city. The average attendance for the eight days was 389. The largest attendance was 581, the closing service. Thus October was a month of intense activities and much spiritual uplift. A fine spirit of unity and fellowship prevails

within the church. We are prepared as a people to go unitedly into the work of Home Missions in November, Evangelistic Preparation in December, and Victory Revival in January. Brother Leo Polman has been called to lead us in our revival in January.

Pastor, CHARLES H. ASHMAN.

### D. L. MOODY STILL SPEAKETH

By Rev. Norman H. Camp



D. L. Moody

Forty years of sowing the precious seed! Forty years of blessing and testing! Forty years of proving the faithfulness of God! Forty years of fruitful ministry!

Such is the record of The Bible Institute Colportage Association of Chicago, founded by D. L. Moody, which celebrated its fortieth anniversary on November 15th.

It was forty years ago, during his great evangelistic campaigns, that Mr. Moody discovered the need of wholesome Christian literature, thoroughly evangelical, yet inexpensive, which could be safely placed in the hands of young converts and those inquiring the way of life. Such literature was notably lacking in the average bookstore of his day, and is even more so today.

After much prayer for guidance, and counsel with Christian workers, Mr. Moody was led to establish The Bible Institute Colportage Association in November of 1894, for the purpose of publishing and disseminating dependable, evangelical books and booklets, Scripture portions, and gospel tracts.

The work was begun in a small way in a basement on La Salle Street, a little north of Chicago Avenue, near to the Bible training school which Mr. Moody had previously founded. A few books of sermons by Spurgeon, Moody, Whittle, and others were published at first, and these became the foundation of that well-known series, the Moody Colportage Library, with over one hundred fifty titles; and of these 10,308,613 copies have been distributed in every state of the Union and in many foreign countries, according to the latest report of the Association. Over 3,000,000 copies of this number, with twenty-five titles, were written in whole or in part by Mr. Moody himself, so that his ministry might continue, and "he being dead yet speaketh."

As the work has grown and the demand for such literature has increased, other cloth bound books, together with the Evangel Booklet series, New Testaments, Gospels Scripture portions (including the Pocket Treasury), and gospel tracts have been published from time to time, so that today there are nearly four hundred titles of books and booklets, and over two hundred and fifty titles of tracts issued by the Association; and of these, during the forty years, a grand total of 57,692,350 copies have been distributed. "What will the harvest be?"

### Colportage Work

Mr. Moody was always enthusiastic about colportage, or book missionary work, and continually urged the students of the Bible Institute which he founded, and other earnest Christians who desired to win men and



women to Christ, to visit the homes of the people and sell the literature of the Association as a missionary effort. This ministry still continues with splendid results, and is more needed today than ever before.

In all of its ministry, the Association has five main objects in view:

1. To secure the salvation of lost souls who otherwise might not be reached with the gospel.

2. To establish young Christians in the faith and cause them to be fruitful in their lives.

3. To stimulate older Christians in their prayer life and service.

4. To instruct and help Christian workers, so that their ministry will be more and more effectual.

5. To combat the error and evil of these perilous days, and deliver those who are being ensnared thereby.

With these objects in mind, the Association has sought during these forty years to reach men of all classes and in all places by means of the gospel in print. Mr. Moody started the Missionary Prison Fund, whereby the Association could send its books and Scripture portions free to those behind prison bars. Since then other Book Funds have been started, as the need became apparent, so that today there are twenty-two of these Missionary Book Funds which provide for the free distribution of Christian literature to prisoners, patients in hospitals, boys and girls in mountain and pioneer schools, soldiers and marines, seamen, lumberjacks, young men in reforestation camps, and the peoples of Latin America, Philippine Islands, India, Spain, Italy, and other countries. The estimated number of people reached in this way alone during the past fiscal year was 860,000. "He that winneth souls is wise."

After these forty years of fruitful ministry, the Association reaches forth unto "those things which are before," with a keen sense of its responsibility of publishing and distributing attractive literature that is true to the Word of God and to "the faith which was once for all delivered unto the saints"; for during these perilous days much pernicious literature is being widely distributed by religious cults, atheistic organizations and anti-Bible societies, and thereby many are being deceived and destroyed. The Association endeavors to put into practise the motto of Mr. Moody:

"Do all the good you can,  
To all the people you can,  
In all the ways you can,  
Just as long as ever you can."

## Growing a Soul

LONGFELLOW and Emerson were bosom friends. They were born within four years of each other and died only a month apart. Both of them lived to be old men, at least beyond the allotted span of life. Dr. W. J. Dawson in one of his books reminds us of an impressive incident that took place at the burial of Longfellow. Emerson was standing there, as he looked into the grave, he was heard to say, "The gentleman who lies here was a beautiful soul, but I have forgotten his name." Some may have interpreted the remark to be a reflection on the failing memory of the aged philosopher-friend, but in such a case how little they would have understood him.

What Emerson meant was that the name a man bears means very little, whereas what he is means everything. Longfellow was a beautiful soul, and what he was, and what he stood for, and what he did, will endure though his name be forgotten. And this little incident suggests two of the motives that may control our lives. There are those who covet a name; they want to be known and favorably known, but they are not particular on what their fame rests. There are others who care far more for what they are; the name means nothing, the reality everything.

When Jesus was here he differentiated between the two classes very sharply. He pointed to those who prayed to be seen of men, who gave to be seen of men, who adorned themselves to be seen of men. He told them frankly what he thought of their religiousness. On the other hand he called attention to those who cared nothing for the plaudits of their associates, but who did care to do the thing that pleased God, among whom were the two Marys who broke the ointment upon his feet, the widow who gave her two mites, and the publican whose prayer in the temple was so effectual. We shall have to decide for ourselves what we think is the most important end for which to live—*Lutheran Young Folks*.

## CONDENSED MINUTES OF THE FORTY-SIXTH ANNUAL PENNSYLVANIA CONFERENCE OF BRETHREN CHURCHES

Held in the First Brethren Church of Philadelphia, Pennsylvania, October 8-11, 1934

Moderator W. C. Benshoff called to order the Forty-sixth Annual Conference of Brethren Churches in the First Brethren Church of Philadelphia, Pennsylvania, 7:30 P. M., October 8th, 1934. Moderator Benshoff reminded the conference that this was their seventh conference in the First Brethren church of Philadelphia.

The conference singing was in charge of the entertaining Pastor, A. V. Kimmell who, with the support of his choir, pipe organ, piano and splendid congregational singing brought honor and glory to the Triune God.

The first sermon of the conference was delivered by Vice Moderator, Floyd Sibert, on the subject, "The Hope of the World".

The general session of Tuesday morning was opened by scripture reading and prayer by W. A. Steffler. Following this the conference was presented the "keys of the city" by Carl Seitz which was answered by a large response representing twelve congregations.

"The Brethren Church and the Narrow Way" was the timely subject of the Moderator's address. It was a real challenge to the Brethren Church to hold true to the infallible Word of God.

The election of Committee on Committees resulted in the election of W. E. Ronk, N. V. Leatherman, Wm. Clough, A. V. Kimmell and Mrs. D. C. White. The courtesies of the conference were extended to visiting elders and laity of the Brethren church present from outside this district.

The Statistician reported 35 of the 37 churches in this district. The following is a condensation of his report:

Number of male members .....2478  
Number of female members .....3451  
Added by letter and relation ..... 59

Added by baptism ..... 424  
Lost by death ..... 62  
Lost by letter ..... 72  
Lost by dismissal ..... 205  
Net gain for year ..... 144  
Total valuation of churches, lots

and fixtures also parsonages \$642,300.00  
Total paid out ..... 59,483.69

## Report of the Ministerial Examining Board

Two applicants appeared before the Board for examination. Both were for licensure, according to the agreement of both National and District Conference, viz., No person shall be ordained for the first year of his ministry and unless he is called to become the pastor of a church. D. C. White was examined and approved for licensure to the ministry at last year's conference in Berlin, Pennsylvania. He is now serving as pastor at the Mt. Pleasant and Jones Mills churches. Arthur Malles of Waynesboro, Pennsylvania, was examined at Winona Lake Indiana, during our past National Conference. He was recommended by the Board for licensure. He is a student pastor at Ashland College. This was a very pleasant year for your board, and we are glad that churches are respecting the recommendations of both National and District Conferences regarding the calling and licensing of young ministers. Signed: W. E. Ronk, Jos. L. Gingrich, W. C. Benshoff.

## Resolutions of the Ministerial Examining Board

Be it resolved that it is the understanding of this conference that the form of questionnaire adopted in 1932, shall apply both to those who are applicants for ordination and licensure.

Be it further resolved, that licensure shall be for one year only, and that licensure shall be continued by the Board and the local church from year to year and not exceeding a total of five years.

Be it further resolved, that it is the understanding of this conference that the duties and privileges of the Licentiate are the same as those of the Elder,—except that he may not ordain an Elder or Deacon, nor conduct the confirmation service. The Licentiate will be careful to make investigation in the State in which he lives concerning the performing of the marriage ceremony.

It is advised that where possible the Licentiate will call in an Elder to conduct the communion services.

Be it further resolved, that we accept the forms of cards for certificate or Ordination of the licensure as adopted by the National Ministerial Association, and that certificates be supplied for Elders and Licentiate.

Conference voted \$10 to the Boys' Work Committee.

A condensed report of the District Sunday School Treasurer:  
Balance on hand, October 1, 1933 ..\$ 73.05  
Offerings from Institutes ..... 40.68  
Expenditures ..... 110.10

Balance on hand Oct. 1, 1934 .....\$ 13.63

## Camp Juniata Fund

Total receipts during year .....\$482.85  
Total Expenditures ..... 449.74  
Balance in Camp Fund ..... 31.11

Total cash on hand in both funds ..\$ 46.74  
W. E. RONK, Treasurer.

The Conference Secretary was ordered to send greetings to both the Illiokota and Mid-West Districts.



**Tuesday Afternoon**

The Boys' Work program was presented by Wm. Steffler, Camp Juniata and the Sunday School Institutes by W. E. Ronk.

C. H. Ashman presented the address of the afternoon in the Sunday school session with a thought provoking message on, "The Dynamics and Dangers of the Sunday School." This was followed by an interesting and helpful discussion.

**Tuesday Evening**

Scripture and prayer by S. E. Christiansen which was preceded by congregational singing. Dr. A. J. McClain presented his first of three lectures on "The Anti-christ; His Name, Personality and Character." The church choir rendered "Let the Heavens be Glad."

**Wednesday Morning**

The Ashland College Trustees submitted the following:

All of us attended the Annual Board meeting at Ashland, Ohio last April. We took an active part in the deliberations, believing that this conference desires its trustees to be more than mere rubber stamps. In addition to the regular business routine, the following issues were considered and decided:

**FIRST:**—Because of teaching in the class room, public statements, both verbal and printed, and general attitudes contrary to the spirit of Ashland College and the Brethren Church, Dr. Caldwell, head of the Sociological Department of the College was notified that his contract would not be renewed at its expiration. He resigned when this notification was given him. His resignation was accepted immediately. Your Pennsylvania Trustees were aggressive in bringing this to pass.

**SECOND:**—Because the College has failed to meet certain standards set up by the North Central Associations at our admittance into it several years ago, we were put on probation for one year last spring. If we meet these by next April we stay in. If not,—nobody knows! This action does not change our credit standing for this year in anyway. The principle demand is for additional teachers with Doctor's degrees, increasing our budget for this year \$10,000.00. The Board of Trustees voted to get back of this and meet the requirement. The City of Ashland guarantees to match dollar for dollar with the Church. It already has its \$5,000.00 subject to demand whenever proof is given that an equal amount has been given by the Church. The Pennsylvania District was quoted \$1045.00, paid \$528.05 or 51% of its quota.

The bringing in of these additional teachers involves going outside of the Brethren Church for them. All are members of some Evangelical Church and have been selected with care. They are contracted for one year only. Their continuance at the College is subject to the decision of the Board at its next year's meeting.

Dr. Chas. Anspach and Dr. Smith of Michigan State College, have been asked to serve on an Advisory Educational Committee to advise the College concerning revising and strengthening the weak places preparatory to seeking another review by the North Central Association next spring.

**THIRD:**—We have an exceptional arrangement at Ashland. The Seminary as a graduate school and the College of Arts on the same campus, and under the same Board. This involves rather serious problems at times. The ordinary college atmosphere is not conducive to Seminary train-

ing. Also, the proper Seminary atmosphere is not considered as promoting the ordinary college spirit as known today. We are trying an arrangement at Ashland that is difficult and at times trying, but, we believe, with strong Christian and Brethren leaders in both the Seminary and College, it can be worked out to the efficiency of both. We must insist that the Seminary be given proper recognition and support at all times. Also, that the College be supported that it may meet the educational requirements of the Standardizing Agencies of today which are in power.

**FOURTH:**—We believe that this is the hour for tightening and strengthening the ownership and operation of Ashland College and Seminary by the Church. There is a feeling among the churches that all the College wants of the Church is money. Then, there is the feeling in College circles that all the Church desires is to dictate to the College. Both feelings must be abolished. The College must cultivate and maintain the confidence of the Church. She is owned and operated by the Church. Her teachers are but agents. She must do the work the Church assigned to her. But, on the other hand, the Church must feel her responsibility to the College in sending Brethren Students and in giving financial support adequate to the legitimate demands.

**WE RECOMMEND** that this report be assigned to a committee to confer with the Trustees to bring in recommendations in keeping with it to this Conference for adoption. Signed: C. H. Ashman, W. H. Schaffer, Sr., W. C. Benshoff.

**The Committee on Rules and Organization** reported on the matter of District Evangelists as authorized by last Conference:

1. The District Board of Evangelists shall be dissolved and its functions taken over by the District Mission Board. (This is thought advisable in harmony with the uniformity of District Government).

2. Districts having no District Mission Board shall constitute same at their next District Conference.

3. The Committee on Spiritual State of the Churches shall be dissolved and its work carried on by the District Mission Board.

4. The District Mission Board shall have the spiritual and governmental oversight of the churches, both mission and non-mission, within the District, within the limits of our cooperative congregational government.

5. If possible, at least one member of the District Board shall be a member of the National Mission Board.

The Committee on Rules and Organization with the Conference Secretary was authorized to edit a new copy of the Constitution and By-Laws.

The following is a condensed report of the **District Mission Board Treasurer:**

Balance on hand, October 1, 1934 ..\$	111.43
Received during year .....	813.70
Disbursements during year .....	1,127.19
Actual Cash on hand, Oct. 1, 1934 ..\$	797.94

GEO. W. SMITH, Treasurer.

Conference accepted the invitation to Waynesboro, Pennsylvania, for next year's conference, October 7-10, 1935.

"Our Denominational Responsibility Towards Benevolences" was presented on Biblical grounds by W. E. Ronk.

**Wednesday Afternoon**

In the open session of the District Ministerial Association Dr. A. J. McClain delivered a scriptural outline on "The Eldership." He discussed the Duty, Dignity, Re-

sponsibility and Rewards of an Elder.

Home and District Missions Session. Claud Studebaker, member of both National and District Mission Boards discussed "Building the Church."

Ashland College and Seminary Inspirational Session. W. C. Benshoff, Trustee of Ashland College and Seminary, presented the following points to the Conference for consideration:

1. Why a Christian College and Seminary? What to expect of our College and Seminary. 3. What the College and Seminary has a right to expect of us as a Church.

Publication Interests were presented by Floyd Sibert. The following recommendations as offered by the Editor of the Brethren Evangelist were read: 1. More Prayer. 2. Criticism invited. 3. Evangelist should be the first paper in the home. 4. Send more news.

**Wednesday Evening**

Piano and Pipe Organ Recital followed by congregational singing brought glory to his Name.

An offering of \$30.19 was received from the congregation. The church choir presented, "Praise Ye the Lord." Dr. A. J. McClain delivered his second lecture on "The Antichrist. His six-fold origin and rise to world power."

**Thursday Morning**

The final report of the **Credential Committee** was 98 lay delegates and 30 ministerial, or a total of 128. Credential fees amounted to \$195.00. 19 out of 35 churches paid in full.

**The Conference Auditing Committee** submitted the following report:

We, the undersigned Conference Auditing Committee have audited the books of the account of the Treasurer of this conference for the year beginning October 1, 1933 and ending October 1, 1934 and find same to be correct.

We have also audited the books of the Secretary and Treasurer of the District Mission Board for the year beginning October 1, 1933 and ending October 1, 1934, and find the same to be out of balance eight cents.

We have furthermore audited the books of the Brethren Sunday School Board of this District for the year ending October 1, 1934 and find all accounts to be correct.

The Conference Auditing Committee made the following recommendations:

1. That a bond of \$1000 be placed on the Conference Treasurer of the Pennsylvania District Conference of the Brethren Church.

2. That the Treasurer of the Brethren Sunday School Board of this District Conference be bonded for the sum of \$1000.

3. That the Secretary and the Treasurer of the District Mission Board be bonded each for the sum of \$2000.

4. That all bonds be held by the President of the Brethren Mission Board of Pennsylvania.

5. That all moneys belonging to this conference or any sub-organization of this conference shall be deposited in a Federal Insured Bank and in the name of the Organization to which it belongs.

Signed: Ed. H. Wolfe, W. H. Schaffer, Sr., John Rishel.

Signed:

W. C. BENSHOFF, Moderator,  
W. H. SCHAFFER, JR., Secretary.

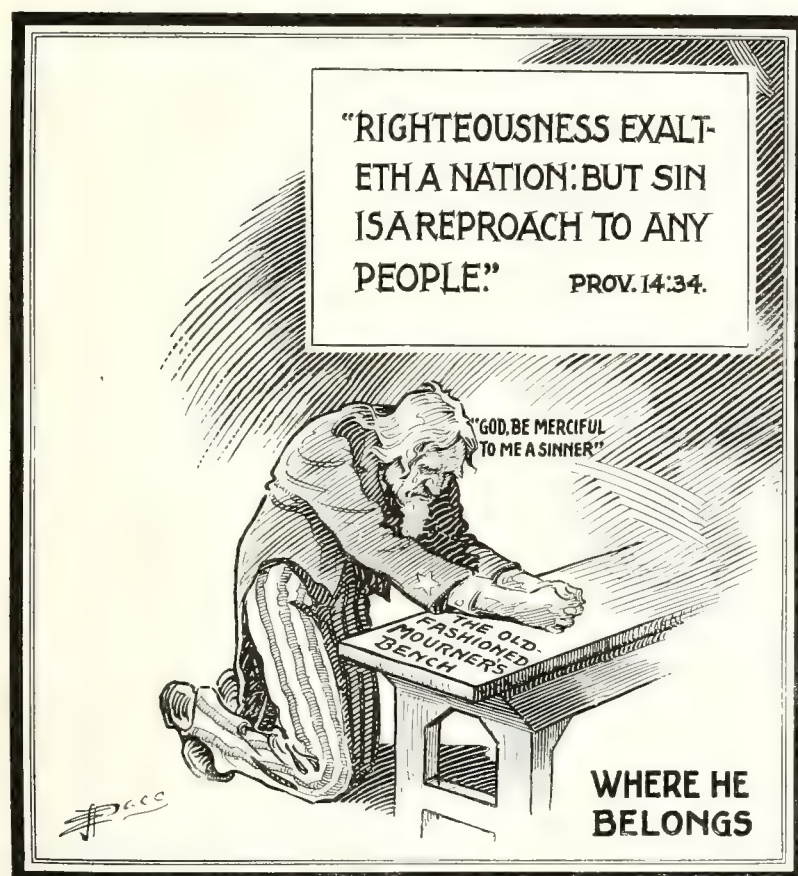
(To be continued)



# THE BRETHREN EVANGELIST

## America's Desperate Need

SPIRITUAL REVIVAL is our crying need. Sacred institutions are threatened. The principles of sound government are flouted. Powerful foes of righteousness are multiplying. Youth is in grave danger. Unchastity, intemperance, atheism, and infidelity are sweeping with ruinous force through our land. Communism is stirring up mass hatred and revolution. Help must come from God. Nothing else but His interposition will bring relief. For this the Church must turn to God in prayer, for He alone has the remedy for mortal ills. God stir America!



—From the Sunday School Times.

## How to Escape Threatening Disaster

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."—II Chron. 7:14.



# The Liquor Problem from the Viewpoint of Science - - - By Frank D. Slutz

A prime tenet of the science of mental hygiene is that if one wishes to be mentally healthy he must not only face the facts, he must walk right up to them. What are the facts about the liquor problem? Prohibition is for the time defeated. The Eighteenth Amendment has been repealed; alcohol is what it always has been and always will be in a universe of law. The strategy of handling this problem of alcohol must be changed. The attack on it must be scientific, not prejudiced, not emotional. These are the facts that we must recognize.

Scientifically the crux of the alcohol problem can be expressed by this question: Is the moderate use of alcohol as a beverage appreciably harmful to persons? There is general agreement that drunkenness is both undesirable and harmful. But what of the moderate use of alcohol? If the moderate use of alcohol is **not** appreciably harmful, the problem is entirely one of control, and the manual, 'Towards Liquor Control', prepared by Fosdick and Scott is the handbook of our guidance, and **temperance** is the right word to state the objective of the educational method. If the moderate use of alcohol is appreciably harmful, then **abstinence** and **elimination** are the goals. In short, is abstinence the only temperance applicable to alcohol? This is the question.

What facts does science furnish to help us to answer this question?

1. Alcohol in sufficient quantities to afford food value is disastrously poisonous; if taken in quantities small enough to avoid this disastrous effect no food values are present.

2. Experiments upon animals through several generations prove that heavy doses of alcohol cause large loss of life among offspring but that in the fifth or sixth generation an immunity to alcohol is produced and only those strong enough to withstand alcohol have survived. No one would think of attempting to produce such immunity in persons at such a price.

3. Considerable quantities of alcohol used for long periods of time are required to do deep damage to muscular tissues and to the major organs of the thorax and abdomen, though the linings of the stomach and the intestines suffer seriously from alcohol in doses not so large.

4. Chemically, alcohol is not a stimulating alkaloid like coffee, tea or strychnine, but a depressant, a narcotic, first cousin to ether. The effects of ether take place rapidly through the respiratory organs, those of alcohol more slowly through the digestive tract. It is understood that by **alcohol** is meant ethyl or pure grain alcohol, C<sub>2</sub> H<sub>5</sub> OH.

5. The part of a person most vulnerable to alcohol is the nervous system. Man differs from the material and the vital levels of the universe in his possession of a highly delicate, intricate nervous system.

6. The nerve cells, especially the brain cells, are quickly attacked by any alcohol that enters the blood stream. Small quantities of alcohol make a difference in these cells.

7. A new born baby can make only spas-

modic movements. After a time the baby learns to use his large muscles and he creeps first and then walks. A little later he learns to use his finer muscles so that he becomes able to speak and to write. The last step in the development of the nervous system is that which endows a person with the power to criticise himself, to inhibit actions which are below the best that he knows, to do the fit thing in the fit place and at the fit time. Alcohol affects these powers in the reverse order of their development. A little alcohol, so little that it does not cause one to be drunk, first of all removes inhibitions, makes one less sensitive to the niceties of action, dulls the urge to be self critical. Furthermore this small amount of alcohol cuts down a person's normal reaction time from five to fifteen percent. If one's usual reaction time, that is, the time he requires to see a signal and to act upon it, is one fifth of a second, a little alcohol, a very moderate amount of it, will cut that time down to two or three or four fifths of a second, the cut varying with the individual. A rapidly moving automobile, a speeding airplane, a high powered machine in a factory will run far in those additional fractions of a second. If a person adds more alcohol to the little that has effected these important changes, he will next lose his power to speak coherently and distinctly; still more alcohol will make him unsteady on his legs, and it must be remembered that the leg muscles are very important in the driving of an automobile for it is with the legs that one manages the accelerator, the clutch and the brakes. Even more alcohol will kill all motion but that spasmodic sort which the baby brought with him at birth. This whole story of the psychological effect of alcohol even in moderate amounts is told in detail in Professor Roy Albion King's admirable pamphlet, *The Psychology of Drunkenness* (See bibliography appended hereto.)

8. The dangerous use of alcohol in a rapid, high tension modern world, is that very moderate use which is far below the intensity of intoxication but which cuts reaction time down, which causes the user to feel snug, safe, contented and satisfied instead of eager to attack and to cure the mistakes of his environment and which turns him backward along the path that leads away from conduct which is critically controlled and into the area where inhibitions fail to check his primitive impulses.

9. The future evolution of human beings will be in the development of their nervous systems. Any retardation of this development will be unwise. Even Slight blunting of mental capacities is not desirable in view of the maximum development of the race.

10. Smugness and contentment with things as they are is most deadening to social improvement, especially in times like those of our modern era when we need to see clearly, and when we need to have the courage to overcome the difficulties which keep civilizations from attaining its best.

11. When (godless) Russia is asking her youth to deny themselves any and every personal indulgence which might get between them and their loyalty to their nation; when the (Hitlerized) German youth

are taking an unusual interest in building splendid bodies, our best national defense will be in cooperating with each other in the United States, whether we are young or old, in the endeavor to maintain our minds and our bodies at their highest level of efficiency.

When all the evidence is considered, science reinforces the principle that moderate drinking is dangerous in a machine age. Drunkenness is not our problem. Temperance is not the objective. Abstinence is required. It is not the control of alcohol that will solve the liquor difficulty; it is the elimination of it. The proper method to effect this elimination is to secure the abolition of the advertising of alcohol so that there will be a free field for educating our youth in the dangers of even a moderate use of the narcotic.

In the measure that we are able to include in our education the teaching of young people the joys of depending upon the real wines of life for their intoxication we shall insure them against the use of those false and depressing substitutes of which alcohol is chief. Social service, the passion for learning, a thrilling growing adventurous religion, beautiful clean family life, dedication to the greatest causes of an advancing society: these are some of the wines which need not be used moderately.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## Our Greatest Need Is Greater Intensity

Jesus told his disciples that they should let their lights shine. He put no time limit on that requirement; it is good for us as well as for those who heard his voice. But the trouble is that in most of us there is not enough spiritual flame to give either light or heat. We have not enough intensity to attract anybody's attention or to affect anyone's life. We are feeble in our influence, sluggish in our activity and divided in our purposes and aims. We are characterized by lukewarmness while the divine wish is that we were either cold or hot. We satisfy ourselves with loving our friends while Jesus insists that we shall love our enemies also. We offer service to both God and mammon, while the Lord declares that we cannot serve two masters and must choose one or the other. Being members of the body of Christ, we nevertheless seek to be conformed to this world, while Paul pleads by the mercies of God that we present our bodies as living sacrifices, holy, acceptable unto God. That requires intensity; so does every teaching of Scripture.

The thing the church needs most is not greater wealth, nor greater numbers, but a finer quality of members—men and women fully given over to God. A noted missionary executive was praying with an outstanding Chinese missionary doctor. The missionary executive was impressed with the great need of the province which he was inspecting and he prayed for hosts of workers. When they arose from their knees, the Chinese doctor said to his friend, "You are right; we need a great host. But have you ever thought that God could shake Nganwhei Province with only one man, if he were really God's?" It is not by might nor by millions, but by the Spirit of God working through a life wholly yielded to him.

### Intensity of Devotion and Worldliness

A really intense devotion to Christ would shut off the appeal of the world and the carnal things of life. But instead of being centered intensely in him, our lives are divided and driven here and there by superficial interests. We are intoxicated by the vanities of life and are lured away by them. We are like the three men on Ulysses' ship, as he was returning from his trip to Troy. When he came to the land of the lotus-eaters he anchored the ship and sent three men inland to learn something of the people who lived there. The men were received very kindly and given some lotus plant to eat. The effect upon their senses was so pleasing that they lost all thought of home and did not return to the vessel. Ulysses waited for them in vain and then went after them. When they would not come, he carried them by main strength to the ship and tied them to the ship's beam to hold them while he sailed away. That is a parable of the danger of dallying with temptation and the consequent deadening effect and loss of spiritual zeal. How many there are in every church, who have yielded to the enticements of worldliness and carnality and have become lovers of pleasure more than lovers of God!

### Intensity Would Exclude Selfishness

Furthermore, an intensity of devotion to Christ would exclude selfishness and a reluctant, half-hearted yielding of one's life and talents to the Lord. When the fire of love burns hot within the soul, there is no hesitation or unwillingness to do all that opportunity offers. Such a Christian has the spirit of the Psalmist, "I delight to do thy will, O God." He renders service and offers his sacrifices not because he must but because it is a great and wonderful privilege; it is a whole-hearted service and a joyous giving, done with spontaneity and enthusiasm.

It was such an intensity that gripped the hearts of the people of the city of Florence long ago when, under the preaching of Savonarola, a great revival swept that city. The people were literally

flooded with religious zeal, and they made a bonfire of their vanities. They threw upon it the instruments of their pleasure and the gewgaws of their dress. Then they paraded the streets with holy fervor. Day after day they thronged the great church, ever chanting the cry, "Jesus is King." Shall we not pray that the same spiritual intensity may sweep over us and through us, expelling all selfishness and coldness and pride and causing the loving presence and authority of our Lord to be very real and vital in our lives?

### Consecration Should Be Thoroughgoing

There is nothing we need more throughout the entire brotherhood than a deeper consecration and more intense and thoroughgoing religious experience. But to go all the way with God, to make a full surrender, is a hard thing to do. It goes against human nature, and strikes at our selfishness and fear. Dr. Li, a Chinese doctor and missionary was riding through the streets of Shanghai in a rickshaw in the days when mailboxes were first introduced in that country. The ignorant coolies didn't know what they were or how to use them. The coolie that was pulling Dr. Li's rickshaw knew him and turned to him and said: "Doctor, I have a letter here. Where can I mail it?"

"Put it over there in the box," he answered.

The coolie let down the shafts of the rickshaw, went over and stood in front of the box and looked hard at it.

"But doctor," he said, "the box is dead. My letter won't go if I put it in there."

The doctor, impatient to go, said, "Put your letter in."

He put the letter half way in the box and held fast to the half that was out.

"Alas!" said the doctor, "that is the way most of us are in the kingdom of God. We are half in and half out, and we hold fast to the half that is out!"

The doctor replied, "Put the letter clear in the box."

The coolie put the letter in further, keeping hold of the corner of the envelope.

"Song Sheo," said the doctor; "cut loose! Let go of the corner of that envelope."

The coolie turned and looked at the doctor. "Oh, no!" said he. "If I let go of the corner of that, I might lose my postage stamp!" So he took his letter out.

That is the trouble with the church—with its members, everywhere. They are afraid of losing a postage stamp. Their consecration is so very half-hearted and superficial that they are unwilling to cut loose for God. They lack the intensity.

## EDITORIAL REVIEW

Word recently received from Brother W. H. Schaffer, pastor at Conemaugh, Pennsylvania, says, "Our church work is going along splendidly. Our attendance is increasing and new members are added frequently. The Lord is blessing the witness of his Word."

If you want some excellent helps for presenting tithing teaching to your people, you can get them at a very nominal price from The Layman Company, Chicago. Many of our ministers use their tracts and bulletins and we recommend them for your consideration.

Brother Frank Gehman writes that on December 3 he will start a meeting at Denver, Indiana, with Brother W. F. Johnson. The meeting will continue through December 16, and prayer is requested for the campaign. Brother Gehman says his work at Ardmore is proceeding with hopefulness under the goodness and grace of God.



Brother Albert Flory, a student in Ashland College, has been called by the church at Sterling, Ohio, to be its pastor, succeeding to the work formerly cared for by Brother Paul Bauman, who resigned to accept the pastorate of the Second church of Los Angeles. Brother Flory will preach for the Sterling people every Sunday morning.

On Christian Endeavor page our young people will find a splendid example of what our consecrated young folks can do for the promotion of missions. Miss Betty Lyon is the daughter of Rev. and Mrs. Thoburn Lyon of Washington, D. C. and is a member of Brother Homer A. Kent's church, where the spirit of missionary enthusiasm for both home and foreign missions is commendable.

The Young Men's and Boys' Brotherhood members will find something in their department this week. Brother N. V. Leatherman has something to say about the program. It will pay you to read it. Brother Charles W. Mayes supplies a Bible study for the organization, the first of a series of monthly studies. We commend it to our readers, and urge pastors and lay leaders to take a real interest in promoting the Brotherhood work.

Brother H. M. Oberholtzer stopped in our office on Monday following the close of a two weeks' revival on Sunday preceding at Mansfield, Ohio. He reported a good attendance considering the difficulties involved, and some confessions, concerning which he will report later. The Sunday morning increase in attendance was especially encouraging, the Sunday school record showing over one hundred on the last Sunday.

The Sunnyside, Washington, church calendar recently carried the item that "One hundred and sixty-five persons rededicated their lives to the service of the Lord and his church." That ought to make a difference in the life and activity of that church and in its outlook. How many more churches are there where such unanimous reconsecration might be made with profit? Perhaps more than we think, if we should really take seriously Paul's appeal in Romans 12:1-3.

From Mount Olive, Virginia comes a report of twenty-three souls being baptized into the church, largely as a result of an evangelistic campaign conducted by Dr. I. D. Bowman. During the two weeks of the meeting, sixteen persons made confession of faith and seven more two weeks later. Brother John F. Locke is the able preacher and pastor of this church and we learn that he is much loved by his people. Brother Bowman was on his old home ground here and had a peculiar interest in this church by reason of his having helped to build the church and organize the work a half century ago.

Brother Sam J. Adams of Pleasant Hill, Ohio, writes of the activities of that church in recent weeks. The outstanding event was the Sixtieth Anniversary celebration and Homecoming, which was largely attended and showed much enthusiasm for the work. Following that after an interval of a week, Prof. M. A. Stuckey came on with a Bible Conference that proved a success and enabled the church to bear an effective witness in the community. The organizations of the church are alive and active and the outlook is good. Brother Adams is doing a good work.

From McKee, Pennsylvania, comes a report of a successful revival under the leadership of Brother W. C. Benshoff as evangelist and Brother R. I. Humbert as pastor. There were twenty-two who took their stand for Christ, some first confessions, some reconsecrations and some coming into membership from other churches. The services were well attended and a fine interest was sustained throughout the meetings. Brother Humbert has been building up in his people love for the Word and in the spirit of evangelism, and the evangelist found them ready for a special effort of extending the Word into the hearts of others.

Many saw it, but some didn't. In the prayer list sent out to the churches by Brother R. Paul Miller, one statement concerning one of the list of noble servants of God struck us with more than usual force. It was read by many of the Evangelist family, but there were many other readers who did not see the statement, and for their benefit we repeat it: "This tireless servant of God (after taking care of his church at Roanoke, Virginia, and leading the people into "such sacrificial living and giving as to have no comparison elsewhere in our brotherhood") is now driving with his

wife sixty-five miles to Covington, Virginia, each week, endeavoring to start a new work there." The knowledge of such sacrifice ought to stimulate those who are spiritually sluggish to greater life and activity for God, as well as to inspire to prayer for Brother and Sister Koontz, and other such workers.

Brother H. H. Rowsey writes of the closing of his seven year pastorate at Falls City, Nebraska and the taking up of his new work at North Manchester, Indiana. At Falls City he was instrumental in leading a total of 124 new members into the church, besides the forty-five who came into cooperation from the nearby Church of the Brethren. This merging of forces adds much brightness to the Brethren outlook in that community. Brother Rowsey's constructive ministry there was accompanied by most pleasant relations and he accomplished a splendid work. He has found a cooperative and talented people in his new field, where Prof. Schutz has long been the minister, and his work is starting forward very encouragingly.

Brother Dyoll Belote gives us a good letter this week telling of his work and the closing of his five year pastorate at Ashland, Ohio. His ministry was characterized by a very intimate fellowship with the sufferings and sorrows of his people, and it is in such a sharing of sympathies that bonds of friendship are cemented more strongly than in any other way. He was a faithful pastor and a constructive and inspiring preacher and he accomplished a ministry which may well give him a sense of satisfaction. He reports about seventy-five new members having been received into fellowship during his stay at Ashland. Also he was instrumental in securing the organization of a most creditable Sunday School orchestra and he got Christian Endeavor going in the Intermediate and Junior grades, which ages had long been neglected in this type of work. His many friends will regret to learn that he has dropped out of the pastorate for a time, but they will think gratefully of him for the splendid service he has rendered in his church during his thirty-two years of ministry.

From the South Gate church calendar we learn that this young congregation of Southern California celebrated its fifth birthday on the last Sunday in October. We quote in part as follows: "Just five years ago yesterday (October 27, 1929) we met in our fine church building, provided by the Home Mission Board and made possible by our sister churches of Southern California. These years seem as if they were but months. God has surely been good to us. Every year has shown a very substantial gain in growth spiritually as well as numerically. From that little beginning of fifteen Brethren who pledged themselves to spread the glorious message of our Lord Jesus Christ, today our membership stands at 184. From an attendance of 55 in Bible School, to one of over 225 each Sunday." As a further indication of growth, we noticed that, following a revival meeting recently, the pastor started an instruction class in "The Doctrines of the Bible" and the first week "almost 75 persons attended this class." Brother Leo Polman, the pastor, and his faithful people are to be congratulated on the growth thus realized. This splendid example demonstrates that home mission work pays.

**Relative to the Lord's Supper**—Brother John G. Lienhard of the Second church of Long Beach, California, quotes in his church calendar as follows from an article in The King's Business, November issue:

"In verse 25, (I Cor. 11th chapter) read 'after supper' in place of 'when he had supped' (cf. R. V.). According to the best historians and commentators, this 'supper' was a common meal observed by the early church in commemoration of the last supper, and followed by the eucharistic emblems. The bread and cup were not the supper, but followed the supper. This supper was probably the 'feast of charity' or 'love-feast' (r. v.) mentioned in Jude 12." Then Brother Lienhard comments: "Yet the Brethren church is misunderstood because of the supper in connection with the communion service. We cannot understand why churches departed from some other clearly taught ordinances of the Scriptures. Of course, it is often possible to trace the steps that led to these departures. But still, Why? And again, why should not good men, having a spirit of loyalty to the Word, discovering that there has been a departure, be willing to correct the apostasy by getting back into the practice of those ordinances?"



# CHRISTIAN BAPTISM

By Dr. C. F. Yoder, Senior Missionary to Argentina  
and author of "God's Means of Grace".

ITS IMPLICATIONS as to  
necessity, the element, the  
reason, the subjects, ad-  
ministration, time and mode.

The subject of Christian baptism has been so much discussed since the days of the apostles that it would seem that nothing new remains to be said. Nevertheless there is one phase of the subject which I have not seen developed and which to me has become the most important phase of all. I refer to the baptism of suffering which Jesus experienced as the example and source to which we must go to understand both the meaning and the mode of Christian baptism. To be sure much has been said about being "buried with Christ in baptism", but the analogy has not been fully studied. Let us study it now. Let us see what the implications are as to the necessity of baptism, the element, the reason, the subjects, the administrator, the time and the mode.

**First, the necessity of baptism.** Jesus said, "I have a baptism with which to be baptized, and how am I straightened until it be accomplished"—Luke 12:50, and again, "Did it not behoove the Christ to suffer and to enter into his glory?"—Luke 24:26. The necessity of baptism rests not upon the authority of an arbitrary command, although such a command of God is sufficient in itself, but God's commands are not arbitrary. They are based upon the natural requirements for man's good. "Except a grain of wheat fall to the ground and die it abideth alone, but if it die it beareth much fruit"—John 12:24. What physical law makes necessary for the grain of wheat, psychological law makes necessary for the children of the kingdom (Mt. 13:38). They must be sown in all the world as missionaries of Christ, and as such must, as he did, obey the laws of life and fruitfulness. The reality being necessary, the symbol is also essential to keep alive the appreciation of the reality.

**Second, the element.** The baptism of suffering is the real baptism while the baptism in water is the symbol, but the Bible language describing the reality uses the symbol to do so. In Psalm 42 we have a prophecy of the crucifixion, and the infinite vicarious suffering of that hour is described by the words, "All thy waves and thy billows are gone over me." To reject the symbol as of no value is an insult to the wisdom of Christ who gave us the symbol.

**Third, the reason for baptism.** When James and John asked of Jesus the favor of sitting at his right hand and his left in the kingdom, he said to them, "Are ye able to drink the cup that I drink or be baptized with the baptism that I am baptized with?" They said, "We are able" and Jesus replied, "The cup that I drink ye shall drink and with the baptism that I am baptized withal shall ye be baptized."—Mk. 10:38-39. The disciple is not above his Lord. If it behooved the Christ to suffer so also it is written, "Whosoever doth not bear his own cross and come after me he cannot be my disciple."—Lk. 14:27. The cross is the symbol of death, the renouncing of all that one hath. It is the central one of the seven symbols relating to the atonement. We have first baptism representing in symbols, death, burial and resurrection, and then, after the cross, the Lord's Supper with feet-washing, the symbol of humiliation,—our "going forth unto him without the camp, bearing his reproach"—Heb. 13:13; then the supper or "love-feast" portraying our "participation in the divine nature"—II Pet. 1:4; and finally the eucharistic emblems of Christ's death and our partaking of Christ's sufferings—I Pet. 4:13.

**Fourth, the subjects of baptism.** Speaking of his baptism of suffering Jesus said, "How I am straightened until it be accomplished"—Lk. 12:50, and again "No man taketh it (my life) from me, but I lay it down of myself"—John 10:18. It follows that no one incapable of understanding the meaning of baptism and of voluntarily giving this testimony, is required to do so. Such persons are also incapable of understanding the nature of sin and are therefore not yet under the law of sin and of death. The penalty of law is not for those who cannot, but for those who will not obey. When once there is wilful sin there can also be voluntary acceptance of "the law of the spirit of life".—Rom. 8:2.

**Fifth, when to be baptized.** On the day of Pentecost the inspired apostle, Peter, first explained to the people their sin and need of repentance and then gave the command for baptism and the promise of the Holy Spirit. Next we read that "Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls." Receiving the word precedes receiving the rite. Neither the one nor the other is so much a matter of the reason as it is of the conscience and the will; therefore "receiving the word" should be understood of the Gospel in its simplest terms, leaving the infinite fullness of the Word for the joy of later studies.

**Sixth, the administrator of baptism.** Of Jesus we read that by the eternal Spirit he offered himself unto God,—Heb. 9:14. On the day of Pentecost it was the Spirit-filled disciples who administered the baptism. This is the "apostolic succession" which is necessary. The validity of baptism depends upon the work of the Spirit, not upon the work of man. The Sardis church may do everything "according to the order" and yet be dead because of lacking the living Spirit of Christ. When the Spirit works a greater than the temple is present, and he does not always follow the constitutions and by-laws of men.

**Seventh, the form of baptism.** There has been more controversy about the form of baptism than the meaning, but the baptism of suffering gives us the form as well as the meaning of the rite. The steps are few and easy to follow.

**1. Forward action.** We have already seen that the baptism of suffering is voluntary. It must be so to be of value. If Jesus had been carried to the cross against his will his death would not have meant any more than that of another. If a child is baptized in spite of cries and protests the rite is of no value. Every candidate for baptism must take his own cross, which means death to the world, gladly and of his own free will. But the use of free will is represented by forward and not by backward action. The soldiers in the presence of Jesus "went backward and fell to the ground"—John 18:6, but Jesus in Gethsemane "went forward a little and fell on his face and prayed"—Matt. 26:39. He laid down his life of himself. Therefore in the moment of death he bowed his head and said "Father into thy hands I commit my spirit."

**2. Kneeling.** The first act in this voluntary baptism of suffering was the act of submission to the will of the Father, of which the symbol is kneeling. While Matthew says that he went forward and fell on his face, Luke, with more accuracy in details says that he "kneeled down and prayed, saying, Father if thou be willing remove this cup from me; nevertheless not my will but thine be done"—Lk. 22:42. Had Jesus not experienced the natural shrinking of his human nature from the terrible agony ahead he would not have been "tempted in all points like as we are" and therefore able to succour all those who fall into temptation.—Heb. 4:15; 5:7-10.

**3. Triple action.** The mathematical structure of the Bible proves that there is nothing in it without purpose. Certainly it is significant that Jesus repeated his prayer of submission three times,—Matt. 26:44. It is so manifestly in accord with his commission to baptize "into the name of the Father, and of the Son, and of the Holy Spirit"—Matt. 28:19. Faith in one member of the Trinity is not complete without faith in the other two. The Three are like the will, the reason and the conscience, which are needed together to make a complete personality. It was this tri-une God in his infinite fullness who was manifested to the world—Col. 1:15-2:3. It is he whom we recognize in the triple bowing of the head in baptism and to whom we submit as our all in all the resurrected life. It is the Father who sends the life, the Son who brings it, and the Spirit who enables us to receive it. The love of the Father, the love of the Son and the love of the Holy Spirit are equal and in-



separable, and the baptism of suffering reveals the love of the Three alike. More than that it is the symbol of the identification of the believer with it, for, if "God was in Christ reconciling the world unto himself" he also "hath committed the word of reconciliation unto us". The work of baptism is not complete in us if it does not bring into subjection to God the will, the reason and the conscience. The kingdom of God is precisely the fullness of life which results from such subjection. "For the kingdom of God is not eating and drinking, but righteousness and joy and peace in the Holy Spirit."—Rom. 14:17.

4. **The attitude of death.** When Jesus died in his typical baptism he "bowed the head and gave up his spirit"—John 19:30. It is a great mistake to emphasize the burial unduly in order to have an argument for immersion. "Are ye ignorant that all we who were baptized into Christ Jesus were baptized into his DEATH?" Therefore as Jesus bowed his head and said, "Father into thy hands I commit my spirit", so should we in the act of bowing the head in baptism make our own the words of Romans 6:11, "Even so reckon ye also yourselves to be indeed dead unto sin, but alive unto God in Christ Jesus."

5. **The attitude of burial.** Anything is buried when it is covered, no matter what the position or the manner of covering. The deluge was the result of pouring down from above and the breaking up of the fountains from below, but the ark, the type of baptism passed safely in the midst of the waters. Jesus was not lowered into a grave but carried into a cave, but he was surrounded by the element, the earth. The figure he uses to describe the bap-

tism of suffering is the planting of a seed, which dies in its old form and rises in the new. Thus "the old man of sin" should be considered as permanently buried.—John 12:24, 25.

6. **The attitude of resurrection.** When Jesus came forth from the tomb he needed no human hands to help him. "We are therefore buried with him through baptism into death; that like as Christ was raised from the dead through the glory of the Father, so we also might walk in newness of life, For if we have been planted with him in the likeness of his death, we shall be also in the likeness of his resurrection."—Rom. 6:4, 5. In the apostolic baptism the candidate was not forced backward by the administrator and then raised again by him, but rose from a kneeling position and went forth to walk in newness of life.

7. **The attitude of receiving the gift of the Holy Spirit.** When the Holy Spirit came on the day of Pentecost and in the house of Cornelius to the Gentiles (Acts 2 and 10) the disciples were in worship. In every other case described the coming was accompanied with the laying on of hands as well as prayer. This was a symbol of the stretching forth of the hands of God to pour out his Spirit (Acts 4:30, 31; Joel 2:38). As the receiving of the Holy Spirit was fundamental to the Christian life (Rom. 8:9) so the symbol of the giving of the Spirit was a foundation doctrine (Heb. 6:1, 2). It is the crowning act of the new life, and never ends, for the hands of God are always stretched out to pour out his Spirit upon those who are prepared to receive him. "I will be in him", said Jesus, "a fountain of water springing up into everlasting life". Therefore "whosoever will let him come and take of the water of life freely." Almafuerte, Argentina.

## The Urgent Demand for Complete Christian Education

By President Edwin E. Jacobs

Whatever else America needs, it needs education,—especially do those need it who pose as our leaders. Our free institutions are said to rest upon the intelligence and integrity of our citizenry, for education has long been a shibboleth among us. However, no one knows better than I that one can not always count upon the honor, integrity and forthright upstanding manhood of those who claim to be educated. Yet I do contend that education, when rightly interpreted, ought to make for character. It ought to widen one's outlook, broaden one's interests, clarify one's judgment and in general aid one in arriving at sound conclusions. That it does not always do so, is, of course, to be regretted.

Now, our non-material heritage may be regarded as spiritual and intellectual, both of which are exceedingly abundant and precious. The very fact that it is non-material, makes it highly fragile and subject to mutilation, degradation and loss, but after all is said and done, this heritage makes our civilization what it is. Thus, truth comes down to us out of a remote past, generation after generation, being committed to each succeeding one either improved or debased.

But let it be noted that error, superstition and ignorance come down to us in precisely the same way, but never to our good but always to our harm. Therefore, we ought to exercise the greatest care to keep our non-material heritage pure and undefiled. About these two forms of heritage, I want to make several statements.

Christianity, when rightly interpreted, is a religion of light and truth and not of error and superstition. Its first great exponent, St. Paul, was a man of admittedly large mental capacity and men of that type have been drawn into its folds ever since that far-off day. It takes a man's best efforts to come anything near understanding its meaning, sounding its depths, scaling its heights, and encompassing its width.

For myself, I can not keep these two aspects of truth in two separate water-tight compartments in my mind, for I regard them both as integral parts of my inner life. I can not dismiss whatever I may have gained through long intellectual pursuit when I contemplate religion, nor can I dismiss my religion when I contemplate intellectual things. I am conscious of no schizophrenia

when I suddenly jump from teaching a class in Geology to one in the Sunday school. Therefore I think that religion should make larger use of the intellectual part of our heritage than it does now. Inasmuch as religion is the mother, or at least the foster mother, of learning, it ought to assume an attitude of neither hostility nor neglect towards it. Instead of using it to repel men, it ought to be used to win men to the Lord Jesus.

It will be found increasingly difficult as the years come and go to win men to a faith that does not at the same time command their intellectual convictions. You can flout learning, ridicule it, ignore it, throw it out the front door, but it will return by the window. You must always take into consideration the free human spirit and IT IS HERE THAT GOD MUST WORK HIS MIRACLE OF THE NEW BIRTH, for until a man has been "washed and made white" in every whit of his whole intellectual nature, he has been neither ADEQUATELY NOR PROFOUNDLY TOUCHED. There will still remain fields of unclaimed and unregenerated soil in which seeds of mental and spiritual discord will ever fall. Therefore, (if you catch my meaning) for this reason, Christian education, even higher Christian education, presents the only solution to the whole problem of personal and individual education, for this alone will bring into play man's every intellectual power and until those powers are conquered and until they have capitulated with God and the high ideals of Christianity, man can not be said to have experienced a genuine and sweeping new birth.

Now, no movement either religious, social, or political can permanently survive if founded upon error, for in due time this error will become apparent and no matter how devout a man may be or how he may want to support the movement, his sense of truth will revolt. Hence, in order to attract men, the religion of today must be enlightened and genuine. I therefore conclude that genuine Christian education, that is, education which is real enlightenment, and Christianity which is genuine, is the only real solution to the problem of education. I hope that our own denomination, will as the years come and go, not lose its interest in this kind of education, demanding both elements in our leadership.

Ashland, Ohio.



# THE CROSS

Sermon delivered by Rev. Claud Studebaker  
at the closing session of National Conference

Text—And having made peace through  
the blood of his cross, by him to  
reconcile all things unto himself;  
by him, I say, whether they  
be things in earth or things in heaven.  
—Col. 1:20.

There are many crosses in the common parlance of life.

There is the figurative cross, referred to in many ways by speakers and writers, and used for various purposes, by those who know the meaning of the CROSS and by those who do not. That great warrior for truth, W. J. Bryan, used it in the memorable Democratic convention that first won for him the nomination for president, "They shall not crucify mankind on a cross of gold, they shall not press a crown of thorns upon labor's bleeding brow." The rhetorical cross may mean anything the orator chooses.

The cross of Sacrifice—This has scriptural significance, as every person must deny himself and take up his cross and follow his Lord. With its application in life it may mean little or much as "They sure crucified me", may be a joke or may mean real suffering and sacrifice.

The martyr's cross. There have been many of them, and some who hung thereon were the holiest of men, dying for a holy cause. You might refer to the crosses which mark the last resting place of the many thousands of soldiers who gave their life for the cause they embraced.

But THE CROSS which is my subject, acquires its distinction from all other crosses, by the distinction of the person which died thereon, and the accomplishment of that blood shed thereon, which made peace between God and man. Sin has been atoned for, the enemy is reconciled. All things in heaven and earth may have peace through HIM (Christ) and the blood of his cross. There were three crosses on Calvary, two were the ordinary crosses of the criminal, where they paid the forfeit of their lives for their crimes, but the one in the midst, reached to the highest heaven and to the deepest hell, and its cross beams reached as far as the east is east and the west is west, including within its scope the atonement for every sin of every man, and made possible the redemption of every one who would accept God's eternal sacrifice.

This cross is apart from all others, because he who hung thereon was "rich, yet for our sakes became poor, that we through his poverty might be rich;" "he knew no sin yet was made sin for us, that we might be made the righteousness of God in him"; "he by whom all things were created, in heaven and earth, visible and invisible, whether they be thrones or dominions or principalities or powers, they were created by him and for him, and by him all things consist, he is before all things, the first born from the dead, the beginning, head over all to the church",—the preeminent one to whom all sacrifices of the law pointed. Little wonder the sun was draped in mourning and dense darkness covered the earth. The crowds may have jeered but the earth shook with grief. Hearts may have remained adamant but the rocks were rent asunder. The living may have failed to grasp the significance thereof, but the graves were opened and many of the bodies of the saints came forth and went into the holy city. O yes, it was not a cross it was THE CROSS, the center of the plan of God for the redemption of man. Our Redeemer cries, "It is finished"—he has finished the task. **He-came-to-die.**

It seems to me, it should not be hard for the soldier to understand that it takes the shedding of blood. The "Blood Purge" is quite fresh in our minds just now, and a recurrence seems imminent with the millions of men under arms, waiting as leashed dogs of war to spring at the throats of the enemy, and with such destructive weapons of warfare as the world has never seen, ready to spill blood to drench the enemies' soil, and with the streams of humanity still murky with the festering sores from the wounds of a world war. The enormous debts of strife are still crushing us, yet there is strength to rattle the saber and threaten bloodshed, to right the wrong. "Without the shedding of blood there is no remission", the world seems to partially grasp it, but it is the blood of the Cross that will make peace. Could the nations but learn it!

Again, it seems to me the scientist should now know that "The life is in the blood". If we were back a few decades ago when the

doctors were bleeding their patients to cure them, then we might see some logic, in harmony with their science, in dispensing with the blood of the cross, but certainly it is scientifically true that a transfusion of blood will cure many times where a removal of blood would be fatal. It is the blood stream that carries the corpuscles that fight the germs laden with disease. It is the red corpuscles that carry the life giving properties to every cell of the body. If the blood functions in a healthy manner the impurities of the body are carried out and eliminated from the danger zones. If the blood fails there is serious infection or anemia, either of which means death to the body. No amount of sanitation will purge the blood stream. A serum which is the product of the diseased blood is the cure in many of the most fatal diseases. That is not so foreign to the doctrine of the atonement—"That he became sin that we might become righteous". Health measures of sanitation, diet, etc., have their value, but a vitiated blood stream must be purified before a cure is effected. Just so, ethical conduct and wholesome environment may, and do, have their value, but they do not eradicate sin and give new life. It is accomplished by HIM "in whom we have redemption through his blood even the forgiveness of sin".

I am not seeking to establish the great doctrine, of the blood of the cross making peace, by medical science, or by the blood purge of war, but I am saying that the most fundamental law of life is, "that God gives new life by the blood of the cross. Some months ago I had a call from the hospital inquiring if it would be possible for me to secure some person who would give a blood transfusion for an individual I knew, who was lying at the point of death from the loss of blood. I said, "I'll see what can be done." I have two boys, young men; one was home from Cleveland, the other from Penn State on their Christmas vacation. They were fine specimens of strong young manhood. I said to the boys, "Will you give a transfusion to save a life?" "Sure", was the reply. In the afternoon I went with them to the hospital, as proud as a father could be. They both typed perfectly. One gave the blood. The life was saved. This is to illustrate from physical life. "The blood of Jesus Christ his Son cleanseth us from all sin."

The cross is the great beacon light of hope to which the Scriptures of the Old and New Testaments point as the place of sacrifice for sin. It is that Lamb of sacrifice dimly prefigured as Abel offered the firstling of the flock, by faith, "God testifying of his gifts", (Likely Cain's offering was quite imposing, but it was his own work, of which he no doubt was proud, and God refused it.) And it continued to be prefigured through every offering sacrificed for sin at the sanctuary or temple, whether it was the sin offering which spoke of pardon, or the passover lamb which spoke of life and death and deliverance from bondage, until the true Lamb appeared, of whom John said, "Behold the Lamb of God that taketh away the sin of the world". It had its complete fulfillment when he died on the cross, the very hour the lambs were to be slain for the passover, rending the veil of the temple in twain, fulfilling all the symbolic sacrifices of the law.

It is that scarlet thread which Rahab made use of to lower the spies to safety and which she placed in her window to deliver her soul from death. It is the cure for men who are bitten by the poisonous serpent, men, whose swollen limbs, watery eyes, parched tongues and fainting hearts testify that there is no cure in man's philosophies, sophistries, ethical culture, reforms, or all the panaceas of the ages, but "As Moses lifted up the serpent in the wilderness even so must the Son of Man be lifted up, that whosoever believeth in him should not perish but have eternal life". It is the cross that is the only hope of a cure of this world's ills, which are the accumulated product of that arch fiend, the enemy of God, that old serpent, the Devil. God purposes peace through the blood of the cross. The Serpent brings war with all the ravages incident thereto.



The psalmist saw the cross as he heard the cry coming from across ten centuries of time—"My God, my God, why hast thou forsaken me?" "In my thirst they gave me vinegar to drink." "I tell all my bones." "They part my garments among them and cast lots on my vesture." Certainly you are familiar enough with the happenings of the cross to know that David saw the cross of Christ by the eyes of faith.

The prophets had a marvelous vision of the cross: "They shall look upon him, whom they have pierced." "I will smite the shepherd and the sheep will flee", quoted by our Lord on the night of his betrayal, and that prince of prophets, Isaiah, in the 54th chapter, describes very accurately the Christ and his crucifixion; "And he was numbered with the transgressors, and bare the sin of many and made intercession for the transgressors." It takes the light from heaven to shine through the centuries of time and give the prophets vision in perfect outline of events many centuries in the future. The prophets saw the cross and recognized its value even though some historians cannot, with all the evidence that has accumulated.

Jesus knew he was coming to the cross. He told his disciples very plainly. In the transfiguration, the crown council of heaven talked of the cross. Moses and Elias and Christ talked of his decease which he soon should accomplish at Jerusalem. The law and the prophets, Adam, Abraham, Moses and all the rest looked to the cross for their redemption. "Abraham saw my day and rejoiced in it."

All God's revelation prior to the cross points to it. All the functions of priesthood, sacrifices and ceremonies had their fulfillment in the CROSS. He is our intercessor, sacrifice, peace, life, our all in all. He rent the veil asunder and consecrated a new and living way into the holiest by his blood.

The first sermon recorded in Holy Writ declaring the gospel of Jesus Christ, was concerning him who lived, and died on the cross, and whom God raised from the dead. So it is in every sermon that follows. "I am determined to know nothing save Jesus Christ and him crucified." First of all, Christ died for our sins according to the scripture. The hope for man's salvation is the cross. Witness we are telling the great facts of redemption. The center of God's redemptive plan is the CROSS. The center of the world's need is the CROSS.

"He came to give his life a ransom for many." I know he is coming again, and it is a blessed and comforting hope. I shall be glad to see him and rejoice in his ultimate victory over sin. But until he comes I am sure the greatest task for me is to preach the CROSS, with all its redeeming love. It may be discounted by some of the worldly wise, but the echoes come from yonder world, "For thou wast slain, and hast redeemed us to God by thy blood out of every kindred and tongue and people and nation; and hast made us to our God kings and priests and we shall reign on the earth". I am sure the only hope of peace here and hereafter is the peace that is made by the blood of the cross. Let others preach as they choose and debate over the details of the coming kingdom as they will, but I am sure the great need of this age and every age is the preaching of the CROSS with all the urgency and power of God's eternal love for lost men.

Pittsburgh, Pennsylvania.

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## SIGNIFICANT NEWS AND VIEWS

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### A PERFECT LIFE

A perfect life is not attained in a day. Men cannot take short cuts, or take a bee-line for the Kingdom of Heaven. If we had our way, we should have the bud, the blossom, and the ripened fruit at the same time. But this is not God's method. He gives us "first the blade, then the ear, afterward the full corn in the ear." Character is a growth, and it requires time to perfect the full rounded Christian.—D. C. Tomlinson.

### A PACIFIST STUDENT DEFENDED

From Atlanta, Georgia, comes a story of violence and discrimination which sounds more like Germany, Russia, or Italy than it does like free America. According to the New York Times story by Julian Harris, a group of would-be "purgers" of communists in-

vaded a private home in which a pacifist meeting was being held, arrested the group, and sent them to jail. Among them was a brilliant young graduate student, Nathan Yagol, a Phi Beta Kapa of Emory University. Yagol's father was murdered in Atlanta two years ago by robbers; the crime was not solved. This experience made a confirmed pacifist of young Yagol; hence his presence at the meeting. Emory University faculty under President Harvey Cox has met the issue squarely in a public statement containing two articles of their faith. These are:

"1. Clearly and emphatically express our opposition to the principles, the objectives, and the methods of the communist movement.

"2. At the same time, register a definite protest against methods of suppression and terrorism, and express our unwavering faith in the principles of democracy, tolerance, and free discussion."

Suppression of free speech by force, intolerance, racial prejudice, and kindred violations of personal rights have no place in our American system and good citizens must more vigorously resist these trends toward fascism, dictator rule, and mob violence, if our free government is to survive.—Christian Advocate ( Nashville).

### PENNSYLVANIA LARGEST SUNDAY SCHOOL STATE

Pennsylvania is the largest Sunday School State in the world, according to William O. Easton, secretary of the Philadelphia Council of Religious Education. It has one-ninth of the entire Sunday school enrollment of North America, and one-sixteenth of the enrollment of the world. "In the State," says Mr. Easton, "there are 10,327 Sunday schools, manned by 191,000 officers, teachers and leaders, and with a pupil enrollment of over 2,201,000. Philadelphia has 722 Sunday schools, manned by nearly 20,000 officers, with a pupil enrollment of nearly 300,000. In all North America there are 185,333 Sunday schools. These are manned by an average of 12 volunteer leaders, totalling 2,197,400. The student enrollment totals 20,627,675. There are listed in all lands 361,145 Sunday schools, with 3,301,784 teachers and officers and 33,245,045 pupils of all ages."—A mighty recruiting agency for the Church of Christ.—Methodist Protestant-Recorder.

### SPURGEON'S BRILLIANCY

The voluminous exuberance of Charles Haddon Spurgeon's spiritual thought may sometimes conceal the fact that he was a very brilliant and pithy speaker. Many sides of his great and useful life which ended at the age of fifty-seven have been brought to the public in this centennial year of his birth. We are indebted to Edmund K. Simpson, in the October number of The Evangelical Quarterly, for the following thirty sayings from Spurgeon which take high place among the great aphorisms of evangelical thought:

1. It is God's prerogative to BE. He is real; all else is shadowy.
2. The proper study of mankind—is God.
3. Faith is reason at rest in God.
4. Eternal love borrows no fuel from without; it is a flame enfolding itself.
5. The man who can say MY God is a match for death and hell.
6. Faith is the missing link between the soul and God.
7. Justification by faith is the Thermopylae of Christianity.
8. The acceptance of our Representative is our acceptance.
9. The High Street of the Gospel runs crosswise.
10. Man's holiness is much ado about nothing.
11. Sin that deserves pardon is no sin.
12. We have to pass through no quarantine before forgiveness.
13. What you are going to be will make no atonement for what you have been.
14. The ethical influence of Christ's atonement is its shadow, the expiation, its substance; but if you remove the substance, the shadow will vanish.
15. Salvation must be sued for in *forma pauperis*.
16. See that what you believe is worth believing.
17. If your religion has not changed you, change your religion.
18. Whoever your master, you are changing into his image.
19. If any man invented the character of Christ, I will worship him; for he must be divine.
20. When the bride begins to criticise the Bridegroom, love is at an end.



21. He who rent the veil of the temple has ended the priest's business.
22. We have too much respect for the Virgin to worship her.
23. Big as men count themselves, they all trace up their line to a gardener who lost his place for stealing his Master's fruit.
24. DO, DO, DO generally ends in nothing being done.
25. The chief want of this age is want of principle.
26. Blood is the mysterious link between matter and spirit.
27. Pantheism is atheism wearing a fig-leaf.
28. The living epistles are the same all the world over; their binding only differs.
29. Affliction cuts the facets of the Lord's diamonds.
30. If your prayer reaches to heaven it is long enough.

—The Presbyterian.

### LIQUOR LIABILITIES STILL MOUNT

During the first half of 1934, the Travelers Insurance Company of Hartford, Connecticut, reports that eighty-one persons were killed each day, and 1,900 were injured each day in automobile accidents. This was an increase of 21 per cent in fatal accidents over the corresponding period of 1933. Drunkenness at the wheel vies with drunkenness on the part of pedestrians to produce this appalling massacre. Less than 100,000 American soldiers died in France, and only about half of them died of shell fire. The automobile (plus liquor) is becoming as terrible a disaster as the Great War. It has often been stated that man with the things which his cleverness can invent can easily reach the place where he can destroy himself. It looks as though some such possibility were not far away. What with armaments, and liquor, and all the rest, man has built for himself a material world which is just ready at all times to blow up and wipe him from the earth.—The Presbyterian.

### NEW LIGHT ON BIBLICAL HISTORY

Some new light on the question of whether the ancient dwellers in Palestine possessed an alphabet was shed on October 29 by Dr. Elihu Grant, professor of Biblical literature at Haverford College, Haverford, Pennsylvania. Dr. Grant regarded his discoveries in the field of ancient writings as lucky accidents in the routine of his real task, making a complete archaeological record of Biblical sites.

The subject was last opened on October 18, when Sir Charles Marston, British financier, announces that an expedition partly financed by him had discovered near Jerusalem fragments of writing in an alphabet which might form a connecting link between the Sinaitic script, oldest known alphabet, and the later Phœnician script, from which most subsequent alphabets, including our own were derived.

Sir Charles hailed the discovery as proof of his belief that the ancient Hebrews could write, and that the Old Testament is their accurate written history.—The Evangelical Messenger.

## OUR BIBLE STUDY DEPARTMENT

### Evidences that the Rapture of the Church Will Precede the Tribulation Period

By Homer A. Kent

PART V.

VII. It is evident that the Rapture of the Church will precede the Tribulation because we are plainly told that "the Lord is at hand".

Philippians 4:5 reads, "Let your moderation be known unto all men. The Lord is at hand". Paul is here speaking to the Church.

The expression "at hand", as commonly used in the New Testament, means either that something is imminently near or that it is the next thing on the program, as revealed by God. When John, the Baptist, and Jesus himself announced that "the Kingdom of Heaven is at hand", it was to say that the King was present and ready to set up his Kingdom if the people would receive him. When Jesus was in the Garden of Gethsemane and perceived that Judas

was coming, he said to the drowsy disciples, "Rise, let us be going: behold, he is at hand that doth betray me". It is evident that imminent nearness is meant here. In the preceding verse of the same chapter he spoke of his hour being "at hand". (Matt. 26:45). That is, it was near. The zero hour was about to strike. In John 2:13, we read, "And the Jews' Passover was at hand". It was the next thing on the program. Paul in II Tim. 4:6 said, "The time of my departure is at hand". It looked to him to be very near. He did not know when his head would be severed from his body. Nothing might take place before that time as far as he knew.

In like manner, in connection with the Coming of the Lord, it is said, "The Lord is at hand". That is, his Coming for his Church, "our gathering together unto him" is the next event on God's revealed calendar. The Greek word for "at hand" (Eggus) is an adverb and according to Thayer is used concerning things imminent and soon to come to pass, as of the near advent of persons. The English words "anxious" and "anguish" come from this Greek word. Think then of the word as Paul uses it, "The Lord is at hand". Nothing intervenes, so far as we can see. When the last member is received into the Body of Christ, then he will come. When that will be we cannot tell. Evidently we can hasten his Coming by earnest evangelism.

These things cannot be said of the Return of the Lord with his saints and for the establishment of his Kingdom. Before that takes place a number of things will occur, such as the apostasy, the revelation of the Anti-Christ, the establishment of the ten federated kingdoms, and so on. In II Thess. 2:2 we are distinctly told that we are not to be deceived into thinking that the Day of the Lord is "at hand", that is, the day when he comes in vengeance to put down his enemies and to establish his own kingdom. Certain things must take place before then. But on the contrary, nothing is revealed as necessary to take place before Christ's Coming for his saints. That Coming is "at hand". We are told to be watching and waiting for him to come as though he might come today. He is anxious to come, as the Greek word (eggus) seems to indicate, but in grace he tarries for yet other members to be added to his body, the Church.

VIII. It is evident that the Rapture of the Church will precede the Tribulation Period because of the content of the New Announcement, as Dr. Schofield calls it, which Christ made to his disciples in John 14:1-3.

"Let not your heart be troubled: ye believe in God, believe also in me. In my Father's House are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also".

Here is something new, indeed a new promise. It is anticipatory of the heavenly prospects of the Church of God. It is our Lord's first intimation to his saints of this special phase of his Coming. On the Mount of Olives, as recorded in Matthew 24 and Mark 13, our Lord had given them a view of things to come with special reference to his coming to earth in judgment and glory. He says, that "then shall be great tribulation, such as hath not been from the beginning of the world until now, nor, nor ever shall be". (Matt. 24:21). But now in his Upper Chamber discourse Christ took a place beyond the Cross, as the symbols of the bread and wine clearly show, and told his disciples what to look forward to. He intimated that they would not understand all he said to them then but after the Spirit came and the distinctive ministry of the Apostle Paul had become the possession of the Church then would his disciples understand.

In this promise of our Lord that he would come one day for them there is no hint of any Tribulation, there is no "sign" of any kind given. This is in striking contrast with the Olivet discourse which is filled with talk of judgment to come and "signs" of his Coming.

What is the conclusion at this point? Christ is concerned with his coming for his saints in this new announcement. They will not be concerned with the horrors of the Tribulation. Why talk about them now? He wanted to bring them a message of comfort. Small comfort to tell the Church that she must pass through a time of trouble such as this world has never seen nor ever shall see. Christ is here presenting the hope of the Church. In it there is no Tribulation to mar it. "I will come and receive you".

(To be continued)



W. I. DUKER,  
President  
Goshen, Indiana

E. L. MILLER  
Vice-President  
Maurertown, Virginia

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## On Earth Peace, But When?

By John E. Brown, Siloam Springs, Ark.

Sermons have been preached many times from the text, "There was no room for them in the inn" (Lk. 2:7). Of course, the inference is that, if Christ were on earth today, in what the church has announced as the age of "peace on earth, good will toward men," every door of every city, state, and nation would be wide open to receive him. Strange as it may sound, the theory is true that the world is ready to swing wide the door—but to a Christ of its own fabrication. If the Christ of the Judean hills of nineteen centuries ago, the Christ of the cross, were here today, there would be "no room" for him in the average home and in the average public place, as there was no room in the inn at Bethlehem. In other words, today, while the world, the church, the home, and the heart are willing to accept a certain beautiful conception of a Christ-ideal, the tragic fact remains that, were Jesus on earth today, followed by the same group of workers, and preaching the same stern truths which uncovered hypocrisy and demanded self-sacrifice, doors everywhere would be slammed in his face, and hearts and homes would be locked and barred against him. For the whole world, out of its Christmas debauchery and Easter day show, has come to think of Christ as the exact opposite of the Christ of Scripture and the Christ of history.

### "HIS OWN RECEIVED HIM NOT"

In the days of Christ's earthly ministry, the congregation of his home church arose in rage and sought to destroy him. The door of his own home was locked against him, and his relatives and loved ones, said, "He is mad." In the days of his earthly ministry, when the mob was called to choose between Christ and the thief, the cry was, "Not this man, but Barabbas!" The attitude of his own nation toward him was shown in the blunt, cold-blooded declaration of Pilate to Christ, "Thine own nation and the chief priests (the representatives of organized religion) have delivered thee unto me." The nation, in its ignorance, had decreed that Christ, the Messiah-King, must die!

Then, as now, much confusion of thought resulted from misinterpretation of the declaration of our Lord, "My kingdom is not of this world; if my kingdom were of this world, then would my servants fight." We overlook the fact—the significant fact—of the revelation which follows: "But now is my kingdom not from hence."

### CHURCH AND KINGDOM

We confuse the kingdom of God with the church of God, and both are confused with the kingdom of heaven (or in the kingdom of the Son). The kingdom of God is now in the world, and in one sense, always has been and always will be. This is not the

dispensation of the church, for the church as yet is not complete, but is now in the process of its completion. The Word of God never speaks of the church of God in the sense of one great world-wide organization. The church is spiritual; for while it is separated into many individual bodies, as is shown in the message of our Lord to John in the Patmos vision, where the message was addressed very specifically to "the churches," there is always the real church, the great invisible, spiritual body of Christ, composed of the blood-washed on earth and in heaven! While upon the earth there is to be found the church of Christ in Los Angeles, or in Denver, or in Chicago, or in Philadelphia, or in New York, these are the "churches," not the "church." This present age is the dispensation of the Spirit.

### A PEACEFUL KINGDOM, WITH AN ABSENT KING?

Christ probably best expressed the fact of the reality and the certainty of the kingdom of heaven when he gave the parable concerning himself in Luke 19: "A certain nobleman went into a far country to receive for himself a kingdom, and to return." When that Nobleman returns with that kingdom, the "kingdom of the heavens" which is to be set up upon this earth, then, and not until then, will be ushered in the reign of righteousness and the reign of peace and the reign of good will which the heavenly host announced to the shepherds on the Judean hills.

Personally, while I have given myself untiringly in whole-hearted cooperation to any and every movement which might bring at least temporary peace to a disrupted, disturbed, and suffering world, yet I know, on the authority of God's Word, that the peace for which the peoples of the world are looking and longing and praying will never come until the Prince of Peace comes back to usher in that glad and glorious age. One statement alone from the lips of our Lord would settle that question forever for me. In Matthew 24:6-8, Jesus speaking of what must transpire immediately preceding the end of the age, says: "And ye shall hear of wars and rumors of wars: see that ye be not troubled: for all these things must come to pass, but the end is not yet. For nation shall rise against nation and Kingdom against kingdom; and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

### "NO ROOM" FOR HIS FOLLOWERS

No room for Christ in the inn! There was no room for him then, nor at any time thereafter in the life of the nation which he came to bless. From the death of unknown numbers of sweet, innocent babies, a slaughter ordered by the terror-crazed King Her-

od, the awful enmity that swept about Christ mounted higher and higher until at last Christ was nailed to the cross. Following the resurrection and the ascension and the launching of the Christian church, hell again returned in frenzy to the fight. After the stoning of Stephen, there came the imprisonment of Peter and the martyrdom of James and the bondage of Paul and the banishment of John. And when the terrible record was completed, all but one of the followers of the Lord Jesus Christ had died a violent death like that of their Lord. In Acts 13:46-50 and Acts 14:19, 20, we have an insight into the fierce battle which raged wherever the messengers of the cross lifted the cross and called upon men to repent. In Acts 19:28, 29 we read of the awful hatred and enmity that stirred the devotees of the false gods when there came the crash of the thunder of God's judgment upon hypocrisy and fraud. Our Lord himself, in that memorable prayer recorded in John 17, showed clearly the attitude of the world toward the true followers of Christ: "I have given them my word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil."

### RECEPTION OF CHRIST'S MESSAGE THROUGH THE AGES

Just recently, I finished reading a book, the title of which was Old-Time Revivals, published by the Million Testaments Campaign and written by John Shearer, M.A. As I read the chapters which outlined something of the circumstances surrounding the beginnings of the great revivals that have transformed nations, I was amazed—and yet I was not amazed—that these great movements of grace were often bitterly opposed by the church itself, and that the men whom God was so mightily using were sometimes actually driven from the church in which they had been reared!

The early days of Methodism were marked with blood-shed; the early days of the Salvation Army were marked with bloodshed. "I am come," said Christ, "to send fire on the earth; and what will I, if it be already kindled? But I have a baptism to be baptized with! and how am I straitened till it be accomplished! Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division."

### THE MISTAKEN MISSION OF THE CHURCH

Do you not see, friends, that the declaration of the church and the attempt of the church to create in this age a world brotherhood and a League of Nations, out of which there is to come a lasting peace accomplished by the efforts of the church, is wholly out of harmony with everything that Christ taught us to expect, and with the ideals toward which Christ taught us to work? Everywhere today, multitudes of church workers, like parrots, are repeating the phrase, "the program of Jesus! the program of Jesus!" when as a matter of fact—a heart-breaking fact—many of them are as blind as bats concerning the plainly written Word of God and are absolutely dead to the message which Christ left for the church to preach.

No wonder millions of young people today are skeptics! They have been led to believe that Christ came to usher in a gold-



en age of brotherhood and to bring peace to the troubled nations of the world. These young people know that for nineteen centuries the Christ of peace and the Christ of brotherhood has been preached by the church; they know that staggering sums of money have been raised and world programs have been launched to bring in the golden age. So it is that, after nineteen centuries, our young life says, "If the tragedy and the hatred and the injustice and the immorality of today are all that the church has to offer

(Continued on page 15)

**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar  
By William S. Crick**

**THE CHRISTIAN AS TEACHER**

(Lesson for December 19, 1934 )

Lesson Text: Matt. 7:24-29; Acts 18:24-28.  
Golden Text: II Tim. 2:15

**MONDAY**

**Teachers Needed.** Matt. 9:35-38. Jesus clearly regarded the betterment of mankind as both an individual and an educative problem. "He went about all the cities and villages TEACHING ... and preaching ... and healing ... and when he saw the multitudes, he was moved with compassion!" This is a picture of the true teacher's spirit and ministry. The task of human amelioration was so vast that he called upon those nearest to him to "Pray the Lord of the Harvest that he thrust forth laborers into his harvest!" When the Risen Lord commissioned the erstwhile uncultured fisherman, Peter, he said: "Feed my lambs!" and certainly that is the work of the teacher. False shepherds today are assiduously feeding the lambs, but what poison! And false laborers are laboring in the harvest fields, but into what garners they are gathering the precious grain! Arise, ye faithful!

**WEDNESDAY**

**The Gift of Teaching.** Eph. 4:7-16. "He (Jesus) gave some (churches) teachers!" Ability and talent to teach is truly a gift of God, and an opportunity to teach is also a trust from God. In Romans 12:6-8, the Apostle Paul writes: "Having then gifts differing according to the grace that is given to us ... according to the proportion of faith, let him that teachest wait (exercise sound judgment) on teaching!" According to First Corinthians, chapters twelve to fourteen, some of the special "gifts of the Spirit" were destined to "pass away"—but teaching, never! We salute the vast army of God's consecrated servants, who, in the majority of cases, without remuneration, give themselves voluntarily to the work of teaching, preparing and appearing before their classes fifty-two periods a year, and possibly without due recognition or appreciation. But God, Who seeth in secret will reward openly.

**TUESDAY**

**Preparation for Teaching.** Ezek. 3:1-10. As Jehovah's spokesman, and as a teacher of his countrymen, the Prophet Ezekiel received the equipment every teacher should have to be truly effective. 1. "His Spirit entered into me!" 2. "He set me upon my

feet". 3. He spake unto me, and I heard him!" 4. "I send thee unto a rebellious nation ...!" 5. "Be thou not afraid of them ...!" 6. "Speak MY words unto them!" 7. "Be not thou rebellious!" Seven splendid axioms for any teacher. The true teacher must first himself be taught, and that of God. He must stand up courageously, for he faces a task largely thankless. He must speak God's words—not his own fulminations. AND, the teacher himself must not become rebellious, and resentful. Do not measure us, fellow teachers?

**THURSDAY**

**Teaching a Teacher.** Acts 18:24-28. This paragraph tells of a critical situation and of its happy solution. Apollos, a highly educated Alexandrian Jew, evidently thoroughly consecrated and eloquent himself had not come into possession of ALL THE TRUTH regarding Jesus Christ and his Gospel. How timely was the kindly ministry of Aquila and Priscilla who "took him unto them, and expounded unto him the way of God more thoroughly". How victorious Apollos' ministry must have been from that hour on; it is recorded that he "helped them much which had believed through grace". To be an effective teacher of saving truth, one must have more than enthusiasm, personality, eloquence, and education—he must have all the truth! How fatal today to thousands of pupils is the teaching which does not embody the WHOLE GOSPEL.

**FRIDAY**

**Teaching That Endures.** Matt. 7:24-28. Teaching, to endure, must issue in conduct—impression must bear fruit in expression. The effectiveness of the sales talk is shown by the response on the part of the prospective customer. The success of the political campaigner is measured by the ballots cast. Unless our teaching influences the daily life, conduct and attitude of the pupil, it is nil! Jesus was a master of applied psychology—because he knew what was in man. Even then, his parable of the four kinds of soil shows that the effectiveness of all teaching

(sowing) is relative, and dependent upon condition, fertility, and depth of the mind upon and into which the truth (seed) falls. Besides being certain as to the inherent life in the truth taught, it falls within the province of the teacher also to prepare and cultivate the soil.

**SATURDAY**

**The Teacher's Reward.** Dan. 12:1-4. The ultimate reward of the teacher is not limited to earthly and temporal values. "They that turn many to righteousness shall shine as the stars for ever and ever!" Teaching values and results are eternal. "He that winneth souls is wise!" (Prov. 11:30). To what greater end can a teacher direct his efforts than that of pointing souls to the Eternal Christ, and of building up character that shall merit reward at the coming of the Lord, and shall adorn the Bride of Christ! Then there is the reciprocal value of teaching. "Rightly dividing the word of truth" directly affects the teacher's own life and augments his own eternal reward and rejoicing. Being chosen to teach in a School of the Church is not only a compliment—it is a challenge and an opportunity.

**SUNDAY**

**The Teacher's Text Book.** II Tim. 3:10-17. "The Holy Scriptures are able to make thee wise UNTO SALVATION, through faith in Jesus Christ. All Scripture is inspired of God, and is useful for teaching, for convincing, for correction of error, and for instruction in right doing; so that the man of God may himself be complete, and may be perfectly equipped for every good work!" (Weymouth's translation). Accepting the New Testament Scriptures "as an all-sufficient and authoritative rule of faith and practice" is not presumption, but wisdom. Let us resolve as teachers of the Word of God, that we will not be content merely in teaching ABOUT saving and edifying truth—let us teach the truth itself! Let us not merely talk about the Bread of Life—let us break it and pass it out in great helpings to hungry souls!

<p><b>ROBERT D. CREES,</b> President Kittanning, Pa.</p> <p><b>WM. H. SCHAFER,</b> Associate President Conemaugh, Pa.</p>	<p style="font-size: 1.2em; font-weight: bold;">CHRISTIAN ENDEAVOR AT WORK</p> <p style="font-size: 0.8em;">C. D. WHITMER, Editor, South Bend, Ind.</p> <p style="font-size: 1.5em; font-weight: bold; letter-spacing: 0.2em;">B R E T H R E N C H R I S T I A N E N D E A V O R B R I N G I N G C H U R C H E S U N D E R E X T E N S I O N BY O N S E C R A T E D E V A N G E L I S M</p>	<p><b>MILDRED DIETZ,</b> General Secretary and Treasurer 312 Cumberland St., Berlin, Pa.</p>
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## Why Young People Should Believe in Home Missions

By Betty Lyon

Read before the Brethren Sunday School, Washington, D. C., November 11th in the interest of Home Missions

It seems to me that the question of young people believing in home missions is settled for all those who are Christians. The Christian loves to follow the teachings of Christ, and who will deny that he taught the principle of home missions?

In John 17:18 we read these words, taken from Christ's prayer in Gethsemane to the Father: "As thou didst send me into the world, even so have I sent them into the world." That "them" refers to us, Jesus, disciples. But Christ asks of us a lifetime service when we accept him, so we who are yet young must be fulfilling that purpose

for which we were sent into the world—to witness for Christ to those about us.

We find the following words in Acts 1:8: "And ye shall be witnesses unto me both in Jerusalem and in all Judea and in Samaria and unto the uttermost parts of the earth." They were told here to begin their work in Jerusalem—right at home. We, too, should begin our mission work right at home. If you will look about you and see the number gathered here in this auditorium this morning and then step outside and see how this building is going up, you will have mere samples of our work in our Jerusalem—



Washington, D. C. But this is not all the duty given to us in Acts 1:8. What about Judea and Samaria and the uttermost parts of the earth? Of course we have our foreign missions, but it is Judea and Samaria that I am concerned with this morning. Judea was the province in which Jerusalem was situated, and Samaria was a nearby province. In other words, next to our work right here we must consider our testimony to those about us. This is our Christian duty.

If it had not been for others who realized and fulfilled their duty along this line, this church would not be here as it is today. Many of you will not find it hard to remember the little frame church which stood

on this corner not so very many years ago. Then we were just a little mission church dependent on the Home Mission Board. I myself faintly remember, as a very little girl, standing up on a bench in that little building in order that I might be as big as the big people and help them sing.

So we can see how much Home Missions has accomplished right here. We no longer obtain aid from the Home Mission Board; we are an independent church, and it is our duty and privilege to support the very same Home Mission Board which gave us our start, and, through it, help to establish other churches in the same way in which we were established, and thus fulfill the law of Christ. Washington, D. C.

which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable, and perfect will of God."

**A Brother is sociable:**—Jno. 13:35, "By this shall all men know that ye are my disciples, if ye have love one to another." I John 1:3, "That which we have seen and heard declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father and with his Son Jesus Christ."

**A Brother is reverent:**—Jno 4:24, "God is a Spirit; and they that worship him, must worship him in spirit and in truth." Luke 10:28, "And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbor as thyself."

Why not send for your Manual and start your Brotherhood now?

#### PROOF

By Bertha Hornung

*There's enough of God in a lily's heart,  
And the daybreak's opening flower,  
To prove that beauty is born of God,  
Divine in its witching power.*

*There's enough of God in a child's sweet smile,  
And a mother's crooning tone,  
To prove that love is the scepter used  
When He guides and directs His own.*

*There's enough of God in the oak-tree's strength,  
And the grandeur of mountain peak,  
To prove He created the earth and sky,  
And will hear when through prayer we speak.*

*There's enough of God in the might of right,  
And in truth's all-conquering way,  
To prove that we face, not eternal night,  
But the dawn of eternal day.*

## Young Men's and Boys' Brotherhood

of the Brethren Church

N. V. Leatherman, President  
Berlin, Pennsylvania

W. H. Schaffer, Sec'y-Treas. & Editor  
115 Oak St., Conemaugh, Penna.

## The Brotherhood Program

By N. V. Leatherman

The Brotherhood program consists of five parts. They are: 1. Scripture order; 2. Song and prayer; 3. Study and discussion; 4. Business; 5. Recreation. This makes a complete program of interests for the boys and one which is plain enough for any intelligent leader to build around. We will be pleased to send a nine page Manual giving suggestions for minute details in this program, to any one who will send for it. Already this page has given a couple articles on parliamentary law to help the boys conduct their business orderly. Rev. Charles Mayes has the first of his Bible studies on this page for the study and discussion period. Additional articles will be written on such subjects as, "Teaching Our Boys to Sing and Pray," "What Boys Can Do on Commissions," "A Profitable Recreation Period," etc.

Here is a sample of a Scripture Order:—As soon as absolute silence is obtained, let the President quote from memory, Ps. 122:1, "I was glad when they said unto me, let us go into the house of the Lord." Let the Vice President quote, Ps. 84:10, "For a day in thy courts is better than a thousand. I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness." Let the Secretary quote, Ps. 84:1, "How amiable are thy tabernacles, O Lord of Hosts." Let the Treasurer quote, Mal. 3:10, "Bring ye all the tithes into the storehouse that there may be meat in mine house, and prove me now herewith, saith the Lord of Hosts if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." There are also scriptures in this order for each Commission chairman to quote also. Our Manual also suggests other scripture orders for different groups in your church, as you may wish. We are insistent however that every boy in all our Brotherhood should learn the Brother's Ideal which follows.

#### BROTHER'S IDEAL

Luke 2:52, "And Jesus increased in wis-

dom and stature, and in favor with God and man."

**A Brother is wise:**—Prov. 10:1, 'A wise son maketh a glad father; but a foolish son is the heaviness of his mother.' James 1:5, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

**A Brother is strong:**—Josh. 1:7, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law, which Moses my servant commanded thee; turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." Rom. 12:1, 2, "I beseech you therefore, brethren, by the mercies of God, that you present your bodies a living sacrifice, holy, acceptable unto God,

## How God Makes Himself Known

Facts to observe in studying the truth about God.

1. No one could ever know anything about God, unless God would see fit to reveal himself. We have thoughts and plans in our own minds. These thoughts cannot be known by our friends unless we tell them. So God must tell us about himself, if we are ever to understand him.

2. God has told us about himself. The Bible is the final and sufficient Word of Truth as to how God has made himself known.

3. We may know these marvelous things about God, if we are willing to search the Bible. This is what our Bible study will be from month to month. We will search the Scriptures together that we may know not only the Author of the Bible, but the Author of the entire Universe.

I. EVEN THOSE WHO HAVE NEVER

First of a Series  
of Bible Studies

By Chas. W. Mayes

READ THE BIBLE ARE GIVEN A LITTLE KNOWLEDGE OF GOD.

1. The heavens reveal the existence and glory of God. Stop now and read Psalm 19:1-4. The next time when you look at the moon and the stars at night, you will remember that these things show the Glory of God. God is the architect of the Universe. Day and night reveal his wisdom. Regardless of what language men speak, they cannot help but see the Glory of God in the heavens.

2. The rains and the seasons of the year show the goodness of God. Read Acts 14:17. Did you ever stop to think that spring, summer, fall and winter are the result of God's planning? He has arranged these things for our comfort. People enjoy these things whether they read the Bible or not.

3. The make-up of man himself shows that there is some Power behind him great-



er than he is. The Bible shows this plainly. Read Gen. 1:26-27. This reveals that God made man in his own image and likeness. If man is like God, then God must be somewhat like man. A man does not need a Bible to know that there is Power behind him greater than himself.

4. The experiences and life of Christians reveal some things about God. Read Matt. 5:13-16; II Cor. 3:2-3. God has told his people to let their light shine that others may know God. Wherever we go we find that some Christians are doing this very thing. The Bible also has shown us that God's people are living epistles (letters) which men

read. If some boy were to read you as a letter from God, what kind of an impression would he get?

5. Conclusion. Since we have seen that God is constantly letting people know about himself, and every one of us is acquainted with these things, God tells us that we are therefore responsible to him. Read Rom. 1:19-20. God has told enough about himself even to those who have never read the Bible so that he says they are without excuse. It is every person's responsibility to search the Bible to find the God who loves us.

Whittier, California.

## FALLS CITY TO NORTH MANCHESTER

After more than seven years of service with the Brethren of Falls City, Nebraska, we closed our work there September first. These years were filled with a fine spirit of fellowship and friendship between pastor and people. So it was not easy to break those ties which bound us together; in fact, the ties of Christian Love (John 13:34) cannot be severed by separation.

These good people gave a ready response to programs proposed by the pastor and much of lasting good was accomplished. One hundred and fourteen were received into the church by baptism and ten by letter. In addition the Peck Church of the Brethren with a membership of forty-five (Church of the Brethren Annual) have been cooperating with us to the fullest possible extent for the past fifteen months. These people knew how to use their talents in the Lord's work and they were promptly put to work in the Administrative, teaching, musical, and other work of the church where they have proven faithful and efficient. The talent from the Church of the Brethren added to the talent which the church already had, made a mighty fine corps of workers. And under the leadership of these workers the Brethren peoples of Falls City should go forward to greater achievements than they have ever known in the past.

This group also adds financial strength to a congregation which has always been strong financially. During our years there these good people were liberal with salary and special gifts of money, provisions and other things in order that we might not need to concern ourselves about the material things of life. And even in days when the depression was felt most, with corn at ten cents per bushel, they continued to pay a liberal salary. But at the present time Falls City and surrounding territory are suffering from one of the most severe droughts ever known. This is causing some to hesitate as to the future. May the Lord help people here and elsewhere to realize that they dare not allow the work of the Lord to suffer because of a lack of finances, when they have financial surpluses which they have been enabled to store up, through the help of God, during days of prosperity and plenty.

Elder J. G. Dodds, an able and efficient minister of the Brethren church, has been serving the congregation most of the time since the first of September. His work and the work of other local leaders has been highly appreciated by the congregation. I might mention many names of those, well known to the brotherhood, whose love and loyalty during the years of my pastorate gave me strength, courage, and inspiration to battle away against the forces of evil. I might mention many more unknown to the brotherhood but just as faithful and loyal to the pastor and devoted to the Cause for which our Blessed Lord gave his life. Space does not permit me to present this array of names.

### North Manchester, Indiana

Our work in North Manchester is moving along nicely. And why shouldn't it, with Dr. J. Raymond Schutz directing the work during the past fifteen years and Dr. Chas. A. Bame and others of like calibre directing it in the years preceding the Schutz pastorate. As is well known, Brother Schutz is one of the most popular speakers in the

## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### McKEE, PENNSYLVANIA

October 30 to November 11 was a time of refreshing from the Lord as Brother W. C. Benshoff of Waynesboro led the Brethren church at McKee in a series of evangelistic services. A large audience greeted Brother Benshoff on his first evening and these continued through the entire period without a single "off night".

Groups from various places furnished special music from time to time, among which we were glad to welcome Brother M. L. Sands and his people from the Altoona Brethren church. Brother Benshoff is an expastor of the Altoona congregation and many of his former parishioners showed their love for him by their attendance at various services. Also several from the Martinsburg church were present on different occasions. On Friday evening, the Benshoff family motored from Waynesboro to be with us in the evening service and furnished special music with St. Clair at the piano.

We are well pleased with the work of Brother Benshoff. It was indeed a happy privilege to fellowship thus with him. Only our Lord knows the full results of the meeting. Most of the congregation signified their desire for a closer walk with the Lord, on the last Sunday morning, and throughout the meetings twenty-two gave special notice of conversion, reconnection and church membership. Five have been baptized and six await baptism. There were seven re-consecrations and four additions by church letter.

May the richest blessings of our God rest upon Brother Benshoff and his labors wherever the Lord may direct his steps. And may each of those who have so recently made solemn vows to the Lord, keep themselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life.

R. I. HUMBERD.

### McKEE, PENNSYLVANIA

The two weeks' meeting which began October 30 was the third I have held for the church here, one being seventeen and the other eleven years ago. I was happy to find this people much interested in the things of Christ and the church; was especially pleased to find converts of former meetings active in the Lord's work. Perhaps the best time to determine the actual

results of a series of evangelistic meetings is after a period of years. The large crowd during the special effort means but little; that which counts is the winning of the Lost to Christ and the establishing of them in the faith.

The meeting here was approved of the Lord. From the very first the presence of the Spirit was felt and increasingly so throughout. The attendance was good, though at no time was there an overflow house. The audience changed much from night to night. It was a time of coming and going of Brethren people from nearby churches and folks of other denominations. There were many delegations from Altoona and other places. These gave us much special music. The delegation most pleasing to the evangelist was the one from our own church in Altoona, headed by the pastor, Brother M. L. Sands. It was a pleasure to meet again and fellowship with former parishioners.

The successful and much loved pastor here is Brother R. I. Humberd. Up to this time he and I had but a passing acquaintance. He is a true man of God, strong in the faith, a teacher and preacher of the Word. The two weeks spent with this fellow minister have been most profitable to me. Sister Humberd and the children are faithful and efficient, the daughter, Mary Elizabeth, presiding acceptably at the piano. The choir of this church was faithful, leading the congregational singing and rendering special numbers. Many others should be commended for their faithfulness during these special services.

Much visiting was done during these two weeks. The pastor and evangelist called at practically every home in the vicinity of the church. Everywhere we were kindly received. The homes of the members were open to us, each noon hour found us in one of these homes enjoying a sumptuous meal. Entertainment was for part time in the home of Brother and Sister Seth Campbell, and part time in the home of Sister Ethel DeLozier and children. These families are experienced in the entertainment of ministers. Needless to say, the evangelist was well cared for. I could not close this without expressing my appreciation for a very generous offering. May the Lord continue to bless and prosper this people.

W. C. BENSHOFF.



State. This in itself speaks volumes concerning his pulpit work. Nor was he satisfied to build upon the power of his popularity and personality. The church is "ideally organized", the kind of organization we read about in Religious Education text books but rarely see in actuality. And the happiest fact about it is that the organization functions actively with people of rare ability and consecration serving on its Boards and Committees. Talented people, too, without official designations are actively serving the Cause in every possible way. May we be remembered in the prayers of the brotherhood.

H. H. ROWSEY.

### PLEASANT HILL, OHIO

Among the activities of the Pleasant Hill brethren have been the following in the past few months:

The sixtieth anniversary celebration. This church was completed in the fall of 1874, so it was planned on November 14th, 1934 to celebrate the Sixtieth Birthday of the church. This date was also selected as our Homecoming Day and these two events gave us the background for a wonderful day. The outstanding service of this day was the afternoon one. Of course we had our basket dinner, with about 170 taking part.

At 2:30 our afternoon service began. The organist of former days was present to play for us. She used the old Brethren Hymnal and from it there were heard many hymns that had gladdened hearts in days past. Brother Roy Macher of our Dayton church brought the message of the afternoon. His message was "My Father's Business" and truly it warmed all our hearts. From various sources we were able to gather some of the past history of the church. This when read was very interesting to all. From former pastors there came messages to the church, words of exhortation and encouragement. Brothers Ashman, Baer, Lowman, Porte and Marlin are some of the pastors who in former years have served this church and their messages added much to the success of our day. It was in this church that Brother R. R. Teeter spent his boyhood days and he remembered us on this day.

We then had a memorial service for both pastors and laymen who are now enjoying "that better part" in glory. As their names were called, each was remembered by the placing of a flower in a large basket. It was here that we dedicated ourselves to carry on the work they so nobly by their efforts of sacrifice and love established.

On October 21st, our Bible Conference under the leadership of Brother Stuckey opened. Throughout the entire Conference our attendance was very good. This was a new venture for the Pleasant Hill church but with the Word of God being given the right of way we knew success would crown the efforts of the church. The community support was very good and those who have been somewhat skeptical about the church found her true to the Word and many know the Brethren Church has a real message.

November 11th was the date for our Fall Communion service. Once more many of God's children found their way to this great service to worship their Lord and Master and there do as he has commanded.

This Lord's Day we are looking forward to the coming of Sister Tyson, our African Missionary. We know great things are in

store for us as she once more brings to us the work that is near and dear to her.

Our church organizations are very active. The newly organized Christian Endeavor is doing fine. The young folks have taken hold of things in a real way. The Sisterhood has been making fine progress having three of its officers to National Conference. The W. M. S. is working to reach the goals as set forth in the National Program.

The day of Prayer for Home Missions and the Board's offering will be observed by the church. Our Young Married Folks' Class will give the play "The Great Awakening", which we trust the Lord will use to open some hearts, eyes and pocketbooks for the Home Mission cause.

We have every reason to thank the Lord for the blessings that have been showered upon us. As we look forward to the New Year we trust if the Lord tarries as a church we shall make use of the "open door set before us" even until "he Comes".

May God richly bless and prosper our brotherhood is our prayer. Remember us Brethren, and pray for us.

SAM. J. ADAMS.

### A CHANGE OF OCCUPATION AND RESIDENCE

A day or so after closing my pastoral relations with the Ashland congregation I promised my good friend and the editor of our Church paper that I would indite some message for the Evangelist at an early date. But with moving to another town two days after closing my work and all the accompanying changes and increased duties, I failed to get the writing done. Tonight, as I spend the evening in a rooming house in Western Indiana I am going to make good my promise.

The Ashland pastorate was one which was crowded with varying and enlightening experiences, but which was thoroughly enjoyed. At Ashland I was called upon for service in the sick room and house of mourning more than in any other single pastorate. It may seem strange to mention such a fact, but it seems to the writer that in ministering to the sorrowing the minister has an opportunity to influence the lives of his parishioners as in no other way. Many rich friendships were formed with the Ashland people which will not be forgotten. And too, I waited with the companions and loved ones of a goodly number while their loved ones were going under the knife for serious ailments, and this sharing of the anxieties of one's parishioners also helps to cement the friendships of a pastorate. Hereby, also, then, have our friendships been cemented in a way that may not be easily broken.

When I landed in Ashland in the fall of 1899 to enter Ashland College it never occurred to me that the time might ever come when I should be asked to pastor the Ashland congregation. But time brings changes, and for five years it was my privilege to labor with and for these people, and they were years of heart-searching on the pastor's part as he sought to learn what was best for his people and to present it to them in the spirit of the Christ. I am sure that some of my brethren did not always agree with me, and I did not expect it; but not always have I agreed with some of their ways and speech, so we have each maintained our personal integrity of thought and action. It has always appealed to me that what we

all need is to have the obligations of the Gospel, as they pertain to our every day of life, urged upon us that they may sweeten and strengthen our characters, and make us better exemplars of the teachings we profess. One may know the Bible from cover to cover, and be able to give the meanings and derivations of all its peculiar phrases as they appear in the languages in which it was written; but if that knowledge does not make one loving, generous, able to control his temper, and level-headed enough to know how to control his relations with his fellow-men, it amounts to little in real soul-developing power. And so I proclaimed the Word as I believed it would be practically beneficial to my people, and I have no regrets and no apologies.

During my ministry a Sunday school orchestra of some fourteen pieces was organized and proved a real source of encouragement and uplift to the church and school. It was a joy to watch these youth grow into young manhood and womanhood, as well as develop their musical ability under the direction of their most capable leader, Miss Gertrude Wilgus. Too, both Intermediate and Junior Christian Endeavor societies were formed during my pastorate and were sources of joy and satisfaction to the pastor's heart. Since moving I have been unable to locate my pastoral record book and so am unable to give definite figures as to the number of additions to the membership during my ministry with the Ashland church. Making a rough estimate I should say that about seventy-five people were received into the membership through the various methods of receiving members. But while there were that many received there was a contrasting loss of probably half that number by death, letter and dismissal. I leave the determination of the real value of my services to others better fitted to estimate them.

And so the years of service with the Ashland group have had their measure of recompense for the minister; and I should be recreant to the obligations of appreciation if I did not recall and record the fine presents which the congregation bestowed upon the pastor and his wife at the Christmas season of 1933, of a fine table lamp, (electric) and a St. Mary's blanket, a product far-famed for beauty and quality. And then to climax it all, on the closing night of my ministry with them the members of the congregation took charge of the evening services and rendered a varied program of music and addresses, the last of which speeches left the retiring pastor "holding the (a) sack", and left him about speechless. And that sack contained more silver dollars than I ever saw gathered together at one time anywhere but in the U. S. Mint at Washington. Well, yes, we made a speech, but we cannot tell you what we said, and at the close we bade our numerous friends goodbye, ere we left in a few brief days for other fields and other service. Many were the kindly expressions of personal regard which were extended to Mrs. Belote and myself as we said good-bye that evening, and we left the Ashland people with a due measure of regret and a large measure of good will and personal regard.

For a while at least I am leaving the work of the active ministry, and I want to make it clear that I am not doing so in any spirit of pique or peeve. I have given thirty-two years of active service to the denomination of which I have been a part. In



that time I have had my due measure of the trials and honorariums which come to a minister. I have conscientiously endeavored to exemplify to my people in my own living the principles and teachings which I have offered to them from the pulpit, and if I have failed it has been a failure of the head and not of the heart. Other fields of activity have opened and invited me to enter, and I have chosen to hear and accept the offer, and am already busy at the new tasks. I am continuing to testify for the Lord in my associations with my fellowmen in the everyday of life, and shall continue to do so. Any of my friends who desire to address me at any time may do so at 505 N. Gilbert Street, Ada, Ohio, and we shall be glad to have our friends pull the latch-string at that address, although I may not so often be found at home. Greetings to all the brethren, and God's blessings on his Church.

Fraternally,  
DYOLL BELOTE.

#### MOUNT OLIVE, VIRGINIA

The church and pastor here are very thankful for the blessing of a wonderful revival. This church was started some fifty years ago through the efforts of Brother Isaac D. Bowman, a native of this community. He gave money, hauled logs and assisted in the erection of the building which was remodeled and improved during the pastorate of Brother G. W. Chambers. It was like a homecoming for Brother Bowman to be with us for a two weeks' meeting. No one could have labored more earnestly and self-forgetfully. Tirelessly he visited every day in the homes of the people and with the power that comes from complete consecration of life he preached compelling messages of truth. Few men surpass him in his knowledge of the word of God. It was a joy to spend these days with him and learn to know him. He is an intellectually brilliant man with a sane outlook on life, a real devotion to the Book, a love of the Church and especially those of our own household of faith, and a man who prays and works with all his strength and skill for God. His years have made him wise in experience and very lovable in personality.

During the entire meeting but one lad came until the last day. Then, God poured out his Spirit and fifteen came that day. It seemed a pity to close the meeting but it had to be done. The revival kept up and it was a joy to receive the confession of seven more precious souls two weeks later when baptismal services were held and 23 in obedience went through the waters of Baptism and were received into the Church.

That night the Holy Communion services were attended by more people than at any time since my pastorate began.

We greatly appreciate the assistance given us during the meeting by those who helped us with the music.

The meetings were well attended throughout but the closing night audience was the largest I remember seeing in the Mount Olive church. The house was packed by 7 P. M., though the meeting was announced for 7:30, so we began when we could crowd no more in. Benches and chairs were placed in all aisles and in front, people stood in the vestibule and many came and were unable to get in, so went away.

So we are thankful at Mount Olive for those who made the good confession and are

becoming members of the Body of Christ. We are thankful for the coming of this faithful man of God among us. We are thankful for the spirit of cooperation and goodwill shown us by those not of our own membership, who aided us, and we are thankful that the Church has been stirred to new activity for, and loyalty to, Christ. Wishing all churches similar seasons of refreshing from the Lord, and praying for the welfare of all, we remain, yours in him.

JOHN F. LOCKE, Pastor.

#### REVIVAL AT MT. OLIVE, VIRGINIA

Dear Evangelist Readers:

Just closed a two weeks' meeting at Mt. Olive for Brother John Locke. The field has been well worked. Brother Locke has been doing a wonderful work here. He is a sacrificing man and a hard worker and they tell me a splendid preacher. His unselfishness, and great interest in the community, and sacrificing spirit has won the good will of members of all churches and the outsiders as well. He calls on everybody and usually takes his good wife with him, but I partly cut her out of the calling trips with him while I was there, but she took it good naturedly. Brother John took me to perhaps a hundred homes in the two weeks while I was there. He was with me the whole time, save one Sunday when he filled his pulpit at Bethlehem. Both of us worked hard for two weeks, and we closed the meeting with an intense interest and with splendid results. Brother Locke will report the number of additions.

I helped to build this church over fifty years ago. I have had some half dozen revivals there. Always had results. About fifty-four years ago I got S. H. Bashor from Roanoke to hold a meeting in my school house at Sunnyside, about five miles from here. He had thirty-three additions. We moved the meeting to Pineville school house within a few yards of where Mt. Olive church now stands. Bashor had thirty-four additions. We moved the meeting five miles to Mountain Grove—a union church—he had over fifty additions there. This is the home of my wife and me, both of us have hundreds of relatives in this Valley of Virginia. I had my home with Brother Walter Koontz's. A better home would be hard to find. He is the successful superintendent of their Sunday school. These Virginians have not lost their hospitality. We were out every day for meals and had to turn down many invitations. Great mingling of emotions came over my soul. Here is where I communed with my sickly sainted mother for the last time. Soon afterward she fell asleep and was the first one to be buried in the Cemetery of Mt. Olive. Some years later my father was laid by her side.

On Monday Brother Locke and his wife took me to his mother's home in Woodstock, Virginia, and then down to Maurertown to Brother Ed Miller's for dinner. I had a wonderful time with my spiritual son, who has outgrown his father. I spent the night with Ed, and the next morning Brother John and his wife took me over two hundred miles south to Marian, Virginia, where I took the buss for Riverside, Kentucky. Will stay here about ten days and then wonder towards home where I hope to turn in for the winter. Will write more later.

ISAAC D. BOWMAN,  
Leesburg, New Jersey.

#### THE WORLD'S RICHEST RAILROAD

WHAT has been called the world's richest railroad, length considered, is the forty-mile coffee-carrying road between Sao Paulo and Santos, Brazil. This road, in the final six miles before reaching Santos, descends three thousand feet. This is done by means of cables and stationary engines. The road, begun in 1867, made so much money for its stockholders that the Government limited its earnings. So an enormous amount is expended for annual upkeep. The entire right of way has been paved massively, as well as the mountain side above and below the track wherever there is likelihood that torrents may descend after a rainstorm. Yet with all the extraordinary charges the earnings continue large—or they did until Brazil's coffee troubles began.

#### ON EARTH PEACE, BUT WHEN?

(Continued from page 11)

from a Christ who came into the world nineteen centuries ago to inaugurate a world program of righteousness and peace, then your Christ is a failure." God pity us! After twenty centuries of crying, "Peace, peace," there is no peace—except as it has come to individual hearts as a result of unconditional surrender to the Prince of Peace.

#### THE MESSAGE OF THE HOUR

O pastors, evangelists, Bible teachers, Sunday school teachers, will you not see it? Will you not preach it? Will you not show our young people that this is the age of the cross, of individual redemption, and of a sign to be spoken against? Will you not show our young people that the Word of God is being fulfilled to the letter, and that today the world, the church, and the home are finding no place for a Christ who demands self-sacrifice and unselfish service? Why do we not face the fact that the Bible clearly teaches that this dispensation—the dispensation of grace—is to end in human failure and divine judgment? Not until the facts of Luke 21:25, 26 are realized, "And upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth"—not until these things transpire does there come the declaration of the Lord Jesus Christ found in the twenty-eighth verse, "And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." The day of peace will dawn, when the Prince of Peace will rule, but by no man-made methods may that day be ushered in.—The King's Business.

#### CONDENSED MINUTES OF THE FORTY-SIXTH ANNUAL PENNSYLVANIA CONFERENCE OF BRETHREN CHURCHES

(Continued from last week)

The report of the Committee to confer with the College Trustees of Ashland:

1. The Pennsylvania District Conference of Brethren Churches assembled in the 46th Annual Conference, October 11th, 1934 in Philadelphia, Pennsylvania, commends the Board of Trustees of Ashland College and Seminary for the following decisions:

For requiring all teachers to give assent



to the statement of the Faith adopted by the Board of Trustees in 1933.

For their actions in maintaining high standards of Christian Faith and morality on the faculty.

For their stand against all forms of worldliness on the campus including dancing, use of tobacco, card-playing and fraternities.

2. That, since this conference feels that Ashland College has no future merely as another institution dispensing secular learning, we urge that steps be taken to make its Christian position and appeal more outstanding and to this end that the teaching of the Word of God be given a larger place in the College Curriculum.

3. That the college does not exist for itself alone but as an agent and auxiliary of the Brethren Church and as such it should teach the spirit, teachings and standards of the Brethren Church. Also, that the Brethren Church should consistently realize and assume her moral, spiritual and financial responsibility.

4. We recommend that a copy of these resolutions be spread upon the minutes of the Pennsylvania District Conference, that a copy be sent to the President of the College, Dr. E. E. Jacobs, that a copy be sent to the President of the Board of Trustees, Dr. W. S. Bell, that a copy be sent to the general administrative council of Ashland College.

Signed: A. V. Kimmell, Jos. L. Gingrich, W. E. Ronk.

A unanimous standing vote passed these resolutions.

#### The Committee on the Moderator's Address:

We recommend the choice of this timely subject, "The Brethren Church and the Narrow Way." His copious use of scripture and fine deductions therefrom fully call the Church to a much needed life of consecration and a separation from the world. We recommend that it be published in the Brethren Evangelist that it may reach as many lives as possible. We further recommend the call to a year of prayer as sounded by our National Conference Moderator, A. J. McClain and emphasized by our Moderator, be presented to every church of our District by suitable organizations.

Signed: J. Milton Bowman, Claud Studebaker.

The Conference extended courtesies to Dr. Ross Murphy of the Carlisle and Dauphin Streets Church of the Brethren.

The following is the accepted budget of the District Mission Board for 1934-1935:

Mt. Pleasant and Jones Mills .....	\$ 480
Kittanning and Brush Valley .....	180
Cameron, Aleppo, Quiet Dell, Sugar Grove .....	360
Bonds .....	10
Secretary Salary .....	18
	<hr/> \$1,048

Conference voted that the per member apportionment for District Missions be retained at \$4.40.

#### The Committee on Committees reported as follows:

##### Credential Committee

N. V. Leatherman, W. H. Schaffer, Sr., Floyd Sibert.

##### Ministerial Examining Board

J. L. Gingrich, 1937; W. C. Benshoff, 1936; Willis Ronk, 1935.

National Conference Executive Committee  
N. V. Leatherman, C. H. Ashman.

##### College Trustees

W. H. Schaffer, 1937; W. C. Benshoff, 1936; C. H. Ashman, 1935.

##### District Mission Board

Claud Studebaker (Pres.) 1937; Harry Berkshire, 1937; J. L. Gingrich, (Sec.); A. V. Kimmell, 1936; Geo. W. Smith, (Treas.); 1935; J. E. Dilling, 1935.

##### District Sunday School Board

N. V. Leatherman, (Pres.); Floyd Sibert, (V. Pres.); W. E. Ronk, (Sec.-Treas.)

##### District C. E. Board

Carl Uphouse, (Pres.); Edward Yanchus, (Vice Pres.); Robert Ashman, (Sec.-Treas.)

##### Fraternal Relations Committee

W. C. Benshoff, Wm. Clough, Jos. L. Gingrich.

##### Committee on Moderator's Address

Claud Studebaker, Paul M. Naff, D. C. White.

##### Committee on Resolutions

M. L. Sands, S. E. Christiansen, Carl Seitz.

##### Committee on Rules and Organization

C. H. Ashman, W. H. Schaffer, Jr., J. Milton Bowman.

##### Committee on Boys' Work

Wm. Steffler, Robert Crees, Geo. H. Jones.

##### District Executive Committee

W. A. Steffler, N. V. Leatherman, W. C. Benshoff, A. V. Kimmell, C. H. Ashman.

##### Conference Auditing Committee

E. H. Wolfe, W. H. Schaffer, Sr., John Rishel.

##### Director of Evangelism

Wm. Clough.

##### Director of Prayer

Claud Studebaker.

#### The Resolutions Committee submitted the following:

We, the Committee on Resolutions beg leave to submit the following to the 46th District Conference of the Brethren Church in Pennsylvania:

1. We believe that this conference has been blessed by the power and love of Almighty God, by the grace and mercy of the Lord Jesus Christ and has been under the guidance of the Holy Spirit. Therefore be it resolved that we express our praise to Almighty God for his abiding presence in this Church.

2. Appreciation. We most heartily thank the First Brethren church of Philadelphia and its pastor for the splendid welcome, entertainment and continued interest in the delegates.

Whereas our Executive Board has so faithfully and efficiently performed their duties in procuring an excellent and interesting program. Therefore we commend them for making this conference a success and praying that it will abound to the honor and glory of Almighty God.

Therefore be it resolved that we thank and pray God's blessing upon them and the Church at large so that they may grow in grace and in the Knowledge of our Lord and Savior Jesus Christ.

3. Be it further resolved that in these days of the growing darkness of apostasy, we urge the reading of the Holy Scriptures; present ourselves before the Throne of Grace in Prayer and in complete submission to the Holy Spirit, in the Church, in the home and in the daily life.

That we encourage faithful church attendance by the entire family, the establishing of the Family Altar in each Brethren home with a daily life consistent with the teaching of Christ, so that men might say of us as they said of the Disciples, "They took knowledge of them that they had been with Jesus."

Signed: D. C. White, S. E. Christiansen, W. A. Steffler.

Greetings from the Mid-West and Illiokota Conferences were read.

#### Condensed report of the Conference Treasurer:

Balance in hand, Oct. 6, 1933 .....	\$ 48.19
Received since .....	18.00
Money released from Bank .....	88.11
Expenditures .....	33.04
Balance on hand Oct. 1, 1934 .....	121.26
Certificate of Participation of 45% waiver .....	\$ 72.09

D. C. White Treasurer.

A brief message of fraternal greetings was given by Dr. Ross Murphy, pastor of the local Church of the Brethren.

The morning's Bible lecture by J. L. Gingrich was given the title, "Satan, His Origin, Purpose and Destiny."

#### Thursday Afternoon

Foreign Missions Session. A Foreign Missionary message direct from Africa was delivered by Miss Elizabeth Tyson on, "Missionary Life in Africa."

A. V. Kimmell presented a brief message on "District Evangelist Results." He gave an encouraging report as Director of Evangelism for the past year. Also encouraged an unrelenting battle against the onslaughts of Satan through Evangelistic fervor in the District for the coming year.

#### Thursday Evening

Conference was again favored with an Organ Prelude and joined enthusiastically in congregational singing.

The newly elected Conference officers were then presented to the Conference. An offering of \$23.50 was received, followed by a selection by the church choir.

The third and last of the series of lectures on "Antichrist, His Identity and Final Judgment" was presented by Dr. A. J. McClain.

Words of appreciation were given to the entertaining church and Conference joined in singing as its last hymn, "Blest Be the Tie That Binds." Benediction was pronounced by the newly elected Moderator, Wm. A. Steffler.

W. C. BENSHOFF, Moderator,  
W. H. SCHAFFER, JR., Secretary.

## ANNOUNCEMENTS

### A DEPRESSION CURE FOR YOUR CHURCH

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VOL. LVI.  
Number 47

December 8  
1934

# THE BRETHREN EVANGELIST



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## YOUR WHITE GIFTS

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2. The Education of Young Ministers and Missionaries
3. Sunday School Promotion Work





## Signs of the Times

by  
Alva J. McClain

### LOSING Their Meal Tickets

Chairman of the criminal section of the Illinois State Bar Association finds fault with the federal officers for killing such desperadoes as Dillinger and Nelson. He thinks it is "dangerous" practice. If you ask what else could be done, he will tell you that the officers should arrest the gunmen and bring them in for regular court trial. "It is better," he says, "to convict them than to kill them."

Two things will occur to the average citizen as he reads the above opinion: First, that criminals taken alive are much more profitable to the criminal lawyers, who quite often find ways and means to delay and obstruct the infliction of the law's penalty. Dillinger dead is worth nothing at all to the criminal lawyer. In the second place, if these gangsters are to be brought in alive, the federal agents would doubtless be glad to turn the task over to the criminal lawyers. It is easy to make suggestions, but not so easy to carry them out.

Which reminds me of a story. We were a good many years ago digging trees with an apparatus which required the combined pulling strength of five teams. Two of these teams were composed of mules, driven by their owner who was known locally as "Mule Smith". One of the big mules got his leg over the chain traces and was struggling along on three legs. I watched the mule for a few minutes and then, being rather tender-hearted, I said to the old man, "Don't you think you should get his leg out of that tangle?" He looked at me with a tolerant eye and said laconically, "You take it out". I scarcely need to add that nothing was done about the matter. The mule finally got it out himself, as the owner knew he would when he got tired of walking on three legs. I was more careful after that about making suggestions.

### FOR His Name's Sake

At every Thanksgiving season I scan the official Proclamation hoping to find that some day one of our Presidents, most of whom profess to be Christian, will have the courage of his convictions and put the Name of our Lord Jesus Christ into his proclamation. For the Bible not only teaches us to "give thanks", but also to give thanks "in the Name of our Lord Jesus Christ (Eph. 5:20). "I am the Way," he said, "No man cometh unto the Father but by me" (John 14:6). Either this is true or it is not true. If it is true, then to ask men to give thanks to God without pointing out to them the appointed Way is only hollow mockery. If it is not true, then all of Christianity is utterly false. There is no middle ground.

One of the strangest twists of the human mind is revealed in man's attempts to appropriate the comfort which God offers to the world, without recognizing the One through whom alone God has made the proffered gift. Some time ago I read a book which was written to give an account of the tragic sinking of the passenger-ship Titanic. The frontispiece was drawn by an

artist to represent the scene of the disaster, and beneath it were printed the words of Romans 8:38-39, as follows: "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heights, nor depth, nor any other creature, shall be able to separate us from the love of God."

I suppose that most readers will notice that the book put a period where the Bible has put a comma, omitting wholly the last seven words—"which is in Christ Jesus our Lord".

Yesterday I read an interesting account of the great Canadian Memorial tower built to honor and record the deeds of the Canadian armies. Beneath the ninth panel are the familiar words of Hebrews 12, "Wherefore seeing we are also compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." And again there is placed a period where there is no period, for the passage reads on—"looking unto Jesus the author and finisher of our faith—"

The great controversy between God and the world is still over the "Name of Jesus". Some day, thank God, "at the Name of Jesus" every knee shall bow. Let us hold fast that Name. There is none other that can save.

### WHAT is Thought?

The simplest facts of every day existence are often the most difficult and elusive to explain. We know that we think, but what is it? Materialistic science has for a long time been trying to empty "thought" of all spiritual implications.

Some have regarded it as nothing more than a kind of chemical action which takes place in the brain. Others, more radical, have even denied that there is such a thing as thought, arguing that what we call "thought" is nothing but the activity of certain glands and muscles reacting to stimuli. The only value of such theories is that they prove the reality of "thinking", even though most of it is wrong.

According to the Bible, thought is the product of the human spirit. The material brain is only the instrument of the spirit. For this reason, material science can never lay its finger upon the source of thought. The value of science here can only be negative, showing that matter is not the cause of mind.

Dr. Francis G. Benedict, director of the Nutrition Laboratory for the Carnegie Institute of Washington, recently announced some significant results in experimentation. He found that, contrary to popular opinion, **pure mental effort requires practically no food energy.** This does not mean that the brain worker need not eat. As a matter of fact, he would die just as quickly as any other type of worker when deprived of food. But the food which he needs is required only for the sustaining of the body in life. The man who concentrates in intense mental effort needs practically no more food than the man who does no thinking, the bodily activity being equal in each case.

This does not prove the existence of the human spirit as the source of thought. You must come to divine revelation for such proof. But it seems to suggest that **thought is not the product of mere material forces.**

### WAR and Civilization

The problem of war and its relation to what is sometimes called "civilization" has often been heatedly discussed, but not very much of the discussion has been based on actual knowledge. Recently two Harvard scientists made a factual study of the problem.

They studied all known wars in Europe from 500 B. C. to 1925 A. D., finding 902 wars in 2425 years, or an average of about one war in every three years or less.

Each war was studied from five points of view: first, the length of the war; second, the number of men in the warring forces; third, the number killed and wounded; fourth, the number of countries engaged; fifth, the proportion of combatants to the total population of the nations involved. Working with these five factors, a total index number was computed which would express and measure the phenomena of war at any given time.

Using this scheme they found that, comparatively speaking, wars in Europe grew from 2.678 in the twelfth century to the amazing figure of 13735.98 in the first quarter of the present century. This index number shows that war activities in the first 25 years of the present century exceeded in sum total all the other wars fought in the previous 24 centuries.

The conclusion of these Harvard scientists is that wars increase in number and intensity as nations make "progress in civilization", and that "all the commendable hopes that war will disappear in the near future are based on nothing more substantial than hope and a belief in miracles."

As I read the cold, dispassionate, scientific findings of these two savants from Harvard, two things came to mind: First, I remembered what the prophet Daniel, just about the beginning of the period studied, had predicted—"Unto the end shall be war" (9:26 ARV). And second, I thanked God that some of us by the Grace of God still believe in miracles. For the Second Coming of Christ will be the greatest miracle of the ages, and it will bring war to an end.

The man who sheds idle tears after failure not only weeps but makes no attempt to improve.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

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# THE BRETHREN EVANGELIST

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## What the Word Will Do

The divine record says, "So they, being sent forth by the Holy Ghost, ... preached the word 'of God' (Acts 13:4, 5): It isn't strange that men should do that when they are filled with the Holy Ghost. Rather, it is the most natural thing in the world. And it is the most effective thing in the world to do—that of preaching the Word—especially in a time like this. Men need the Word today as they have never needed it before. It alone can give the guidance and the counsel that will enable them to find their way out of the confusion, turmoil and sin of our day. The most important single thing we can do is to plant a knowledge of the Word of God in the hearts of men and women.

**1. It will impart saving faith.** The Word makes that claim for itself, for we read: "But these things are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20:31). Man has no greater need than that, in fact, none so great. And God has given the Word to bring the knowledge of salvation to all men everywhere. There is no other way by which God's saving purpose can be made known. It alone reveals a dying and risen Savior, and tells us that he died for "whosoever will."

"How precious is the Book divine,  
By inspiration giv'n!  
Bright as a lamp its doctrines shine,  
To guide our souls to heav'n."

**2. The Word will sanctify Christian people.** It was one of the objects of Jesus' prayer to the Father that it might do that very thing. He said: "Sanctify them through thy truth: thy word is truth" (John 17:17). Then he goes on to say, "As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17:18, 19). Those are wonderful scriptures. From them we learn that the apostles and preachers, and through them also all Christians, are to be set apart from the common and ordinary people of life and consecrated and exalted to the special task to which he has assigned them. The words which he had spoken, the truth which he had taught, was to be the means by which this consecration was to be effected. This "sanctifying" does not involve purifying, for then it might be said that Jesus possessed impurity, for he said he sanctified himself. What he solicits at this point for his disciples, is that they shall have a heart entirely devoted to the task which they are to fulfil. "Their whole strength, talents, life, must be dedicated to this great work, the salvation of men." And divine truth is the agent or instrument of their consecration. Moreover, it was by effecting his own sanctification, that he demands and prepares for theirs. By means of that truth, that word which he had given, he rendered his own human nature, which he had like our own, holy or sacred, entirely given over to his task. He was not only to give ready, willing obedience but he was to do his appointed task with all his powers, "with all his natural and spiritual talents." He exemplified in his life the perfect consecration that he desires of his disciples, and that is to be effected by means of the Word, through the operation of the Holy Spirit.

**3. The Word cleanses the daily life.** Jesus says to his disciples in John 15:3, "Now ye are clean through the word which I have spoken unto you." He was speaking to his disciples about the intimate relation that existed between him and them, of their utter dependence on him, and of the consequent necessity of their remaining in vital contact with him in order to possess life and to bear fruit. Concerning the fruit-bearing vines, he says they shall be purged that they may bear more fruit. One means of purging, or cleansing, is by the Word, which operation has already been accom-

plished in the eleven disciples. Their attachment to Christ and the word which he has spoken unto them enables him to say in effect that "the old man has already received his death-blow." His teaching had already put within them the principle of moral purity. For, as Godet says, "the word of Christ is the instrument of a daily judgment, of an austere discipline, which God exercises by it upon the soul which remains attached thereto."

**4. The Word will build you up.** Hear the statement of Holy Writ: "And now, Brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified" (Acts 20:32). He has given us the word of his grace to build us up. It has building qualities; it makes for spiritual life and strength. Did not Jesus himself say, "The words that I speak unto you, they are spirit, and they are life" (John 6:63)? The wise Christian, then, will feed upon the Word, and thereby will grow in grace and in knowledge.

**5. The Word will convince sinners of Christ's claims.** We read concerning the preaching of Apollos that "he mightily convinced the Jews, and that publicly, showing by the scriptures that Jesus was the Christ" (Acts 18:28). The Word of God is the greatest agency and source of power in all the world, and evangelists who are inclined to depend more on their own much speaking and dramatics than upon the word of God should take note of this fact. "For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart" (Heb. 4:12).

**6. The Word will equip and furnish you for active service.** Paul supplies the evidence in his second letter to Timothy (3:16, 17): "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

**7. The Word being God's word will work God's will in your life.** Again Paul writes: "For this cause also thank we God without ceasing, because when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe" (II Thess. 2:13).

These, and many other things that might be mentioned, the Word of God will do and does for all those who receive it in faith believing. The greatest need of all the many needs after which the world is clamoring is a greater heart knowledge of the Word of God.

## Paul the New Man--His Own Story

It is a dangerous thing to use superlatives, for they are so seldom warranted. But there are a few men in history concerning whom it seems entirely proper to speak in the highest possible terms. Among those there is no one more worthy of the strongest and noblest words than the Apostle Paul. Some one has called David the "most admirable genius of all time," but Paul remains the most remarkable personage in human history. Dr. Martin Shively was right, when in a recent sermon he appraised Paul as the greatest man who has ever lived in the world. He was great in many ways. His life was great; it has influenced the world more profoundly than that of any other man. He was a powerful



personality, boundless in ambition, illimitable in energy and irrepressible in courage. He produced some of the most marvelous literature that the world has seen, simply unexplainable from a human standpoint, literature that will be read as long as time lasts and the door of God's grace remains open to sinful men.

But the most arresting thing about Paul was his conversion, the complete change that took place in his life, the perfect right-about-face that he executed, or we should better say, the transformation that was wrought in him. He was one thing very positively and aggressively, and then he suddenly became the very opposite in ambition and spirit and ideals, and that, in the most vigorous and courageous manner possible. Nothing is more striking, nor at the same time more challenging, than Paul the Christian, the humble, self-abnegating man whose whole dependence was on the righteousness of God, compared with Paul the zealous but self-righteous Pharisee. Nothing presents a greater contrast than Paul the haughty, proud, cruel Jew with Paul the self-condemning, loving, sacrificing servant of the Lord Jesus Christ. He is a new man, with a new outlook on a new world. It is always a wonderful thing to find folks created anew, to see them presenting a really impressive contrast with their former manner of life and conversation. But no one has succeeded in doing that more marvelously than did Paul. He confesses that it was to that intent that divine grace was bestowed upon him—to be "created (anew) in Christ Jesus for good works, in which God has decided that we should live" (Col. 2:10).

What would be more interesting than to let Paul tell his own story of this change, in the following words which purport to be a conversation between an ignorant Christian and the great Apostle, presenting the principal influences that reshaped his life and made him into a true follower of Christ:

**Christian.** Will you please tell me, Paul, something about your early life?

**Paul.** "I am verily a man which am a Jew, born in Tarsus, a city of Cilicia, yet brought up in this city (Jerusalem), at the feet of Gamaliel, and taught according to the perfect manner of the fathers, and was zealous toward God" (Acts 22:3).

**Christian.** With such opportunities of instruction, and being "zealous toward God," as you say, I take it for granted that you have always loved our Savior Jesus Christ.

**Paul.** "I verily thought with myself that I ought to do many things contrary to the name of Jesus of Nazareth" (Acts 26:9).

**Christian.** Would you mind telling me what you did?"

**Paul.** "Many of the saints did I shut up in prison, and when they were put to death I gave my voice against them" (Acts 26:10).

**Christian.** I trust that you would not have me understand that you did such things deliberately?

**Paul.** "When the blood of the martyr Stephen was shed, I also was standing by, and consenting unto his death, and kept the raiment of them that slew him". (Acts 22:20).

**Christian.** How is it then that you now profess to be a Christian?

**Paul.** "The life which I now live in the flesh I live by the faith of the Son of God who loved me, and gave himself for me" (Gal. 2:20).

**Christian.** But what about the last day, when all your sins will rise up against you: will Christ love you then?

**Paul.** "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God which is in Christ Jesus our Lord" (Rom. 8:38, 39).

**Christian.** I do not understand how this change came about so suddenly. Formerly you were persecuting Jesus, murdering the Christians; now you say you serve Christ with more confidence in your salvation than any one else on earth.

**Paul.** "By the grace of God I am what I am: and his grace which was bestowed upon me was not in vain; but I labored more earnestly than they all; yet not I, but the grace of God which was with me" (I Cor. 15:10).

**Christian.** When you meet your old Jerusalem friends, aren't you tempted to be ashamed of your Christian profession?

**Paul.** "I am not ashamed of the gospel of Christ; for it is the

(Continued on page 8)

## EDITORIAL REVIEW

Next week's issue will be White Gift Offering number, and you are requested to begin now to lay plans for a generous White Gift offering from your Sunday school. On front page and the Sunday school page the advance note is sounded.

On a post card communication from Brother W. H. Clough, pastor at Uniontown, Pennsylvania, we find a note stating that the revival meeting recently conducted there under the evangelistic leadership of Brother C. H. Ashman resulted in forty-eight taking their stand for Christ. Detailed reports will appear promptly.

The Second church of Los Angeles is happy and pressing forward under their new leadership in the person of Brother Paul R. Bauman, who, with his bride, was heartily received and given a shower of groceries. Their Homecoming and Rally Day event was quite successful, the Sunday school attendance going over the 400 mark. At the afternoon service Dr. L. S. Bauman, the pastor's father, was the special speaker.

Brother Floyd W. Shiery, pastor of the Homerville, Ohio, church, reports eight souls added to the church during the past year. To this church he is now giving full time, having formerly served as pastor of the Danville church also. The progress being made at Homerville is commendable and it reflects credit upon both pastor and people. The recent Bible lectures by Prof. McClain were highly enjoyed.

Louisville, Ohio, recently enjoyed a successful evangelistic campaign under the leadership of Brother Frank G. Coleman as evangelist and Brother A. E. Whitted as pastor. There were sixteen confessions and many reconsecrations. Cooperation and prayer seem to have been two of the secrets of success, and the Louisville people know how to do both. The work under Brother Whitted's leadership is pressing steadily forward, the Sunday school having doubled in attendance in the past six years and 148 names added to the church roll.

Brother J. L. Bowman, pastor at Linwood, Maryland, writes concerning some of the special features that have found place in his church's program. The Vacation Bible School was the usual good success to which this church is accustomed. At their union Mount Tabor services Brother Hiram Davis, who is now a student in Ashland College, was the special speaker. The Harvest Home service brought a large display of flowers and fruit and vegetables and groceries, all of which were turned over to the parsonage after the service.

Dr. Martin Shively writes of the work at Mansfield, where he has been serving as pastor for a year in connection with his work at the college. As has been the case wherever he has gone, Brother Shively has won the love and admiration of the people whom he service, even though he is with them only once in two weeks on Sunday morning. There are elements of encouragement about the work and we pray that Brother Shively's expectation of a brighter future for the church may be realized. There certainly is a field in that city for a Brethren church, and there are some good Brethren people there. Brother H. M. Oberholtzer, who organized the church years ago, recently closed a revival meeting resulting in four confessions.

Brother E. M. Riddle, pastor at Waterloo, Iowa, writes that following his vacation, his church honored him by celebrating the twentieth anniversary of his entering upon the Brethren ministry. We wish to add our good wishes and congratulations to the many that must have been given by his church people, not only on the number of years, but also on the noteworthy work accomplished for the church in the name of Christ during those years. October was Rally month and plans were made with a view of building up the work in a permanent way. Among the events was a young people's banquet, when Prof. J. A. Garber, well known among us, was the speaker of the occasion. It is to be noted that the Young Men's Brotherhood of that church has borne fruit in the formation of a Gospel Team that is making itself active in the service of the Lord.



# The Brethren Church And the Narrow Way

By W. C. Benshoff

Moderator's Address  
at the Recent district  
Conference of Pennsylvania

## Brethren in Christ, Greeting:

It is with a deep sense of gratitude to our heavenly Father that we assemble in this the forty-sixth Pennsylvania District Conference. Our beloved church has continued, throughout the year, steadfast in the faith and active in the Lord's work; our ministry has been faithful in the performance of Christian duties and zealous in the preaching of the Word. For all of this, and for the preservation of life, we thank and praise him whose we are and whom we serve.

By virtue of my office, it falls to my lot to bring a message to this conference. This duty I perform with mingled feelings of joy and sadness. I am filled with happiness in consideration of the fact that our Lord and Saviour Jesus Christ lives, and that he saves those who come unto him in faith believing; it fills the heart with praise to know that we are his, and that we are kept by his mighty power until the day of his coming. On the other hand, our hearts are sad when we pause to think of the prevalence and awful consequence of sin, of the present and eternal loss to those who are the servants of sin and Satan. Words fail to express the sorrow which fills our hearts because there are those, though they profess his name, are faithless and unbelieving.

These are "perilous times", these are trying days in which we are living. The arm of flesh in which men have trusted having failed them, many are without hope and are sinking in despair. The tendency of the times is toward liberalism, liberalism in things political, commercial, social and moral. But we note, with special emphasis, that men are becoming more liberal in the realm of religion. This fact presents a problem to the church which dare not be ignored. In the material world changes may and do take place and the detrimental effect is slight if any. But in the realm of religion, where eternal welfare is involved, when men drift in their thinking from fundamentalism to modernism, from conservatism to liberalism, from truth to falsehood, it is time for the church to become aroused. The inevitable result of such drifting is atheism, and this exists today. Nowhere is correctness so important as in the teaching of religion. "Teach your child false arithmetic, if you will, he will get that knocked out of him very speedily in a short business experience. Teach him false geography ... that is a matter of very slight importance. Teach him false history ... Teach him falsely almost anywhere else and it is of slight importance compared with false teaching here." Much might be said about the results of false teaching, but they are apparent. We turn to things positive.

## The Bible the Source of Information

We turn to the Bible as the only reliable source of information concerning the way of the Christian life and the work of the church. Let us hear the Word. "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat; Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it" (Mt. 7:13,14). "Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able" (Lk. 13:24). "Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not hearken" (Jer. 6:16). "There is a way which seemeth right unto a man, but the end thereof are the ways of death" (Prov. 14:12). "Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep ... I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture" (John 10:7, 9). "Jesus said unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by me" (John 14:6). There are other Scriptures but these are sufficient for a study of our subject, "The Brethren Church and the Narrow Way."

## Jesus Exemplified the Narrow Way

Our Lord and Saviour Jesus Christ walked the straight and narrow way. He placed upon himself certain limitations. He knew there were some things he could not do, common in the experience of man, and qualify or make good the purpose for which he had come. He allowed no temptation to dissuade him, no human influence to turn him aside. Our Lord had a service to render, a specific duty to perform. "And it came to pass, when the time was come that he should be received up, he steadfastly set his face to go to Jerusalem" (Lk. 9:51). He fulfilled every righteous demand and gave himself a sacrifice for sin. Having accomplished his eternal purpose at Calvary, he vindicated his claim of Messiahship by rising from the dead and ascending to the Father. But Christ still travels the narrow way of an eternal purpose, and will continue until he has gathered a redeemed people unto himself and established his proposed kingdom. He who would be Christ's must travel the straight and narrow way with him.

## The Narrow Way the Christian Way

Christ is calling upon us as a people to walk the narrow way of a true Christian life. Christianity is more than a profession, more than an outward observance; Christianity is a life. We read in Acts 11:26, "the disciples were called Christians first in Antioch." The circumstances under which the followers of our Lord were called Christians are not given, it is sufficient to say that to share the name of Christ, to be truthfully called Christian, is man's highest accomplishment. Man becomes Christian by a marvelous work of grace. We are his when we have been born again, when we have been regenerated by the Holy Spirit and cleansed from sin by the precious blood of Christ. This means a complete reversal of the whole life; a consciousness that I am now a bond-servant of Jesus Christ. The sinner having exercised repentance toward God and faith in the Lord Jesus, has come to an entirely new attitude toward the heavenly Father, to a divine and sacred relationship. The sinner by the divine act of regeneration becomes a new creature. The believer should cultivate the fellowship of the Master, he should practice the consciousness of his oneness with Christ, saying to himself, "I am his and he is mine." This new creature should live daily in the realization of Christ's presence and sovereignty in his life; it should be real to the believer that it is no longer he that liveth, but Christ who liveth in him. This then is Christianity, Christ within living the victorious life through our natures. Christ indwelling the believer is made "unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, he that glorieth, let him glory in the Lord" (I Cor. 1:30, 31).

## The Fact of Divine Ownership

Just at this juncture let us give consideration to the fact of divine ownership. Having come unto God by faith in Jesus Christ, the believer is not his own but is the property of him by whom he has been purchased. This is a great truth which seems not to have dawned upon many who profess to be his followers. The Scriptures, however, are very clear on this point. Moses speaks of those who had crossed the Red Sea as the ones whom the Lord had purchased. Paul in his address before the Ephesian elders speaks of "the church of God, which he hath purchased with his own blood" (Acts 20:28). This same apostle in writing to the Corinthians said to them, "ye are not your own, for ye are bought with a price" (I Cor. 6:19, 20; 7:23). By the sin of the first Adam, we were sold into bond. Man's value, however, to his creator was not lost. Man has always, though in the bondage of sin, been precious in the sight of his Maker. By the blood of Jesus Christ then, even the second Adam, we have been purchased from the bondage of sin, set at liberty, made free. It is only reasonable



then that he should claim ownership of those whom he has bought so dearly, even with his own blood.

### The Separate Life

The narrow way of a true Christian life to which our Lord is calling us, is a separated life. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty" (II Cor. 6:17, 18). On the thought of separation I beg the privilege of bringing the comment of Dr. C. I. Scofield. "Separation as set forth in Scripture is two-fold: from whatever is contrary to the mind of God; and unto God himself. The underlying principle is that in a moral universe it is impossible for God to fully bless and use his children who are in compromise or complicity with evil. The unequal yoke is anything which unites a child of God and an unbeliever in a common purpose. Separation from evil implies two things, first, separation in desire, motive, and act, from the world, in the ethically bad sense of this present world-system; second, separation from believers, especially false teachers, who are 'vessels unto dishonour'". I quote from II John 9-11. "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. If there come any unto you, and bring not

this doctrine, receive him not into your house, neither bid him God speed: For he that biddeth him—God-speed is partaker of his evil deeds." We have a right to know what those believe with whom we associate in Christian work. The following thought of Dr. Scofield is worthy of special notice, "Separation is not from contact with evil in the world or in the church, but from complicity with and conformity to it." Hear the words of Jesus, "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil" (John 17:15).

### Our Supreme Need

It would seem to me that the supreme need in the Brethren church is that we, who constitute the membership of the same, separate ourselves from the world of sin and unbelief. The statement has been made: "Comparatively speaking we are a spiritual people." I am not questioning the truth of this statement, but perhaps this is no great compliment, when we consider the spiritual dearth of this day. The question is not, Are we as spiritual as other Christian peoples? or on a par with the best? It is true that as a people we continue in the faith, our ministry believes and preaches the Word and it is true that the laity is in accord with the faith and practice of the ministry.

But we gain nothing by comparison. I am reminded of the state-

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## Why I Am Loyal to My Church

A Paper written by a Brethren Student in  
George Washington University, Washington, D. C.

*(When the topic of Religion was up for development, most of the students were writing on "Why I am not a Believer," "Why I am an Atheist," and like subjects, this student, who modestly insists that her name be withheld, wrote on the above theme and received for her paper the highest mark for the entire year.—Editor.)*

I have just attended a service held in my church. There I saw a congregation of less than four hundred people, half of whom are minors without incomes, and the other half of whom earn incomes averaging less than \$2,000 a year, raise over five hundred dollars in a single offering. This offering will be used to help pay for a new church, the building of which is now in progress. I heard the members of that church raise their voices in the "Doxology" as they sang praise for their ability to offer such a sum of money for God's house.

Certainly, any organization which loyally performs its duties and accomplishes its objectives as that little church has done deserves the support of every member. I have tried to give my loyalty to that church since childhood, and it is my hope that this will always be my purpose.

This church—its name need not be given—has served its members in ways which can never be measured in dollars and cents. Its service lies too deep and is almost too sacred to be expressed in words. The church has proved to be the greatest source of comfort whenever trials came my way. There have been neither a large number of trials nor very grievous ones in my life thus far, but still they were trials. And I can truthfully say that there has never been a problem which faith and belief in my church could not solve.

I remember praying over my examinations while attending high school because my Sunday school teacher had impressed upon me very strongly the verse, "Ask and it shall be given you." I believed that verse unqualifiedly. I believe it now. Even at that tender age the truths which had been forcefully impressed upon me helped me through what I believed to be the greatest problems I would ever have to meet. As I have grown older this experience has been repeated. My church has enabled me to go through greater trials than high school examinations. It has afforded me a never-failing wisdom and guidance in making important decisions later

in life. I feel that a covenant exists between the church and me and that if I carry out my terms of the covenant, the church will carry out hers.

I have observed that the church, not always my own, changes lives as no other institution can. Let me cite a specific case. I know a man who was a thief years ago. He ran away with funds belonging to his firm. He hated the church and the people connected with it. Although he attended services once in a while he did so in a spirit of hostility and criticism. But one night this man heard a sermon—not a flowery oration by a silver-tongued preacher—but a sermon of simple, convicting words, which touched his heart and changed his life. Today this man is an active worker in all branches of the church. He teaches Sunday school, visits the missions, gives liberally from his small salary, and enjoys living with his Christian wife and children. Surely any influence which is capable of effecting a true conversion is worthy of the highest commendation. The influence of a lodge, fraternity, or society could never have changed this man's life as did the church.

Let me cite another example of a changed life. One night during a revival a stranger, wandering idly in the streets, came into a service. He came more in a spirit of curiosity than of interest. But he also heard a sermon which touched his dissatisfied heart. He joined the church that night and immediately began to unravel the tangles in his life. He had been separated from his wife and daughter for years, but he found them and asked them to try life together again. They happily agreed and they reestablished a home. The wife and child later joined the church also and told me that the accidental attendance at church and the ultimate conversion of their husband and father were responsible for at least three happy lives.

I intend to remain loyal to my church because it has been loyal to those who have entered its portals and sought its guidance. The church rebuilds men whom life has cruelly broken. It restores self respect, hope, ambition, and a desire to live. It straightens tired shoulders and lifts heads bent in sorrow. I feel that the church merits any return I can give her in either service or substance. I can truly say, as did the psalmist David of old, "I was glad when they said unto me 'Let us go into the House of the Lord.'"

Washington, D. C.



# WITH CHRIST against the World

By Paul M. Naff

**Elisha type of Christian who goes on from Redemption to Fellowship to Victory over Sin; in the World but not of the World; Separated unto God.**

We read in Mark 3:14, "And he ordained twelve, that they should be with him." We believe there can be no doubt that they were in the dead, or healing the leper or the blind; with him when he was preaching the Word of the Kingdom, with him when he was raising the dead, or healing the leper or the blind; with when he was discussing the deep things of salvation with Nicodemus, yes, and with him also in the emotions of his great yearning, loving heart as he wept over Jerusalem and as he gave his life to save men. We think this proposition can be laid down,—To be with Christ IS to be against worldliness. We make no apology for the fact that we are treading upon the toes of many church members in making this proposition. They may take a large part in the church services on Sunday, but in giving the rest of the week to movies, card parties, dances, and strife for riches and other worldly things they are not with Christ. We doubt that the Sunday visits of such are very pleasing to the Lord.

In Second Kings, chapter 2 is found a beautiful account of part of the lives of Elijah and Elisha. It is very pertinent to our subject. Elijah and Elisha go from Gilgal on a journey. The great prophet whom God had so wonderfully used and blessed is traveling with his servant—the old renowned man of God and the young man just starting his life of service to God. When Israel crossed the Jordan they camped at Galgal and there they performed the rite of circumcision on all who had grown up in the wilderness, for they had not performed this rite while they were in their journey from Egypt. And the old generation, who had been circumcised in Egypt, had died in the wilderness, all except Caleb and Joshua. The armies of the men of Israel were therefore uncircumcised until they came to Gilgal. Now if we take a look at Romans 4:11 we will find that circumcision was a sign of the righteousness imputed to Abraham because he believed God. Just as when we believe in Christ we have "the righteousness which is of God by faith" (Phil. 3:9). Gilgal then speaks of redemption, and when they had there performed the rite of circumcision God said, "This day have I rolled away the reproach of Egypt from off you" (Joshua 5:9). Gilgal means "a wheel". In Egypt, typically speaking, they were slaves of the world but in Gilgal they were the redeemed of God. Therefore they took upon them the sign or badge of redeemed people—circumcision. Now it seems that many are willing to consider the job done and the race won as soon as they are redeemed from their sins. It is very sad that they do so, and we hope they may learn a lesson from Elisha. Elijah said to him, "Tarry here, I pray thee; for the Lord hath sent me to Bethel." Elisha was now being tested. Would he, like so many Christians (so called, at least) be content with nothing but salvation, or would he go on to greater and higher things? He answers, "As the Lord liveth, and as thy soul liveth, I will not leave thee." So both went to Bethel. Bethel means "the house of God".

They went to the house of God. That is, they left the place of redemption and proceeded on to the place of worship and fellowship. And God would have all of us add worship and fellowship to the salvation he has given us. It is a sore displeasure to the Heavenly Father when his children love the world and spend their time enjoying the things of the world. Elisha would not do so, he would worship God and fellowship with him. Here a new testing of his faith awaited the young servant of God. The sons of the prophets came and said, "Knowest thou that the Lord will take away thy master from thy head today?" And he answered, "Yea, I know it; hold ye your peace." It is easier to be a vine than a tree. The oak grows out of the soil and even in its babyhood sends its trunk heavenward in spite of the wind and storm. It fastens its roots in the ground and grows till it is a mighty tree. But the vine clings to the tree. But Elisha knew that in assuming the further Godward responsibilities of fellowship and worship that he

was not to lean upon Elijah. Already he was becoming "rooted and built up" (Col. 2:7) in one far stronger than the great Elijah. So far as man was concerned he was ready to stand alone. Our missionaries have to be trees. The strong Christians on whom others too often lean are far away from them.

Then Elijah said to the young man, "Elisha, tarry here, I pray thee; for the Lord hath sent me to Jericho." But Elisha would not stop halfway. Neither should we. Worship and fellowship are good but they are only part of the whole to which we should all strive to attain. So they both went to Jericho. The meaning of this name is uncertain, but its history is very significant. It was situated near an important ford of the Jordan river and on the caravan route to Jerusalem and Damascus. It seems to have grown rich and influential by exacting toll from the merchants whose caravans passed that way. Thus it represents sinfulness and lust for the things of the world. When Israel besieged it its walls fell by the miraculous power of God. Thus it also represents victory over sin and lust by the power of God. "Sin shall not have dominion over you, for ye are . . . under grace" (Rom. 6:14). "For it is God who worketh in you both to will and to do his Good pleasure" (Phil. 2:13). But this seems to be too mystical for many who have their names on the records of churches. They would rather stay at Gilgal or at Bethel. They would rather be content with nothing more than salvation, or perhaps go as far as to worship God with beautiful hymns, which are the expressions of the experiences of the life and service and accomplishments of other people; and with eloquent prayers, which often were written by some other servant of God who had attained to heights too lofty for their lazy feet. If all Christians would only realize that the experience of Israel at Jericho typifies an experience of victory over sin which can be the blessed experience of any who will trust fully in God how different their lives might be. Many do realize it and profit by it too, but many who name the name of Christ have no victory. The overcomers will sit on the throne with Christ (Rev. 3:21). But how shall we be overcomers if we have no victories?

At Jericho also it was announced to Elisha that he must stand alone, but he refused to consider this an obstacle to his progress with God. And who would be willing to trust God for victory unless he were already "rooted and built up in him". If we are rooted and built up in God we can stand like the oak tree in the storms of this old condemned world. Elisha also refuses to tarry at Jericho. There is no stopping place in the pathway of those devoted to God. On, on, on, for God believes in action.

They go to the Jordan river. This name means descent, going down, all the more significant seeing that it goes down into the Dead Sea. The sea is dead and its shores are dead. This is a good picture of the downward current of the world. We are in the midst of the world, but we are not to be swept along with its current. We should not even have our shoes wet with the water of its descending rush. Elijah folds his mantle into a rope and smites the water. It parts and even the bed of the stream dries so that they cross on dry ground. Israel had once crossed this river and as they crossed they entered into the place of service and blessing God had prepared for them. In other words they became separated unto God. We feel sure that any one of God's children who will walk with God from Gilgal to Bethel and there engage to be "rooted and built up in him", then go on with God to Jericho and in that place of victory by faith will reiterate their determination to stand "rooted and grounded in him" will not hesitate to go on to Jordan and fully separate themselves unto God regardless of what his plan for them may include.

Elisha then makes that wonderful request that a double portion of the Spirit of Elijah might be upon him. The man of God, mouthpiece for God, answers that if Elisha sees him when he is



taken away the request will be granted. And as they go on he sees Elijah as the whirlwind carries him up. The double portion of the Spirit was his. Therefore he takes the clothes of the servant of a prophet and rends them in pieces and lifts from the ground the mantle of a prophet and clothes himself in it. What is he doing? Jesus Christ is the vine regardless of whether we abide in him or not. The Holy Spirit has been sent to be the Paraclete of the church regardless of whether we have the fullness of the Spirit or not. But the power of the Vine is here for the branch and the Spirit is here to fill us. Yet Jesus commanded "Abide in me" (John 15:4). We need to appropriate to ourselves the power to live the lives of service and blessing God intends for us to have. Elisha from that hour was a great prophet.

Now in this pathway of a devoted life there is nowhere any room for worldliness. If we stop with salvation or worship, then it is no longer a pathway for us, we have ceased to travel and are stationary in the world. There is no place for worldliness in the one who travels this pathway, and this is the pathway of Christ. To be with Christ is to be against worldliness. If we walk another path we are not with him.

Allentown, Pennsylvania.

## The Brethren Church and the Narrow Way

(Continued from page 6)

ment of a certain young man. He and I were discussing some of the shortcomings of his life. He picked out about the worst character in the community and said, "I am still not as bad as he." This young man took comfort in the fact that he was not as bad as the worst. The real issue before us as a people is not how do we compare with others, but, this, How do we measure up to the divine requirement, to that standard of Christian life and conduct as set forth in his holy Word? Now a practice is not right because it is popular. No amount of human endorsement can make an evil right in the sight of God, nor ward off the consequences of the same. The harvest of evil deeds is appalling. May I bring you an illustration? Arthur Mee, in a recent book, tells the story of the life of Robert Burns. The author declares that Robert Burns was a pure minded boy and was oftentimes distressed by the evil conduct of those about him. He became acquainted with a sailor lad whose life at sea had made him quite reckless and sinful. Robert Burns was drawn to him because of his fine spirit of chivalry and independence. These two spent much time together, the sailor lad captivated the heart of his friend Burns. The result of this fellowship was a great loss to the young poet. In a letter from which the author quotes Burns says, "His friendship did me a great mischief." The poet recalls the first steps of this downward career, and his approval of those things which he once regarded with horror. You will recall that because of his sinful life the brilliant young poet, Robert Burns, died at the age of thirty-three.

"Vice is a monster of such frightful mien  
That to be hated needs but to be seen;  
But seen too oft, familiar with its face,  
We first endure, then pity, then embrace."

The question is often asked. What is proper for a Christian to engage in? The answer is found in this, "glorify God in your body, and in your spirit, which are God's." Before participating ask yourself this question, In doing this, am I getting glory to my Lord who has purchased me with his blood?

### Called to Closer Fellowship

Our Lord is calling us to a closer walk and fellowship with him, he would have us to be disciples in the fullest sense of the word. Having redeemed us from cruel bondage, having cleansed us from the corruption of sin, having separated us from the world our Lord would draw us into the inner circle of his wisdom and love where we might learn the secrets of the victorious life, and receive his power and authority for Christian service. A disciple is one who learns of another. Jesus says, "Learn of me." We recognize in Christ the one who possesses all knowledge and all wisdom. His knowledge he shares with those who are worthy to receive it. "All things I have heard of my Father I have made known unto you." The early apostles sat at Jesus' feet, they learned of him. So fully did they imbibe his teaching that it manifested itself in

their every word and deed until the enemies of the way of life were compelled to say that these had been with Jesus and had learned of him.

As a church we make a great claim. Our creed is the Bible, the whole Bible and nothing but the Bible; we accept the New Testament as a sufficient rule of faith and practice. How well do we know our creed? Are we influenced in life and conduct by the truth of the sacred Word? How large is your Bible? Not as a material thing. As such the Bible is made in all sizes and shapes. In the Hall of Religion at the Chicago Fair is a copy of the New Testament, which is very small. The Book of books is published in all sizes from this tiny Testament to the large family or pulpit Bible. But it is not the size or the shape of the copy of the Word you possess when I raise the question, how large is your Bible? The thought I have in mind is not your intellectual knowledge of the Bible, not how much of it can you repeat from memory, not how many times you have read it through, but, what is your experimental knowledge of the Word, how much of the Bible has you? The great theme of the Bible running through from Genesis to Revelation is the theme of redemption. But the blessed Word not only tells us the beautiful story of salvation; it also reveals the secret of a victorious, joyous and useful Christian life. Jesus through his Word imparts himself to our hearts and thus we become like him.

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## Paul the New Man--His Own Story

(Continued from page 4)

power of God unto salvation unto every one that believeth" (Rom. 1:16).

**Christian.** Do you ever sit down and brood over the past?

**Paul.** "This one thing I do; forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, for the prize" (Phil. 3:13, 14).

**Christian.** I suppose, however, that you have your "off days," when you ease up a little and are not quite so careful about your service?

**Paul.** "Herein do I exercise myself, to have always a conscience void of offence toward God and men" (Acts 24:16).

**Christian.** No doubt you get pretty good pay for your services among the churches; enough to keep you comfortable?

**Paul.** "I know both how to be abased and I know how to abound: everywhere and in all things I am instructed both to be full and to be hungry; both to abound and to suffer need" (Phil. 4:12).

**Christian.** But Paul, don't you find trials of this kind very hard? I understand you lived very comfortably before your conversion, when you were at college in Jerusalem?

**Paul.** "I have learned in whatsoever state I am therein to be content" (Phil. 4:11).

**Christian.** You don't mean, do you, that you would be willing to give up everything for Christ?

**Paul.** "What things were gain to me, those I counted loss for Christ" (Phil. 3:7).

**Christian.** Why, what is it that sustains you in this life of strenuous self-sacrifice?

**Paul.** "I count all things loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do consider them but refuse that I may win Christ" (Phil. 3:8).

Thank God for that wonderful testimony, and more than all, for the marvelous grace that is vouchsafed unto all the children of men in Christ Jesus our Lord. What he did for Paul, he can also do, and is willing to do, for every one of us, and for all who will believe on his name.

### HITLER WORSHIP IN GERMANY

Germany's "third religion," a Teutonic faith movement, appears ready to emerge as a corporate body, with the State and the Fuehrer (leader) as objects of veneration. The movement soon will be recognized as having the same privileges and prerogatives enjoyed by the Catholic and Protestant churches, according to a



promise said to have been given by Reichsfuehrer Adolf Hitler to assembled party district leaders in Munich last Friday. Chancellor Hitler's momentous decision to draw the Nazi party and the State out of the church struggle was reported to have caused some consternation at first, as it was evident to the party's leaders this would mean defeat for the German Christian Society. To compensate for this disappointment, it was reliably reported the Chancellor promised the "neo-heathens" the Teutonic faith movement would also be recognized as a corporate body. It was freely predicted by both Protestants and Catholics that many dyed-in-the-wool Nazi imbued with the teachings of Dr. Rosenberg would quit the Christian churches and join the new religion. The new movement resembles Japanese Shintoism, in that Herr Hitler, like the Japanese Emperor, and Germany, like Japan, would be objects of veneration.—Methodist Protestant-Recorder.

## OUR BIBLE STUDY DEPARTMENT

### Evidences that the Rapture of the Church Will Precede the Tribulation Period

By Homer A. Kent

#### PART VI

IX. It is evident that the Rapture of the Church will precede the Tribulation Period because of the ministry of the two witnesses upon the earth during the Tribulation Week.

The Church is not present during this ministry, therefore, it must be with the Lord. Their presence precludes the possibility of the Church's presence and testimony. Just who these two witnesses are we are not told in so many words. Quite likely they are Elijah and Moses. They will have "power to shut heaven that it rain not in the days of their prophecy". This makes us think of Elijah and it was prophesied of Elijah that he was translated that he might come again before the "Great and Terrible Day of the Lord". (Mal. 4:5-6). They will also have "power over waters to turn them into blood and to smite the earth with all plagues as often as he will". This makes us think of Moses. And inasmuch as these two prophets appeared together on the Mount of Transfiguration, it is quite likely that they are the two witnesses of Rev. 11.

Note their description. "These are the two olive trees and the two candle-sticks, standing before the Lord of the earth. And if man desireth to hurt them, fire proceedeth out of their mouth and devoureth their enemies; and if any man shall desire to hurt them, in this manner must he be killed. These have power to shut heaven, that it rain not during the days of their prophecy: and they have power over the waters to turn them into blood, and to smite the earth with every plague, as often as they shall desire". (Rev. 11:4-6).

Here we have two witnesses who are certainly not preaching the Gospel of Grace. The imagery and setting is from the Old Testament and is Jewish. They are witnesses of God, keep in mind, but are evidently called upon to witness to something beside the Gospel of Grace which the Church is expected to proclaim. And we read that the whole earth becomes subject to the testimony of these two witnesses. Their work seems to be more a work of judgment than of grace. We read of "fire proceeding out of their mouths to devour their enemies. That is not the Gospel. We read that those who hurt them must be killed. No Gospel in that. They have power to "smite the earth with every plague". That doesn't sound like the tender offers of the Gospel. But this is God's witness in that day. Grace has ended. Judgment has begun. Where is the Church? If God has two witnesses in that day clothed in sackcloth, and the whole world is subject to them, and they are smiting the earth as often as they desire, where is there place for "Who-soever will, let him take of the water of life freely"? As Dr. William Newell has said, "That is over. Something else is on." Israel and the nations are involved in the ministry of the two witnesses. The Church has been caught up with her Lord.

X. It is evident that the Rapture of the Church will precede the

Tribulation Period because the Church is called upon to expectantly look for Christ's Appearing and for nothing else.

Many instances might be cited. I shall call your attention to three.

First, Phil. 3:20, 21—"For our citizenship is in Heaven; whence also we wait, or 'look for', for a Savior, the Lord Jesus Christ: who shall fashion anew the body of humiliation, that it may be conformed to the body of his glory, according to the working whereby he is able even to subject all things unto himself" (R. V.)

Second, I Thess. 1:9, 10—"Ye turned to God from idols to serve the living and true God; and to wait for his Son from Heaven, whom he raised from the dead, even Jesus, who delivered us from the wrath to come".

Third, Titus 2:11-13—"For the Grace of God that bringeth salvation, hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that Blessed Hope, and the glorious Appearing of the Great God and our Savior Jesus Christ."

Three different Greek words are used in these three passages to express the proper attitude of the Church toward Christ's Appearing. In the first passage, the word for "wait" is (*Apekdekomai*), which according to Thayer means to assiduously and patiently wait for. This word is scarcely found outside the New Testament where in practically every instance it is used in connection with the Coming of the Lord, and the believer's attitude thereto.

The word in the second passage translated "wait for" is (*Anameno*) which means "to wait for one", that is, for one whose coming is known. We do not usually wait for folks if we know that they are not coming for a long time, or if we know that certain things must take place before they can come. At least we do not wait for them in the sense of the meaning of the Greek word.

The word in the third passage, translated "Looking for", is (*Prosekomai*) which means to expect. When we say we are expecting friends we usually mean that we are looking for them soon or at any time.

The words in these three passages are expressive of a personal expectation. We are called upon to assiduously, patiently, expectantly, look for the Coming of the Lord. Those who hold that the Church must go through the Tribulation can scarcely get around the fact that such a theory makes the Church look toward certain events that must take place before the Lord comes. The result is that the Church is looking for them and not for the Lord. If the Church must go through the Tribulation, then our eyes are turned from Christ to coming events. Whereas, we believe that the Scriptures nowhere teach that the believer is to look for anything to take place before the Lord comes for his saints. We are to be constantly looking for him and expecting his Return. This does not mean that we may not look down through the years and see what God will do in the world or that we may not see the shadows of coming events. It does mean, however, that the seeing of these "signs" and the casting of these shadows will only cause us to look all the more expectantly and faithfully for Our Lord's Appearing. One commentator has said, "While the Church will not pass through the Tribulation, yet it may see some of the smoke of it." "When these things begin to come to pass, then look up, and life up your heads; for your redemption draweth nigh." (Luke 21:28). We are to be looking for him even as a lover looks for her beloved when he has told her he will come for her. We are to look for him as the night watcher looks for the first grey streaks of dawn. We are told to watch for the rising of the Morning Star. Any theory that would hinder men from doing this most effectively, it seems to me, must be a false theory.

We shall not present further evidence for our contention. We close by saying that we believe that even as the last act of a nation before the declaration of war, is to call home its ambassadors, so before the storm of divine judgment and God's wrath breaks upon an unregenerate and godless world, God will call Home his Church, the individual members of which are his ambassadors. Let us, therefore, be diligent in our ministry, faithfully declaring the whole council of God, pure in heart, loving and watching for his Appearing for it is the Blessed Hope of the Church. Let us listen for the coming of his Feet.

Washington, D. C.

(THE END)



W. I. DUKER,  
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E. L. MILLER  
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Maurertown, Virginia

## NATIONAL SUNDAY SCHOOL ASS'N.

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# A Brief History of the Shipshewana Brethren Retreat

By Rev. A. T. Wirick

It was in the year of nineteen hundred twenty that Dr. G. W. Rench and the writer decided that the old Bucklin Park at Shipshewana Lake, Indiana, would make an excellent meeting place for a Brethren Bible Conference. Upon consultation with Mr. T. B. Aishe, who then was the sole owner of the park, it was agreed that such an adventure would be an admirable one. Whereupon Mr. Aishe very generously offered us four lots upon which was erected the present tabernacle.

In nineteen hundred twenty-one the Indiana State Conference, convened at Oakville, appointed a committee to receive funds and proceed with the work of building. In July of the following year the assembly building was completed and dedicated free of debt. The first Bible Conference was held in this auditorium with an overflow crowd in attendance.

At this initial meeting the assembly decided that a Girls' Dormitory was greatly needed. Without hesitation several of the brethren offered to contribute one hundred dollars each for this new project. Again Mr. Aishe, whose generosity needs no further commendation among us, offered us a parcel of ground including three lots upon which we erected the present dormitory. In July of nineteen hundred twenty-three this building was dedicated with a very small debt. This was liquidated hastily.

Having made such signal progress, it was evident that we needed much more ground for expansion purposes. Four lots were then purchased from Mr. Aishe and in the year nineteen hundred twenty-five the trustees decided to buy all unsold lots and about thirty acres of ground surrounding the Brethren possessions. Mr. Aishe made the purchasing price and terms of sale so enticing that the state conference accepted his offer at once.

With the continued growth and popularity of the movement the trustees were called upon by the force of circumstances to erect a summer hotel. In nineteen hundred twenty-eight a building was purchased and later moved to the lake front. There it was enlarged and converted into the present attractive hotel.

In addition to the above, the trustees, appointed annually by the state conference, expended considerable money in beautifying and improving the grounds. Much grading was done and street improvements were made; a modern bathing beach was provided; beautiful entrance gates were erected; a flag pole and platformed

bell were added to the material equipment.

At the present writing the Chamber of Commerce of Shipshewana is erecting a ten foot monument of solid granite bearing a large brass plate in memory of Chief Shipshewana who is buried nearby. Also close by the attractive monument there is being constructed, around an artesian well, a beautiful concrete fountain and pool. This project, costing about one thousand dollars, enhances the beauty of the approach to our retreat. It is erected with no expense to the Church excepting the donation of the site by the trustees.

For the past ten years Shipshewana has given its hearers a fine program with the ablest men in the church as speakers and supporters of this movement. Dr. J. Allen Miller has been one of our loyal teachers. Dr. Jacobs, Dr. Bame, Professor Schutz, Dr. Yoder, and Dr. Gribble, all have been on our programs.



MONUMENT IN MEMORY  
OF CHIEF SHIPSEWANA

Within recent times the National Sunday School Association has seen that this is one of their best opportunities to help the young people of our churches to prepare for lives of service and for four years have been conducting a training school here. This will have much to do in the producing of able future leaders for the Church. It also brings

In the memory of  
CHIEF SHIPSEWANA  
and his band of  
Pottawattamie Indians  
removed from this reservation  
September 4, 1838, and escorted to  
Kansas by a company of soldiers.  
One year later the heartbroken  
chief was allowed to return to  
his old camping grounds  
on the banks of  
BEAUTIFUL  
SHIPSEWANA LAKE  
where he died in 1841  
SHUP-SHE-WAH-NO  
in Indian language means  
"VISION OF A LION"

On the plaque, under the medallion of an Indian chieftain's head is the above inscription.

to our platform Professor Stuckey, who breaks away from his summer school work long enough to be of inspiration and help to the young and old at the sessions.

In conclusion, it might be of interest to call the roll of the men who have helped to develop this place to its present stage of usefulness and who have served on its various committees. They are men like G. W. Rench, E. L. Miller, J. A. Macinturf, H. F. Stuckman, W. I. Duker, S. M. Whetstone, E. M. Riddle, G. L. Maus, N. V. Leatherman, C. A. Stewart, J. W. Brower, among the ministers; and such able laymen as Ephraim Culp, C. G. Wolfe, Dr. D. M. Price, Henry Rhinehart, U. J. Shively, R. R. Haun, and many others.

It must not be forgotten that we have had a host of excellent women who have given much time and money to this work and are still doing all in their power to make Shipshewana a real place for spiritual, mental, social, and physical development.

At present our holdings are estimated to be worth around forty thousand dollars with an indebtedness of sixteen hundred dollars. We have been growing slowly, but surely. The future outlook is very bright. We can see no reason why the next ten years will not witness greater development than the past ten years has seen.

Ten years ago the Shipshewana movement was started with only six cottages on the lake front, grown high with weeds and underbrush. We had no money but plenty of faith and some good friends. Today we have twenty-five cottages, four public buildings, considerably more faith and certainly more staunch friends who have some money to invest in our retreat as they see the need.



**Studying the  
SUNDAY SCHOOL LESSON  
at the Family Altar**  
By William S. Crick

**THE CHRISTIAN AND THE LORD'S  
SUPPER**

(Lesson for December 16, 1934)

Lesson Text: I Cor. 11:23-34; Golden Text:  
I Cor. 11:26

**MONDAY**

**The Supper a Memorial.** I Cor. 11:23-36. "This do in remembrance of Me. . . as often as ye do . . . ye show forth the Lord's death—till he Come!" The followers of Jesus have built pretentious cathedrals, shrines, temples, tabernacles, churches, as memorials to him. Institutions for education, human amelioration, social welfare, etc., has been founded and endowed in memory of Jesus of Nazareth. But the direction he gave was that his followers should perpetuate his sacrifice of himself by the symbols of his broken Body and spilled Blood. Both bread and wine come from live products of the earth, which have been crushed and subjected to heat. So Jesus Christ is food and nourishment for his followers, but he became such only through his body being broken and crushed and his blood being drawn out.

**TUESDAY**

**The Proper Observance of the Supper.** I Cor. 11:27-34. Of course we who are of "Brethren" and of "Dunker" faith distinguish between the "Communion" which is the "Eucharist", the bread and wine, and the "Lord's Supper", the "Agape", which is the supper. It was the abuse of the latter which St. Paul censured in these verses. How suggestive is the observance of the triune ordinances of Feet Washing, symbolizing cleansing and the believer's sanctification; the Supper, symbolizing fellowship, and the believer's future glorification; and the Eucharist, symbolizing substitution and forgiveness, and the believer's justification. All three phases or "tenses" of salvation are symbolized. Likewise, those cardinal virtues which the Apostle characterized as "abiding" (I Cor. 13:13) are portrayed: "Faith" in the Eucharist; "Hope" in the Agape or Supper; and "Love" in the washing of one another's feet.

**WEDNESDAY**

**Jesus the Bread of Life.** John 6:50-59. Just as every one who is "born of the flesh" must be sustained by material food, so when one is "born of the Spirit" he must be sustained by spiritual nourishment. Jesus himself is "The Bread of Life", and "The Water of Life". In the 63rd verse of this chapter, Jesus stated: "It is the Spirit that quickeneth, the flesh profiteth nothing—the WORDS that I speak unto you, THEY are SPIRIT and THEY ARE LIFE!" To make tangible the symbols of "bread", "water", and "food", we must feast upon the Living Word, and appropriate through obedience the saving TRUTH which the Holy Spirit has inspired, caused to be recorded, preserved, and perpetuated. "For if, when we were ENEMIES, we were reconciled to God by the DEATH of his Son, much more, be-

ing reconciled shall we be SAVED by his LIFE!" (Rom. 5:10).

**THURSDAY**

**Communion With Christ.** I Cor. 10:16-22. "To commune" means to "partake of". When we eat the symbols of Christ's sacrificed body and poured-out blood, we "partake of" Christ in a figure. This is the same word in the Greek used in I John 1:6, 7, when the beloved apostle wrote: "If we say we have 'fellowship' (communion) with him, and walk in darkness, we lie . . . If we walk in the light . . . we have 'fellowship' (Communion) one with another, and the blood of Jesus Christ, his Son, cleanseth us from all Sin!" Before we can fellowship with Christ—and one another—and "partake of" him, we must be cleansed by Christ, we must be nourished by Christ, and we must in obedience "walk in the Light". Little wonder we need to "Remember Calvary", for apart from Christ we can do nothing—and we are nothing!

**FRIDAY**

**The Passover Instituted.** Ex. 12:1-10. To compensate for broken Law, Jehovah instituted many ceremonies which were types and shadows of the Coming Reality, in order that his Chosen People, Israel, might maintain a state of holiness before him. Many so-called "moral persons" pride themselves with "keeping the law", and seem to think that thereby they are saved. At least two serious errors are involved. In the first place, they do not really "keep the law"—only God's Son ever did that. And, secondly, it is not the "keeping of the law" that "saved" the Israelites—it was their penitence and contrition accompanied by their faithfulness in observing the Passover and other sacrifices which prefigured the Sacrifice of "The Lamb of God". How presumptuous for one, since "Christ our Pass-over hath been sacrificed" to claim to "keep the law" and still repudiate THE SACRIFICE.

**SATURDAY**

**Jesus' First Passover.** Lk. 2:41-51. Since this passage of Scripture has been used so often in these daily worship studies, let us note instead the "Golden Text": "For as oft as ye eat this Bread and drink this cup, ye do show the Lord's death till he Come!" There is a seven-fold meaning in the Communion: 1. A Memorial—remembering Jesus' death. 2. A Proclamation—"ye do shew forth the Lord's death." 3. A Participation—"as oft as ye eat" ye partake of the Lord's Body and Blood. 4. A Fellowship—the coming together of all classes, races, conditions, and stations of men on an equal footing, "A fellowship of kindred minds which is like to that above!" 5. An Evidence of Loyalty—"as oft as . . . this do . . .!" 6. As a Discipline—"let a man examine himself, and so let him eat!" 7. A Prophecy—"Ye shew (proclaim) the Lord's death TILL HE COMES!"

**SUNDAY**

**The Lord's Supper Instituted.** Matt. 26:20-28. Several momentous things took place in that memorable Upper Room when Jesus ate the last meal with his followers before he suffered. It is significant that he ATE with them—Jesus faced the crisis stolidly. He foretold the fact of Peter's denial, and warned against over-confidence. He predicted Judas' betrayal of him, and designated the betrayed. He pointed the sorrowing group to the ultimate victory of his Kingdom; "I will not drink henceforth of the fruit of the vine until that day when I drink it new with you in my Father's Kingdom." He instituted the three-fold ordinance and commanded his followers to perpetuate them. He delivered the great discourses recorded in John, chapters 13 to 16, regarding the Holy Spirit. And possibly he then offered the great Intercessory Prayer recorded in John 17. Momentous occasion!

## The Brethren Church and the Narrow Way

(Continued from page 8)

Sitting at the feet of Jesus and learning of him through his matchless Word, we have the great fundamentals of the Christian truth confirmed in our hearts, our feet planted upon the solid rock Christ Jesus and the hope of immortal life real to us. We learn the following to be true "that the Bible is the infallible Word of God, the one safe rule of faith and practice; that Jesus is the Christ, the only begotten Son of the Living God; that Jesus Christ died on the cross to redeem sinners; that man is by nature totally depraved; that the Holy Spirit is a Person of the Godhead; that Satan is a person, the prince of the power of the air, the god of this present evil age; that sin is a stern reality; that eternal punishment awaits the unrepentant sinner, and that mansions of bliss and glory await the redeemed saints of God."

We of the Brethren church need to know our Bibles better, we need to feast upon the Word; we need to pour over the pages of the blessed Book until its great truths are thoroughly assimilated influencing our every thought and imagination, our every word and deed. A knowledge of the Word will build up in the believer the Divine Image, for in this Word he finds food for the soul.

Did you ever stop to think how Jeremiah became the wonderful teacher he was? You will find it explained in his own language. He says, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart; for I am called by Thy Name, O Lord God of hosts." Jer. 15:16. Canon Farrar speaking of the Bible says: "Other books may make you learned or eloquent or subtle; this Book alone can make you wise unto salvation. Other books may fascinate the intellect; by this alone can you cleanse the heart. In other literatures may trickle here and there some shallow runnel from the unemptiable fountain of wisdom, but in this Book, majestic and fathomless, flows the river of water of life itself, proceeding out of the throne of God and of the Lamb." There is one thing I would like to impress upon the members of this Conference, upon all our beloved people within the District; it is this, cultivate a love for the Word of God, take time for a devotional study of the Bible, search the scriptures for in them is eternal life.

Christ is calling upon us to walk the narrow way of definite Christian service. Coming to Christ and receiving at his hand the



free gift of salvation, abiding in his presence and learning of him the secrets of a happy and victorious life is not the end but the beginning. He who has made us disciples that we might learn of him, would have us to be his apostles, his missionaries, his sent ones. It fills our hearts with joy to know that we are the sons of God, the heirs of salvation, and that the desire of the heavenly Father is toward us. But do we honor Christ by making him Lord of the life? We think of him as Saviour, as having saved us from the guilt and penalty of sin, we rejoice to know that he is saving us day by day from the power and domination of sin over us, and that he will redeem us body, soul and spirit at the time of his coming. After all that he has done Christ has a right to be recognized as Lord and Master. "Ye call me Master and Lord; and ye say well; for so I am." We are his to be commanded, it is ours to obey. In 1901 King Edward sent out his command to the peers and lords and every officer of his realm, ordering their presence on the occasion of his coronation. But this was not the end; these men were to go forth throughout the realm, obeying the king's every command. It is a serious business when a saved man refused to obey the command of the King of kings and Lord of lords.

Our Lord and Master is engaged in a great work. He is building his church as he said he would. Nothing is more certain than this, that Christ will finish his task, complete the church and gather the same unto himself. The divine program will be consummated. Those who are in Christ are honored by being made laborers together with him. We are placed by divine authority under obligation. But though we cannot always see it as such, obligation in Christ becomes at once a privilege. Dr. Massee has said: "One of the hardest lessons for Christians to learn is the stewardship of privilege. To those who have that privilege shall be given responsibility. The continuation of privilege requires its investment in service. He who has must give. He who knows must tell. He who receives a revelation must pass on a communication."

A great responsibility for the promotion of the work of the church rests upon the Christian ministry. Christ took his own work seriously. At the age of twelve he was heard to declare that he must be about his Father's business. Throughout the marvelous ministry of our Lord there rested upon him a consciousness that he was sent to do the Father's will. "I must work the works of him that sent me." Jno. 9:4. He never shirked a duty. Hardship, deprivation, persecution, even death itself; none of these nor all of them together could influence the Master in his heaven sent purpose. As he was about to pass from the scene of action he prayed thus to the Father ... "As thou hast sent me into the world, even so have I also sent them into the world." Jno. 17:18. He commissioned the disciples. The early church accepted the commission. The disciples were faithful in every good work. Like their Lord they were unaffected in their faithfulness by the attacks of the enemy. They continued steadfast, they spoke of the things which they had seen and heard. One was heard to cry out, "Woe is unto me, if I preach not the gospel." I Cor. 9:16. Paul speaks of himself as a bondservant of Jesus Christ, separated unto the Gospel. For the Gospel Paul surrenders

everything, counting all but dross. History is replete with illustrations of faithful ministers who have been willing to suffer the loss of all things in order to promote the cause they had espoused. What a challenge is the past to all who are the ministers of Christ.

But the responsibility for promoting the church's program rests heavily upon the laity. If we have in the early church an example of a faithful ministry it is equally true that we have an example of a faithful laity. They went everywhere preaching the Word except the Apostles. Stephen, Philip and others were diligent and zealous in proclaiming God's plan of redemption. In his letter to the Philippian Church the Apostle Paul associates the church with himself in the spread of the Gospel and bearing the reproach of Christ. "The church has a right and an imperative duty to share the minister's vision; his passion and purpose; his prayers and labors; his burdens; his agony of spirit; his favor and his reproach. The church is of necessity identified with the preacher, who is, in his office of minister, the voice of the church. It is through his lips that the church makes vocal its faith in the competence of the divine message to the world about, and the giving of the divine invitation to those who have need. Thus Paul writes to the church at Philippi that "both in my bonds and in my defense of the gospel, you are partakers with me of grace." Massee.

Dr. Massee makes an appeal which I quote. Addressing the laity he says: "Interest yourself in the ministry of the great hurt of the world. There are troubled hearts to whom you may bring peace, sorrowful spirits which you may comfort, impossible perplexities and distresses waiting to be guided into the light and truth. There are burdened ones who must find some one to lighten the burden under which they stagger, lest they be crushed into an unending despair. When one's hands find the worthy Christian task; when one's mind is filled with a holy passion and sealed for Christ in the service of his fellows; when one's heart throbs with appeals of a needy world groping toward the light and groaning under the burdens and travails, things will pass away in the consciousness that for the Christian, life is real, life is earnest and the grave is not the goal." Serve the cause of Christ faithfully and at the time of departure there will be no regrets, but only rejoicing and glorious anticipation. I knew an aged man well, my association with him was intimate, he and I associated together very closely during the last days of his life. I heard his testimony, his innermost thoughts expressed in words as the shadows lengthened and he looked across the river to the life beyond. He never spoke of what he had done for Christ, this came to me from others and from what I had observed over a period of years. This man was generous to a fault, as the world looked upon such things, giving liberally of his time and money in his care of the poor and needy. He loved the church much and showed it in many ways. He was the pastor's friend. But of these things, as I have said, he never spoke, but he did speak of the goodness and love of God, and of his sustaining grace in times when the things of this world failed him. What he said during the closing moments of life is sacred to me. The point I wish to make is this, when the hour of dissolution came there were no

regrets. So it is to all those who serve their day and generation well.

May I speak freely of some conditions existing within our local churches which demand our careful and prayerful consideration? We are congregational in our church government, but if the congregation fails what is there left? If there is life throughout the church, spiritual, enduring life, it must be found within the local unit. During recent years a few churches within our District have ceased to be, others seem to be passing and some are about holding their own. We are not overlooking the fact that in most cases actual gains are being made. It is apparent to some of us that more of our people need to take the work of the church seriously. It is true that nothing succeeds like success, but who ever heard of anything ever succeeding of itself?

More attention needs to be given to the worship or preaching service of the church. I am not decrying the Sunday school, the attendance here should not be less but larger, but Brethren, the Sunday school is not the church and never can be. We of the ministry need to give more time to the preparation of our sermons, bringing messages before God's people borne out of long hours of study and prayer. No man is so learned that in ten minutes' time he can prepare himself and his message for the people the Lord has called him to serve. It is in the pulpit, in this sacred place, standing between God and his redeemed people, with the tremendous responsibility resting upon us to give forth the word of life that the minister needs to be his very best. More time and attention should be given to the music of the church particularly to the singing of the worship service. The hour is worthy of the best available, and those who can should feel it incumbent upon them to consecrate their talents to the singing of his praises. And then every member of the church should feel it his duty to set aside other things, prepare his heart through meditation and prayer and then find his place quietly and in the spirit of reverence in the sanctuary at the hour of worship. The returns will be large—hearts made more tender, lives renewed, faith made stronger, visions enlarged, strength and grace for the burdens and temptations of life freely given. Who can evaluate the worth of an hour thus spent?

We of the Brethren Church need to walk the narrow way of a faithful observance of the ordinances of God's house. It is Christ our Master and Lord who has ordained, who has instituted and commanded. How dare we minimize the importance of an ordinance or set it aside of no essential value? There is an apparent relation between the proper observance of the things which our Lord has commanded and the victorious Christian life; there is a relation between the keeping of the things divinely commanded and the church's power or influence before the world. Communion should be observed in each church at least twice a year. Special preparation should be made through announcements and carefully prepared services. The thing I have especially in mind in this connection is the fact that so many members do not observe the ordinances. A minister of wide experience in the Brethren church said to me some time ago, "If you get fifty percent of your membership to communion you are doing well." A check up over a period of years comes nearly confirming this

(Continued on page 16)



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# Sadhu Sundar Singh as I Saw Him

By Harry W. Nissanka, Lasalgaon, Nasik, India

Twelve years ago when I was only fourteen years old and a student at the Baptist High School at Colombia, I first heard reports concerning an Indian evangelist, garbed like a Hindu holy man, and preaching the Gospel of Christ with unusual power. We heard that miraculous experiences had attended his ministry. Then we learned that he was to visit Ceylon and we boys were on tiptoe keenly awaiting the Sadhu's coming. Imagine our delight when one day at chapel, our principal, the Rev. H. J. Charter, announced that on the following morning Sadhu Sundar Singh was to speak to us.

Long before the time advertised for the meeting, the Waldo Memorial Hall was crowded with an expectant audience of over three hundred. Minutes of waiting seemed hours, so anxious were we to catch a glimpse of the man whose labors and sufferings for Christ had so thrilled our hearts. At length we heard the buzzing of a motor car, and a tall, graceful figure draped in saffron robe, advancing with an elastic step towards the dais.

The effect was electrical. Perfect stillness fell upon the audience, as though a vision from another world had suddenly burst upon us. There was nothing fanatical in his appearance. On the other hand, his countenance bespoke a holy calmness and gravity, radiating the glow of a perpetual communion with the Saviour.

After the hymn, "Let us with a glad some mind praise the Lord for he is kind," and a prayer offered by the principal, the Sadhu spoke in Urdu, interpreted by Canon Goldsmith, missionary to the Mohammedans in Madras. His text was, "Vanity of vanities, all is vanity." This was the only sentence he uttered in English. As we listened we realized we were at grips with reality. Here was a message, simplicity itself, which went straight to our hearts. How vain, how unreal, how wicked become the things of life when they fail of the highest purpose! There was a man, said the Sadhu, who, by dint of perseverance, managed to obtain an M. A. degree with honors. In his student days he was so poor that he could not afford an ordinary bottle lamp of the sort used in the poorest households of India, so he collected a number of little fireflies, tied them up in a piece of thin cloth, and by their light read his lessons and wrote his exercises. He was amply rewarded for his industry for in course of time he rose to be prime minister of a native state. But he had forgotten the one thing needful. He had left God out of account. He became ill and was at death's door. The Sadhu was sent for. But the man passed away into the unknown with a cry of despair on his lips. "What was the use," asked the Sadhu, "of all his education when God was left out of his life?"

His talk abounded in illustrations. His parables and anecdotes pointed directly to

his chief lesson and enforced it. He did not speak long—not more than twenty-five minutes. But every word told. It was like an arrow that pierced the heart with conviction.

At the close of the meeting, everyone crowded around the Sadhu to shake hands. Superstitiously I pressed through the throng and touched the end of his saffron scarf, hoping to be benefited thereby. But spiritual power is not obtained in that way.

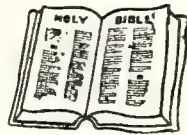
Two years passed away. Sadhu Sundar Singh had visited Europe, America and Australia; and on his return to India must needs pass through Colombo. He was to spend a few hours until the departure of the train to India. A meeting was advertised at the Tower Hall (on September 20, 1920 at 6 P. M.), one of the largest auditoriums in the city. The place was crowded and I sat in the gallery at the farther end of the hall. The Sadhu entered, accom-

panied by a number of clergymen and other Christian workers and we sang the hymn, "O for a closer walk with God." After a few introductory remarks by the chairman, the Sadhu was called upon to speak. He was still the same simple man we had seen two years before. Only this time he spoke in English. He told us that in the providence of God he had been privileged to bear his testimony to Christ's saving power in Europe, America and Australia. He said: "I shall not occupy your time with useless talk about what I have seen and heard in my travels. The Apostle Paul says, 'Pray without ceasing.'" Then he began a most evangelical sermon on prayer.

I still remember two of his illustrations. The mother slaps her baby on its back to make it cry, and by crying expand its lungs so that it may breathe more freely. Just so the Lord smites us sometimes and we may cry out, but thus we learn to breathe more freely of the atmosphere of heaven, prayer. Communion with God means God in us and we in God. Yet this does not destroy our individuality. If the iron is in the fire, there will soon be fire in the iron. But the iron does not become fire, and the fire does not become iron.

\* \* \* \* \*

In the disappearance of Sadhu Sundar Singh while on his way to Tibet, Christianity has lost one of its greatest practical exponents. Lost? Nay, not so; for his example will continue to live.—Missionary Review of the World.



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



### LINWOOD, MARYLAND

It has been some time since the Evangelist family have heard anything from Linwood through the columns of our beloved church paper. Things have happened here as elsewhere. Perhaps some of them might be of interest to the readers of our paper.

Our Vacation Bible School was not held this year at its usual time. The district Conference was held here at the time we usually hold our vacation Bible school. It was thought best to hold our school a month or six weeks later as then we could secure the services of Prof. L. M. Hyde to assist the teachers. Prof. Hyde has had a wide experience as a teacher and his experience was invaluable. Our school reached its second high point under his leadership. He is a master in handling boys.

Our next church event was the annual service we conduct as a union service at Mt. Tabor Park. The attendance at this service was large. The Brethren Night at Mt. Tabor is usually a big night and draws a good crowd. Brother Hiram Davis preached here as an extra and to him belongs the honor of having the largest park crowd of the season. Brother Davis is now in Ashland College. Brother Davis is well liked at Linwood and at Mt. Tabor Park.

Harvest Home is always an interesting service here at Linwood. The church is tastefully decorated with grain, fruit and flowers. Groceries, and canned fruit were added to the really fine display. At the close of the

service all this was presented to the pastor and his wife. Strange to say we just thought we would like to have Harvest Home service every week.

The eleventh Annual Homecoming service was held in October. At this service we had the presence of Brother George Carpenter and his wife who were on their way to Alendale, Florida. Homecoming here always draws a crowd and this year was no exception. The day was beautiful, the crowd was large and the addresses were fine. I think it was unanimously agreed that this was the best Homecoming service ever held here.

Our Communion service followed. We held a weeks' meeting previous to our communion. The communion was deeply spiritual but not as largely attended as usual. Our fall communions for some unknown reason to us are never as well attended as the ones held in the spring.

Our next event is our revival service. Just when we may hold this I am unable to say at this time. We are trying to arrange with Brother Clough of Uniontown, Pennsylvania to lead us in this work. We have not succeeded yet, but we are still hopeful that we may. Brother Clough, won't you come over into Macedonia and help us? Say Yes.

J. L. BOWMAN.

### THE FIRST BRETHREN CHURCH WATERLOO, IOWA

Following one of the finest vacations the pastor and his family ever have had, which



was so generously voted by this church, we have again settled down to real work, since National Conference.

Soon after our return, the church honored their pastor with a reception which marked 'Twenty Years in the ministry of the Brethren Church and also beginning of his third year as pastor of this church. Space will not permit giving the details of this occasion but suffice it to say, "it was nicely done and well attended."

October was Rally month in our church school. Every Sunday was a special day for some departments of the school. Then during the week preceding, every effort was made to stress the work of that department or division of the school. Some few classes conducted their own special effort. The Adult division had supper together, then divided into group conferences by classes. We were disappointed on this occasion in that the speaker did not return from Chicago in time to meet the appointment. Then a week later the Young People's division had a Young People's banquet. It was a fine occasion with beautiful decorations, orchestra music, singing, readings and to be exact 98 young men and women with their leaders, at the tables. Dr. J. A. Garber, formerly of Ashland College, now of Duquesne University, gave the address, which was appropriate in every way to the event. We have tried to promote a rally month that would mean growth and permanency, rather than a mushroom type of growth which gives a big attendance one day and a shocking slump the next.

A Gospel Team has grown out of the older Young Men's Brotherhood group. They have assisted with and carried on services in a number of places during the past few months, especially during the time of the pastor's vacation they cared for one morning service and also ministered in the same way at Garwin during Brother Blood's absence. This Gospel Team assists the pastor frequently on Sunday nights, besides they have appeared in a church or two apart from our own. On two of these trips, Brother McCarneysmith did the preaching, for the team.

Plans were all set for an evangelistic campaign to be in progress at this very time with Brother R. D. Barnard of Dayton, Ohio as the evangelist but on account of a serious conflict, we have postponed our meeting until a suitable date can be set.

Many other things are being done to promote our work, ministering to the needy as the church does, visiting the sick and comforting the sorrowing, roofing the church, teaching the Word of Life, all this effort for one purpose, that some may come unto Jesus the Christ and be saved from the way of sin and know the path of righteousness and Salvation. We covet for every reader the blessing of our Lord.

E. M. RIDDLE, Pastor.

#### LOUISVILLE, OHIO

Monday, October 29th, saw the opening of a three weeks' evangelistic meeting in the Louisville Brethren church. This was our first visit to the Louisville church, and of course held a great deal of interest for us. Here we learned that many of our old friends in the ministry, had contributed to the making of the history of this fine church. The mother of Professor Stuckey, along with Mrs. Bowman, kept the platform well decorated with beautiful flowers. These ladies know how to grow flowers out

of doors in the winter time, for we did have some winter while there.

#### Our Home

Our home was at the parsonage and was in every sense a home, because we lived there three weeks without feeling that we were other than a member of the Whitted family. Even "Rowdy" the dog, accepted us as such. Most people want to "fuss" over the evangelist trying to make him comfortable, and only succeed in making him most uncomfortable. You good women who entertain the evangelist, better ask Mother Whitted for her recipe. 'The home life was ideal and we enjoyed every day of it. 'The ladies of Louisville know how to prepare delicious food for hungry preachers. We were out each day for the noon meal and in this way were in many beautiful homes and met many lovely people.

#### Cooperation

We received the very finest cooperation from the workers of the church. Every night a fine group of praying folk met with the pastor and evangelist, from 7:00 to 7:30

#### MY TORCH

By Arthur R. Baer

*Lord, teach my heart to ever know  
The fire that thou didst build within,  
Burn always with a steady glow  
While I my life keep free from sin;  
And thou wilt ever keep it so  
If I have let thy spirit in.*

*Lord, help me now to others show  
Thy Spirit's warmth, His kindling heat—  
And setting other hearts aflame,  
A heart of rarer worth may meet,  
Whose talents yielded to thy name  
May speed the torch with swifter feet.*

*Oh may my light e'en brighter seem  
At end of life than it does now;  
So may my beacon ever gleam  
With greater brightness till I bow  
And yield my torch; whose steady beam  
Another's path has traced somehow.  
Muncie, Indiana.*

o'clock, to pray for souls. The attendance was good, running from 25 to 40, but always we had 100% response in audible prayers. It would seem that such praying and personal work would be worthy of larger visible results, but when you recall that this church had a big ingathering last year and the year before under R. Paul Miller, it is more easily understood. Then, too, we have learned that Brother Miller does not, as a rule, leave much for the next fellow. Another fine feature of the meeting was the presence of near-by pastors from time to time. We were happy to have Brother Leslie Lindower in our audience one night.

#### The Pastor

This was the first time to work with Brother A. E. Whitted, we hope that it will not be the last time. He is in his seventh year at this place and from all we heard, and observed, it will be some time before his work is finished at Louisville. He is a fine pastor, easy to work with, has a most pleasing personality, and manifests a fine Christian spirit at all times. The Sunday school has doubled during his ministry at

this place, and scores have been added to the church. Brother Whitted led the singing which was one of the high spots of the meeting. The Louisville folk know how to sing.

#### The Closing Day

This was Homecoming and Dedication Anniversary Day. The morning service was followed by a fellowship dinner served by the ladies of the church. The committee had arranged a splendid program, with letters and greetings from former pastors. Brother Frank Clapper of Canton gave a most interesting paper on "What the Church Has Meant to Me in the Past."

#### The Music

Miss Dorothy Whitted was at the piano every service, with few exceptions, at which time she was assisted by Mrs. Henry Carlosky. On several occasions J. Garber Drushall, one of our very capable young ministers attending Ashland College, was in the service and added much to the interest by playing the organ while Miss Dorothy played the piano. The choir under the leadership of Mrs. Louis Clapper, rendered unselfish and loyal service throughout the campaign.

FRANK G. COLEMAN

Hagerstown, Maryland.

#### LOUISVILLE, OHIO

The church here has been enjoying a number of special services and with these special things, along with our regular program, we have been advancing all along the way,—to God be all the Glory. The things that are especially on our minds for this report are the evangelistic meetings held by our good Brother Frank G. Coleman of the Hagerstown church and our annual Homecoming and Re-Dedication anniversary.

Our meeting which covered a period of three weeks, closing the evening of the 18th, was quite successful. Although we did not reach all we had hoped and prayed for, we feel that the Lord will lead them to a definite decision soon. This was my first experience in working with Brother Coleman and it was indeed a pleasure and a feast in every respect. I learned to know him better and to love him more. He is a fearless Whole-Gospel preacher. He knows how to strike monstrous blows at SIN and then with just as great zeal and pathos he is able to point the way to the Savior. He won his way into the hearts of all who came to hear him.

The direct results of the meeting were sixteen confessions and many more renewed their vows to walk a closer walk with their Lord. Of these sixteen, thirteen have been baptized and received into the church, while others await baptism.

The good people of the church stood faithfully by the evangelist and pastor in every way. Our prayer meetings from 7 to 7:30 each evening were well attended, sometimes as many as 40 meeting to pray. The choir was very faithful too, and rendered a very special help under the leadership of their pastor. We praise God for every Victory won.

The sixth anniversary of the Re-Dedication of our church was held the last Sunday of the meetings. Our Sunday school attendance went well over the 200 mark. At noon a fellowship dinner was served in the dining room to from 150 to 175. Fol-



lowing the dinner a varied program was presented with Brother James Andrews acting as master of ceremonies. During this program letters of greeting were read from former pastors and friends. Following the dinner program every one assembled in the auditorium to witness the baptismal services. The climaxing service for both the day and our special meetings was held at 7:30 in the evening when Brother Coleman brought his closing message. After the last Amen was said our evangelist had everyone present clasp hands with the one next him as, "Blest be the Tie that Binds" was sung. As Brother Coleman returned to his home he went with the prayers and best wishes of the whole community.

In looking over our records I find that during the past six years our Sunday school has more than doubled in attendance and that there has been added to our church roster 148 names and most of these are faithfully at work for their Lord. We are led to close this little epistle with the beautiful benediction, "Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy, to the only wise God our Savior, be glory and majesty, dominion and power both now and ever AMEN."

### MANSFIELD, OHIO

The Brethren congregation located in the above city, is by no means one of the youngest in the brotherhood, for if it had been a man instead of a church, it would have passed its majority some years ago. It was organized by one of the theological students perhaps as long ago as thirty years, and that student was Brother H. M. Oberholtzer, who served as its pastor during his student years in college, and as I recall it, he served for some years after the completion of his graduate work. The going was not easy, from the very beginning, but by dint of great sacrifice on the part of its membership, and even more on the part of its pastor, a building was finally erected, not a little of the work having been done by Brother Oberholtzer, who was a good carpenter. Later the building was moved into what was thought to be a better location, repaired and remodeled, and after the departure of its first pastor, it was served by various men, most of whom led its efforts while pursuing their studies at the college, which is fourteen miles away. Sometimes great encouragement came to the congregation, and that, too often, was followed by periods of depression, both financial and spiritual, but there have always been a faithful few who stood by the church, and even through their tears, they labored on. And it was from this group that the writer received a call to serve as pastor, the call having come about a year ago. I consented to the request, since I would be expected to preach only on alternate Sunday mornings, which was about all I could be asked to do in connection with my duties here at the college. Thus I have been trying to serve them, and I believe, after this year of service, that the Mansfield church has a future, and while spectacular things are hardly to be expected, with such a group of faithful Brethren, and a splendid Sunday school, there are better days ahead of the church there.

The church suffered the loss of one of its outstanding members last June 18th, when Brother Harvey R. Beal was called from his

labors here, to the eternal reward which awaits the faithful in Christ. Brother Beal had been a member of the church at North Liberty, Ohio, and more than 18 years ago he removed with his family to Mansfield, and in fair weather or foul, in good report or evil report, he was one of those who was always to be found at his post and both by his counsel as well as by his unswerving loyalty, he earned the right to be thought of as one of the pillars of the church. That loyalty is indicated by the fact that through his devotion to the Word, and by his consistent life, not only all of his children, five sons, but many others were led to make confession of their faith in his Lord. He had been a member of the church for more than fifty years, and for many years had served as a deacon in its ranks. His devoted wife, the former Sadie Shanabarger, and all the sons and their families, with hosts of relatives and friends, both in and outside of his church, deeply mourn his departure, but none mourns as those who have no hope, for he was ready for the change which overtook him. Brother Harvey was a brother of our Dr. J. C. Beal, and passed hence at the age of 74 years. The funeral services were conducted by Brother R. D. Barnard, who had for some years been his pastor, and to whom Brother Beal was greatly attached. Though he is gone, somehow I feel as I move in and out among his former associates in the church, that he is like righteous Abel, being dead, he yet speaketh. May as much be said of all my readers, as they pass on, is my prayer.

Among the more recent activities of the church, is a two weeks' evangelistic service, conducted by the first pastor of the congregation, Brother Oberholtzer. This effort closed on Sunday evening, November 25th. While it is not possible to measure and describe all the results of that effort, some things are plainly apparent.—The meeting was a revival, as it was hoped that it might be, and we shall go on with greater zeal, and a firmer hope of ultimate success, as a result of the faithful work he did. But in addition to its having been a revival, it was blessed to the saving of souls too, and among the other benefits, four young women confessed their Lord, and it is hoped that when they are baptized as they are to be at the next regular services, others will be with them to receive the sacred rite. Thus, in these days of apostasy, it is heartening to God's people to know that the Word still appeals to hearts when it is presented as Brother Oberholtzer preaches it. He is a hard worker and a sound preacher, and those who accept their Lord under his ministry, will be Brethren to the end of their days.

Include the Mansfield church among those you remember in your prayers.

MARTIN SHIVELY.

### LOS ANGELES, CALIFORNIA

Dear Evangelist readers:

It has been some time since any news has been sent to our church paper from the Second Brethren church in Los Angeles. After a period of six months without a pastor, we were glad to welcome our Brother Paul R. Bauman and his bride in our midst the early part of September. At a reception in honor of Brother and Sister Bauman, shortly after their arrival, the members of the church brought a bountiful sup-

ply of groceries to fill the pantry shelves in our pastor's new home.

On the twenty-sixth of September our communion service was held with a splendid attendance. Our annual Homecoming and Rally Day was celebrated on the seventh of October with an attendance of 404 in our Sunday school. After our Rally Day program during the church hour which was concluded with a short message by our pastor, a fellowship dinner was enjoyed in the lower auditorium. The regular Homecoming service was held in the afternoon with words of greeting from the pastors of our other Southern California churches, and concluding with a stirring message brought by the father of our pastor, Brother L. S. Bauman of Long Beach.

Our Wednesday evening meetings are opened with a short Bible study, after which those present are divided into five groups for intercessory prayer. A special intercessory prayer group is meeting one afternoon during the week believing that "more things are wrought by prayer than this world dreams of."

In the Evangelist of last week we were glad to see the likeness of Miss Ada Mae Visick, the president of the California State Christian Endeavor Union. We are indeed proud to have our denomination so well represented. From our own church we are very happy to introduce to our readers Ray Runyon who is the president of the Los Angeles County Christian Endeavor Union. Brother Runyon has always been one of our most faithful members, being a charter member, and also having served as moderator for several years. Los Angeles County comprises one-third of the Christian Endeavor population of the State of California, and has more than 13,000 members. Last year this office was held by Earl Hedrick a member of the First Brethren church in Los Angeles.

Our pastor is planning a series of special Sunday evening features for the month of January leading up to some definite evangelistic services. We are thankful for a pastor who is fearless in giving out the truth that is found in the Word of God, and our prayer is that the Lord may greatly use him in reaching the many unsaved in our community.

In the Masters' Service,  
LECTA E. BAKER.

By means of a projection planetarium it is possible to see the way in which the stars move. The room has a ceiling in the shape of a dome. In the center of the room is a projector, built with the accuracy of a watch, which casts images in light on the artificial sky. A lecturer holds in his hand an optical pointer to point out the stars. In the whole world there are about twenty of these remarkable instruments in operation. Three are in America—in Chicago, Philadelphia, and Los Angeles. A fourth is planned for New York City.

### HOMERVILLE, OHIO

Dear Brethren in Christ:

I am taking this opportunity to tell the brotherhood how the Lord has blessed his work here during this past year. There have been some very remarkable changes in our work since the last report, which was given after the splendid ministry of Dr. J. C. Beal a year ago.

During more than four and one-half years



of my school work at Ashland, I was pastor of the Danville and Homerville churches, holding services every other Sunday at each place. The first of this year the Homerville brethren called me to full time service, so I concluded my work at Danville the first of June.

Although we regretted to leave the good people at Danville very much, the Lord's will was evident. Brother Tom Hammers, of Johnstown, Pennsylvania, a senior in the Graduate School at Ashland took charge of the work at Danville for the summer. In the fall his other charge called him to preach for them every Sunday, so Brother Bernard Schneider, from Whittier, California, who is also a Seminary student, was called to preach at Danville. They are now having services every Sunday too. It is much better for a Church, and for the pastor, too, to have regular services both during the week and also on the Lord's Day.

The various departments of the Homerville church are growing. Their support to the general interests of the church, and especially to the missionary work is constantly increasing. We received eight new members into the church during this last year. In view of the great harvest last fall this is a good record for a small church in a strictly rural community. We rejoice most of all, however, in our mid-week Bible study and prayer meeting, for our average attendance is almost half the membership of the church.

During the last year we also adopted a Constitution. It is a splendid help in properly conducting the Lord's business.

Another definite step in the right direction is in regard to the system of church finance. All money-making schemes and methods have been dropped. We now use the New Testament example and teaching to support the Lord's work; namely, "Spirited-giving" by the Lord's people. We have learned that supporting the Lord's work is not drudgery, but a blessed privilege.

The high point in our work recently was the ministry of Professor Alva J. McClain. We had our own Bible Conference, for the week of October 28-November 4. Professor McClain is a great preacher of the Word. To listen to him expound the Scripture means to feed upon the Word and grow in Grace. We are deeply grateful to Professor McClain for his ministry, and we praise the Lord for the power of the Word.

Since our meeting I have had the privilege of conducting a Bible Conference for the Brethren at Leon, Iowa. It was a blessed privilege to fellowship with these brethren and with their pastor, Brother Sandy, and his wife. The heavy rains made the roads bad, but the friendships formed there will last through all eternity.

During my absence from Homerville, Brother Herman Hoyt is taking my place. Word received from there testifies to his devotion to the Word, and his capable exposition of it. While in Iowa I am visiting my mother, and renewing friendships among the Brethren in Dallas Center. Before returning home we will also visit in Waterloo.

We are praying that the Lord will greatly bless the preaching of his Word in the brotherhood. We always rejoice in the good reports from churches elsewhere. May the Grace of our Lord Jesus Christ be with you all, and keep us all faithful until he comes.

FLOYD W. SHIERY,  
Homerville, Ohio.

## THE BRETHREN CHURCH AND THE NARROW WAY

(Continued from page 11)

statement. Where is the other half when fifty percent of the members sit down around the Lord's tables? It is this absent group about which we need to be deeply concerned. The service is of such a nature that it conveys no blessing to those who are absent. This condition constitutes a problem, and presents a challenge. We do not solve the problem by being indifferent to it.

I do not feel I would be doing my whole duty in this address if I failed to call your attention to the importance of a mid-week service of prayer and Bible study. We of the ministry need to magnify the value of just such an hour; church officers should have a persuasion that a wide-awake prayer meeting makes a major contribution to the success of the entire church program. We need a revival of conviction on this matter among those of us who are the recognized leaders of the local churches.

It occurs to me that a very special need in our church at the present time is renewed emphasis on leadership training work. We cannot speak too highly of the faithfulness of the Sunday school teacher. Just recently the Christian world paid tribute to this noble army of Christian workers, a tribute and an honor long overdue. But it cannot be claimed that Sunday school teachers are one hundred percent efficient. That trained workers are needed is apparent. Our National Sunday School Board offers a standard leadership training course. We would recommend a leadership training class in every Sunday school in the Brethren Church.

Any further recommendations I have to make to this Conference are implied in the words of the apostle as recorded in Philipians 4:5-7, "Let your moderation (your gentleness) be known unto all men. The Lord is at hand. Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the God of peace, which passeth all understanding, shall keep your hearts and minds through Jesus Christ." Waynesboro, Pennsylvania.

## THE TIE THAT BINDS

STIGEN-GOULD—On Sunday, November 11, 1934, following the morning service (12:30 P. M.) Mr. Oscar William Stigen of Port Angeles, Wash., and Miss Naomi Emily Gould of Vale, Oregon, were by me united in marriage in the Church of the Brethren parsonage at Fruitland, Idaho. Mrs. Stigen was baptized into the Brethren church by Rev. Frank Coleman at Sunnyside, Washington at the age of nine. She is a graduate of the School of Nursing of Port Angeles. Mr. Stigen is a highly respected young man and a member of a Protestant church. They will reside in Port Angeles.

W. EARL BREON, Pastor, Church of the Brethren, Fruitland, Idaho.

ANDERSON-HARFST—At the country home of Mr. Cecil Stables, occurred the marriage of their adopted daughter, Vina Harfst, a graduate nurse, to Mr. Odie Anderson, of Hastings, Neb., at 8 o'clock, Sunday morning, July 15, 1934. Mr. and Mrs. Anderson will make their home in Hastings, where he has employment.

W. R. DEETER.

NEUJOHR-VOTER—At the home of the bride's parents in Carleton, Neb., occurred the marriage of Miss Ethel Voter, to Mr. Glen Neujoehr, of Stromberg, Neb. Mr. Neujoehr is a telephone lineman and this young couple will make their home in Hastings.

Ceremony by the writer on July 21, 1934.

W. R. DEETER.

BREEDEN-STEYER—A beautiful church wedding occurred in Carleton, Thursday evening, Sept. 20, 1934, when Mr. Harry G. Breeden, of McPherson, Kansas, was united in holy wedlock to Miss Mary Prudence Steyer, of Carleton, Neb. Seventy-one invited guests witnessed the occasion. The ring ceremony was used and three little girls carried fresh garden flowers. The young couple are making their home in McPherson.

W. R. DEETER.

BEAVERS-BATES—A quiet but touching wedding took place at the Brethren church in Carleton, Neb., on Wednesday, 2 P. M., Sept. 26, 1934. Miss Raoma Bates, talented young lady of the church, was married to Mr. Jay Beavers, young farmer of the community. Raoma was one of the most brilliant and talented girls in our church and community. She was graduated from our High school with honors, and was also an honorable mention graduate of Hebron Junior College, fourteen miles from Carleton. This fine couple will make their home in the community, and the best of wishes go with them.

W. R. DEETER.

## IN THE SHADOW

McCAULEY—Mrs. Amanda Catherine McCauley was born April 25, 1842, and died September 9, 1934, her age being 92 years, 4 months and 14 days. She had been a member of the church for 70 years. Funeral services conducted by her pastor, John P. Locke.

TAYLOR—Mrs. George W. Taylor departed from this life at the age of 81, after being in ill health for 3 years and confined to her bed for a month. She was the daughter of Reuben and Eliza Kising. She lived her entire life until 14 years ago in the Penn Laird Community. She was a member of the Mount Olive church. She is survived by her husband, one son, Elmer Taylor; two sisters, Mrs. W. H. Davis of Grottoes, and Mrs. J. F. Koontz of Washington and six grandchildren. Funeral services were held from the Mt. Olive Brethren church and interment was made in the Mt. Olive Cemetery. Rev. John F. Locke officiated, assisted by the Rev. J. Silor Garrison of the Harrisonburg Reformed church.

J. F. LOCKE.

BANEY—Willard Francis Baney was born in Gilead, Ind., Dec. 8, 1902. He departed this life, after an illness of seven days, due to toxic pneumonia, Nov. 16, 1934, in Epworth Hospital, South Bend, Ind., aged 31 years, 11 months and 8 days. Brother Baney was married in Hillsdale, Mich., June 12, 1923, to Phyllis Fish, who survives. He and his wife moved to South Bend and vicinity from Lagrange, Ind., 6 years ago. After having, for years, been affiliated with the Church of the Brethren which he joined in Logansport, Ind. when a youth, he was, on April 8, 1934, received into the membership of the Ardmore Brethren church. It is with great sorrow that this fellowship is now broken, until such time as it shall be reassumed in a brighter realm. The deceased is also survived by his parents, Mr. and Mrs. Marion Baney of Fort Wayne, Ind., and two children, Billy and Jackie Lee, both at home. Four brothers, Victor, Gordon, Marion, Jr., and Charles, and a sister, Mrs. Edith Thompson, all reside in Fort Wayne. May the abundant Grace of a loving Heavenly Father and of a merciful Saviour be upon those who sorrow. Services were in charge of the pastor in the Ardmore Brethren church. Burial was in the Linden Wood Cemetery at Fort Wayne.

FRANK GEHMAN.

RICHART—Alice Elizabeth Richart, the daughter of Richard F. and Martha A. Ireland, was born in Noble County, Ohio, Feb. 23, 1858, and died Nov. 9, 1934, at the age of seventy-six years, eight months and seventeen days. At the age of four she came to Kosciusko County, where she had resided practically all the time since. On January 16, 1876 she was united in marriage to James Richart who preceded her in death fifteen years ago. She leaves a brother, Melvin C. Ireland, of Monticello, Ind., a sister, Mrs. Mattie Hughes of Warsaw, Ind., with whom she had made her home for the past five years, a number of nieces and nephews and a host of friends. She became a member of the First Brethren church of Warsaw about forty-one years ago, in which she worked faithfully as long as health permitted, holding such special responsibilities as Church Secretary and Sunday school teacher. Her memory will remain dear to all those who knew her, because of her devoted Christian life and strong faith. Her departure has been a promotion, to be with Christ, away from the sorrow, sickness and affliction of this world, awaiting the Crown of Righteousness, which the Lord shall give at that Day, to all them that love his appearing.

Funeral services were conducted in the Warsaw church, Sunday afternoon, November 11, the undersigned in charge.

L. E. LINDOWER.

ERVIN—Mrs. Linna Deeter-Ervin, was born in Miami County, Ohio, Sept. 3, 1878. She moved to Kansas with her parents in 1887. In 1898 she was married to Joseph C. Ervin, by Rev. Geo. Throne. She lived for many years on the farm on which was located the old Maple Grove Brethren church, in Norton County, Kansas. She was a sister of the writer, and it was our privilege to administer Christian Baptism to her, her husband, and one of my older brothers, while pastor of the Portis Brethren church some years ago. Mrs. Ervin's affliction was cancer of the liver, and she suffered for some months before her departure. We visited her in the Hospital in Norton, on August 5. She died while we were at Bible conference in Winona Lake, Indiana, on August 30. We visited her grave on Sept. 8th. Funeral services were conducted at the Church of the Brethren, near her home, by Rev. I. W. Torrence. She was the daughter of Mr. and Mrs. C. H. Deeter, formerly of Norton County, Kansas. Her age was 56 years.

W. R. DEETER.

STRAYER—Norman Strayer, son of Mr. and Mrs. Chris Strayer, of the Colony Community in Norton County, Kansas, was born in Iowa in 1878 and in the early eighties moved with his parents to Kansas. He departed this life in Denver, Colo., where he had gone for treatment in a hospital, on Sept. 6th, 1934. Some 12 or 14 years ago he became a Christian under the ministry of Edwin Jarboe, at the Church of the Brethren, near his home. Norman was a prosperous farmer and accumulated considerable land holdings and was highly respected by all who knew him. We had known him for 47 years—were boys together, went to the same Sunday school and church years ago. His family of seven children and his wife, survive. Funeral services were conducted by the writer at the M. E. church in Norton, on Sunday, Sept. 9. A large concourse of neighbors and friends attended.

W. R. DEETER.



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1934

# THE BRETHREN EVANGELIST



Entrance to  
Shipshewana  
Training  
Camp



## “WHITE GIFTS FOR THE KING”

Tabernacle  
at  
Shipshewana





## Signs of the Times

by  
Alva J. McClain

### BUT What Will They Preach?

The Federal Council of Churches, in their recent meeting at Dayton, Ohio, decided to inaugurate a campaign of "street-preaching" to be carried on daily in the large cities of this country.

The Apostle Paul once wrote, "How shall they hear without a preacher, and how shall they preach except they be sent?" The churches have too long neglected the outdoor ministry which our Lord and the early church so effectively used. So far, so good.

But if you preach, you must have something to preach. It would have been interesting, and perhaps a bit embarrassing, if some one had arisen at the Dayton meeting and asked, "WHAT SHALL WE PREACH?" Any attempted reply would doubtless have sounded like the confusion of tongues at the Tower of Babel. But probably such a question would have been ruled "out of order".

### THE First Broadside in the Boycott

The Catholic Church opens its campaign against the smut and filth of the movies by asking its members to sign the following pledge:

"In the Name of the Father, and of the Son, and of the Holy Ghost. Amen: I condemn indecent and immoral pictures and those which glorify crime or criminals. I promise to do all that I can to strengthen public opinion against the production of indecent and immoral films, and to unite with all who protest against them. I acknowledge my obligation to form a right conscience about pictures that are dangerous in my moral life. As a member of the Legion of Decency, I pledge myself to remain away from them. I promise, further, to stay away altogether from places of amusement which show them as a matter of policy".

This is excellent as far as it goes. But the pledge needs one more plank. In fact the logic of the final sentence demands one more plank. It is well known that the Hollywood authorities asked the Legion of Decency to limit its boycott to individual pictures which were indecent. Thus the theatrical men hoped to please both crowds; one night they would show a clean picture for the moral people; on the next night they would show one for the filthy-minded. It was a wonderful scheme by which the movie magnates expected to tap the pocket-books of both crowds, as they have been doing.

But the Legion of Decency said, No, if you put even so much as one indecent picture in a theater we will boycott the theater entirely. And in this the Legion was wholly right and consistent. But why not go on and say: "I promise, further, that I will boycott all pictures made by any company that takes any part in the production of any indecent picture; and also all pictures in which actors appear who at any time take part in indecent pictures."

Of course any well informed person knows that such a pledge, if kept, would stop all attendance to the movies. So why not shorten the pledge to something like this: "In the Name of the Father and of the Son

and of the Holy Ghost:—I WILL BOYCOTT ALL MOVIES."

### ANOTHER Silly Suggestion

Almost every morning you can pick up your newspaper and read some new solution for the problem of war. Some of these suggested remedies are nearly as silly as the "medicine" of an African witch-doctor.

The latest comes from the lips of Dr. Sheldon, noted author of the book, "In His Steps". He is quoted as having said that, "If 2 per cent of the young men would refuse to go to war, it would put an end to the institution of war."

It would be just as sensible to say, "If 2 per cent of our young men would refuse to commit crime, it would put an end to the institution of crime". Every one knows that even if 98 per cent of the young men would refuse to engage in crime, it would not stop crime. And the same is true about war.

Short of the Coming of our Lord Jesus Christ, there is no way to stop war unless you can get ONE HUNDRED PER CENT OF BOTH THE YOUNG MEN AND THE OLD MEN IN ALL NATIONS to refuse to go to war.

I yield to no man in my utter hatred of War, and I am ready to aid in every way the battle against it. But the cause of peace is not helped by the quackery of cure-all remedies. The failure of such remedies is always followed by the cynicism of disillusionment.

### A REALISTIC Approach to the Problem

If as Christians we want to do something about the horrible practice of war, let us view the problem as it really exists, and not as it exists in what psychologists call the "world of wishful thinking". There are at least three things we can do:

First, we can attack the basic cause of war, which is HUMAN SIN. We have a remedy for that in the Atoning Power of Christ. But there is no way to apply this power to society by "mass methods". We must be content to work with persons, with individuals.

Second, we can lend our influence to every effort to prevent wars. Please notice the plural. The singular "War" spelled with a capital is a pure abstraction. What statesmen should do is to concentrate on particular wars, particular danger spots. It is better to stop or avoid a particular war than to be breaking oratorical lances against an abstraction. Let us not get pessimistic if we fail to stop all wars. If one is stopped, the effort is worth while.

Third, we can pray the last great prayer of the Bible, "Even so, come, Lord Jesus" (Rev. 22:20). When we have done all that we can do, we shall find the problem at last too great for our finite minds and strength. When he comes down to earth, he will put an end to all wars. "The Lord of hosts is with us ... He maketh wars to cease unto the end of the earth" (Psa. 46:9).

Those who have no interest in the Second Coming of our Lord, or who are against it, are like little boys refusing all help, saying, "We will do this thing ourselves, or it will not get done". Such an attitude is foolish. I, for one, shall be glad for some help.

### THE Magnificent Movement

Readers of the Evangelist will recall with

horror the massacres of last June by which Adolph Hitler "purged" his party and government. Dissenters were shot down coldly without warning and without trial. The London Times described the action as a return to the "Middle Ages". Newspapers throughout the world joined in denouncing the butchery.

I have often wondered how the newspapers of Germany dealt with Hitler's action, whether they said anything or were merely silent. Recently I received from England the translation of an editorial taken from the second largest National-Socialist paper. It glorifies Hitler's act in the following words:

"A parallel case is not to be found in the whole of history. Never before has a leader submerged his personal feelings so completely, never before has there been a statesman so utterly concerned for the welfare of the nation, as the Leader (Hitler). Neither Alexander the Great, nor any other Emperor or King in ancient history, neither Bonaparte nor Frederick the Great has done anything like it. Superhuman leadership, such as we have just witnessed, will surely never be equalled. One needs to have followed the Leader for years as we have done, have felt the spirit of the movement pulsate through one's veins, in order to appreciate the immensity of his sacrifice: to understand what it meant to him to order so many of his old friends, many of them men with splendid pasts, to be shot. We stand in awe of this man and his unexampled sacrifice. In this solemn and tense moment we swear that we also will forego all human weaknesses and errors. The blood that was shed yesterday will purify all of us; it is the sacrifice, which we dedicate to fate, necessary to keep our Magnificent Movement pure."

It is just such a combination of hero-worship and justification of ruthless cruelty that will reach its apotheosis in the final "Man of Sin". The world is being prepared.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

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## Gifts of Love for Our Savior-King

There is no finer way of celebrating Christmas, and no way more fitting, than the bringing of gifts to our blessed Lord Jesus. It is his birthday, and as we are accustomed to give gifts to those whose birthdays we celebrate, why should we not honor Christ with our gifts? And the more especially, since he inspired men's hearts with the spirit of giving and set the example. For did he not come giving gifts unto men—gifts of life and light and love and fellowship? It was he who gave to Christmas the giving spirit; it is his Spirit that makes us want to give.

Giving indicates loving. All true giving is inspired by love. That was why God gave his Son—because he "so loved the world." And any giving that we do to our Lord must be actuated by love, if it is to be at all proper and acceptable. No selfish motives, no desire to be seen of men, no pressure of circumstances, no spirit of bargaining will he receive. He will countenance no such giving. Our giving must be from sincere, pure motives. Our gifts must be gifts of love. And pray, how could they be other than love gifts, when they come from sincere disciples who have a keen appreciation of that willing and all-sufficient sacrifice that Christ made for us on Calvary, who remember with grateful hearts that he "loved us and gave himself for us"? Love is as natural to the Christian as is song to the bird in the springtime. In all that he does he is moved by love.

### Love Gifts of Self

The first and most important love gift that we can make to our Lord Jesus is the gift of self. There is nothing else that one can do until he has done that, and there is nothing else that Jesus wants so much. Over and over again does he plead that we shall give ourselves to him, calling us unto himself to learn of him, to find rest unto our souls, calling us to come that we might receive forgiveness of sins and might have life in his name. He draws us by his own infinite love and sacrifice, even as he said he would do—"And I, if I be lifted up from the earth, will draw all men unto me." By that marvelous act he commended his love toward us, and we love him because he first loved us, and yield our lives unto him. No gift is so precious to him as our love, our lives, given over to his redeeming power and purifying influence.

### Love Gifts of Service

After we have given our lives, then we may offer to him our service in proof of our love. And Jesus wants that, wants us to consecrate our lives to his service. We are saved to serve and not to loaf about and amuse ourselves. "Go work today in my vineyard," says the Master. "Why call ye me, Lord, Lord, and do not the things which I say?" "If a man love me, he will keep my words." All that, and many more words that might be quoted, imply that God's plans for our lives involve more than merely being saved; they involve doing things, keeping his commandments, rendering service. Paul understood it, and appealed to the Romans (12) for complete consecration to the end that they might render a reasonable service, each and all making use of their differing gifts in the spirit of cooperation and to the limit of their ability. That is what happens when people are wholly given to God—they become engaged in all manner of good things that contribute to the kingdom's upbuilding. Bishop Mallalieu once said: "When surrender and consecration are complete, and the waiting heart receives the baptism of the Holy Ghost, there will come the endowment of sweetness and power, and whatever our station, and however humble our talents, whether our days be few or many, our lives will not be wasted." They will not be wasted, but will be occupied with the work of the Master's kingdom. His service is various enough to offer a place in which each one may be occupied and it is needy

enough to demand the help and cooperation of every one. Every one who belongs to the Lord should give to the Lord service, and do it gladly, eagerly; it should be a gift of love.

### Love Gifts of Substance

The third love gift that we may bring to our Lord and with which we may honor him on his birthday, is the gift of substance. We are commanded to give of our material possessions for the advancement of the Gospel, and for an acknowledgment of our stewardship, but the Christian whose life is wholly yielded and desires to be in harmony with the whole will of God will not wait to be commanded, but will take pleasure in rendering unto the Lord that which is his due. He will gladly give not only of his tithes and offerings as required by the law, but will bring love-gifts in addition to honor his great name and to further advance his cause. It is fitting that, in addition to the regular amounts that we set aside each week for the work of the Lord, there should be occasional spontaneous giving, or gifts in addition, by means of which we show our love in a special way for our Savior and Lord. Of course, all our giving should be done in love and esteem for him whose we are and whom we serve. If we do not give of our love for we are and whom we serve. If we do not give out of love for God, we do not truly give to him at all. But the more deeply we love him, the more will we be dissatisfied with the little, ordinary gifts of common Christian practice and will delight in opportunities for making special gifts, and gifts that mean something in the way of sacrifice, or even hardship. It is such gifts that thrill the soul of the loving disciple as gifts of the ordinary sort do not. Such gifts, in a unique sense, may be called love gifts.

So let us bring our gifts of love—gifts of self, service and substance—"White Gifts" in honor of our Savior and King on his birthday.

## "Love . . . is not Puffed Up"

That is a good statement to have around. It will do good in most any home or institution. Paul wrote it to the Christian people who were in Corinth. There may have been some extra reasons for these people giving way to the ego, so that the apostle thought it necessary to give them special warning, but it is conceivable that any of the apostolic churches might well have been given the same admonition, as well as the churches that have come into existence since those far-away days. It points to a shortcoming that is not confined to any particular age or class. It was an old-time weakness, and it is also quite modern. It was found in the proud and rich Grecian city of Corinth with its commercial, cultural and recreational advantages, and also in the equally proud Judean city of Jerusalem with its unique religious advantages.

The ego may attack people on almost any occasion and for almost any reason. Some people become puffed up because of their learning, while others because of wealth, and still others because of their religion. Some are proud of their leadership in dashing, bizarre fashions, while others are puffed up because of their modesty. Some are fluent and talkative and take pride in the fact that they are everlastingly rattling on, though they may say little or nothing. On the other hand, there are those who are quiet and thoughtful and vaunt themselves over their resourcefulness.

But whatever be the nature of one's endowments, he has no right to be puffed up over them, and most especially has he not if he is a Christian. For in that case he must recognize them to be a divine entrustment. The proud spirit simply does not go along with thoroughgoing Christianity. Jesus made love the outstanding mark of



discipleship, and love and the spirit of haughtiness are incompatible one with the other, and the man who is really permeated and inspired by love will not be boastful and proud, while the one who gives place to the latter will crowd out the former. It was a wise move, then, on the part of Paul to point out the antipathy. And it is good to have the sentence lifted out of its setting occasionally and have it placed right before us on our desk or mantle piece where it will stare at us and hold us in check.

A sales manager did a similar thing once for the benefit of his salesmen, and one in particular. He naturally recognized the desirability of self-confidence in a salesman, but he knew too that when carried to the point where it becomes egotism, it may defeat its own ends. He detected this fault developing in this one valuable man. He did not think it wise to speak to the salesman personally about it; so he secured a little effigy of a pompous man, arms waving in air and mouth wide open. Engraved at the base was the slogan: "There is such a thing as being too self-important." Nothing was said about it and no attention was called to it, but the silent little reminder stationed on his desk where the men might see as they came and went, did the work. The sales manager discovered that not only the one salesman, but others, took the hint and were helped thereby. They saw themselves reflected in the tiny clay figure. It is a homely illustration, but it carries the point. Shall we not let this little scripture text be our frequent reminder of the danger of egotism harbored in our hearts? "Love is not puffed up."

## "God Spake All These Words"

That statement is to be found in the introductory remarks leading up to the decalogue. The Ten Commandments are declared to be the words, not of men, but of God. In the face of such knowledge no one who is at all concerned about the serious things of life can afford to ignore them or treat them lightly, and the long life and permeating influence of that declaration of rights and duties have proven them to be in very truth the words of God.

Cardinal Gibbons once remarked, and very truly, in a sermon: "The Decalogue is 700 years older than the Jurisprudence of Licurgus; it is 2000 years older than that of Juntinian; it is 2700 years older than the Magna Charta; it is 3300 years older than the Code of Napoleon, and almost as many years older than the American Constitution—and yet the Decalogue is better known today and more universally inculcated than any laws framed by the hand of man. It is an historical monument that has remained impregnable for thousands of years, and has successfully withstood the violent shocks of the most formidable assailants."

But time has not only borne witness to the divine authority of the Decalogue, but of the entire Bible as well. Concerning the whole book it can be truthfully said, "God spake all these words." These words are the words of truth, and they carry the truth with conviction to the hearts of all who will read with open mind and

*(Continued on page 9)*

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## EDITORIAL REVIEW

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We are indebted to Prof. M. A. Stuckey for collecting the special material for this White Gift Number, and for supplying us with the cuts.

"The movies have become a universal school of manners, morals, and a way of life," says William H. Short, director Motion Picture Research Council. It is all too true, and "the way of life" as at present taught by this school leads downward. Many of its graduates are gangsters, racketeers, gamblers, gun-toters, sensualists, traducers and home-despoilers. Stay out of that school.

Brother Ernest F. Pine, of Oak Hill, West Virginia, writes that an Ashland Gospel Team came to his church over the Thanksgiving vacation and conducted a few nights of evangelistic services. The Spirit of the Lord was with them and as a result fifteen souls made confession of Christ, eight having already been baptized and received into the church. The spirit of devotion seems to be gripping these people with new fervor under the leadership of Brother Pine and the work is going forward encouragingly.

From Conemaugh, Pennsylvania, we have the church calendar of Brother W. H. Schaffer, who has outlined the following program: "December will be known as Consecration and Dedication Month. . . . January will be known as Witness and Testimony Month. . . . February will be known as Revival and Evangelistic Month." This splendid program is to be climaxed by an evangelistic campaign under the leadership of Brother Leo Polman. The program was launched with a special day of prayer on December 5th, when Brother C. H. Ashman was the special speaker.

Building operations on the new church at Washington, D. C. are are going forward satisfactorily, according to a note in their church calendar. The plastering is nearing completion. Material for the heating plant is on hand and they are ready to begin with the finishing woodwork. A brick wall about the yard has been completed. We are interested in the material advancement of all churches, but the brotherhood has had reason to be especially interested in the realization of a church building at Washington. We rejoice in their success.

Dr. Charles A. Bame, Sunday School Editor, writes of the new quarterlies that are off the press and awaiting to be sent out in response to orders. He mentions some new features that should add greatly to the interest of our schools. We should like to emphasize one of his suggestions, namely, that of getting the orders in on time. A goodly number of our schools delay sending in their orders until the time is near at hand when they shall need the supplies. Then, though the House seeks to take care of orders promptly, a little miscue may cause the supplies to arrive too late. Also order a goodly supply; don't stint your work.

Brother William H. Clough, pastor at Uniontown, Pennsylvania, reports forty-eight to have taken their stand for Christ during the campaign just closed under the leadership of Brother Charles H. Ashman as evangelist. There were twenty-three first confessions, nineteen reconsecrations and six to come from other churches. The crowds were in attendance from first to last and the church and community were greatly blessed. The revival spirit seems to rest upon this church continually under Brother Clough's ministry and a great work is being done there.

Word came to our office through Prof. Stuckey that the offering for Home Missions by the Roanoke, Virginia, church amounted to more than \$400. This is a really great offering when it is considered that the church is under an enormous strain to save their own church building from being taken from them by reason of debt. By wonderful sacrifice they are meeting the local obligations and supporting in an exemplary way the missionary interests of the church. Also, their pastor, Brother Herman Koontz, as has been reported, is taking special interest in the new work at Covington, Virginia and writes that the prospects there are bright.

Brother H. M. Oberholtzer gives us his personal report of the meeting recently held by him in Mansfield, Ohio, and concerning which Dr. Shively, the pastor, has previously written. Brother Oberholtzer found a real joy in working again with some of the people who were there when he organized the church more than a quarter of a century ago. He is open to further evangelistic work and those wishing to write him will find his address at the close of his letter. Just as we were writing this note, Dr. Shively phoned that he "baptized four yesterday at Mansfield and three await baptism. Three made confession yesterday." Two of those making confession yesterday were among those baptized. That is encouraging news, and let us pray that the spirit of revival may continue.

From Nappanee, Indiana, comes an encouraging report. The church year opened with all debts paid and money in the treasury. A banner attendance at the fall communion speaks well for the spiritual state of the church. One of the very commendable features of the pastor's program is the conduct of a mid-week study class in Brethren doctrines. This is one thing we have felt for several years should be more greatly emphasized, and it is encouraging to note that a goodly number of pastors are thinking that way too, and are putting their thoughts into action. Our church's future rests on our distinctive tenets being made prominent in the minds and hearts of our people. We congratulate Brother G. L. Maus on his leadership in this way. It will be observed that the Nappanee church is well organized and all its organizations are reported alive and active.



# WHITE GIFTS TO HONOR THE VIRGIN BORN

## WATCHMAN, What of the Night?

By Rev. W. I. Duker, President  
National Sunday School Association

It is a bit difficult for most of us to realize that another year has rolled around and the Christmas season is here again. It is with mingled emotions that we see the season drawing on rather rapidly. There was a time when a year seemed never to end. From one Christmas to another was a lifetime. We could scarcely remember the happenings of one Christmas by the time another was upon us. Those days have gone forever! Now we have hardly washed the dishes from our Christmas dinner until the pot is boiling in preparation of another. It seems that the delight of the season is rather saddened by the rapidity with which they appear. Our sadness comes not from the thought of dawning eternity and blessed reunion but of our limited opportunities and lessened accomplishments.

A few years ago we were planning for our youth and attempting to make the path of life a bit more smooth and direct for them. We were laying out purposes and indicated aims, through which their lives would be sanctified and the Lord Jesus glorified. That crop of boys and girls have grown to maturity and are now finding their places in the rank and file of everyday life. Out of our experiences with them we are again planning for the boys and girls of today. Surely we have learned something of value. Surely we may profit by the experiences with those with whom we have toiled. When we see the young men and women in our churches today, our hearts are filled with joy unbounded. What a group of young men and young women we have at our right hands today! Surely there never was a body of young men and women like these! But into what kind of a world are we thrusting them! What a terrible sacrifice of youth. There they go! A world besmirched with every kind of known sin. A world where sin has become dignified. A world where men and women sitting in the councils of the business world, the social world and the church, look upon open sin and smile with a tolerance born in the pit of hell. Virtues and Christian graces which have always been part and parcel of any recognized Christian effort, are now looked upon as just so much rubbish gathered upon the wagon wheel of time. Virtues which were the result of blood and human flesh, now tossed aside as though they had accidentally gathered themselves unconsciously around the accomplishments of human effort. Of no possible value, they are tossed into the waste basket of a world frantically engaged in substituting the "New Deal" for the "Golden Rule". Our youth can not be blind to the fact that things are in a sorry mess, but as they listen to the radio and press blah-ing out the remedy they never hear any possible reference to the Great Leader of men, The Man of Gallilee! The Old Book is replete with examples of nations like America today, their sin, their downfall and their ultimate salvation or destruction. In every case is instruction given either how to avoid similar situations or once in, how to return to prosperity of God's direction and guidance. But this Book is cast aside in the deliberations of men, councils use it as a point of departure rather than as a daily companion. Men sometimes open their councils with prayer and then having fulfilled their religious obligations, turn to the wisdom of men which has always been folly in the sight of God.

A few years ago we walked down to our respective railroads and with tear dimmed eyes and broken hearts, saw our best young men march away into a maelstrom of hell and a hurricane of hate. At least they marched to the tune of martial music. At least they had the bugle and the fife. At least we honored them with our tears and our adoration.

Today another great body of youth are on the march. This time they are not marching alone. The girls are in the line of march.

There is no music save the horrible jangled notes of jazz. There are no flags flying, save the flag of outraged innocence. There is

no martial step save the step of dissipation on the floor of vice. Into this world your boy and girl are being thrust by the very force of circumstance. How are they being prepared to fight the shots of hate, the bayonets of salaciousness and the poison gas of unbelief!

He who believes that his own influence and home teaching will be sufficient to withstand the coordinated forces of vice under the definite direction of business, so called, is either wholly uninformed or an insufferable egotist. This preparation calls for all of the united forces of the Christian World, walking hand in hand under the banner of King Emmanuel. Anything else than that is doomed before it is underway. God had given us a splendid crop of boys and girls. They are with us in our churches every Sunday morning. They sing in our choirs. They attend our prayer meetings. They make up the large body in our Sunday schools. They contribute generously to our religious literature. Without them now, our church would wilt, wither and die. God has given them to us as the rich man in the parable gave out his talents. The very worst thing any of the men in the parable did was to bury his talents and for this he was cast into outer darkness. But we are not only allowing our talents to be buried but rather are we allowing them to be destroyed before their burial, that they can never be given to "him that Hath". We can easily deny all responsibility in the matter of environment and say that we are not responsible for the world into which our youth is being forced today. But in spite of our denial they go right on into temptation and many will never return. One incident which has happened over and over again in different ways. While seated at our table spread with the good things of life, we paused for "Grace". We had let the radio on, that the soft, sweet Gospel hymn might continue and add atmosphere to our devotions. Before we could conclude our prayer the Gospel song ceased and the same radio informed us that a certain brand of beer would drive away that tired feeling and start us anew with renewed vigor and courage for the day's task. And as I sat there I realized that within fifty feet of my home, I, my wife, son or maid could buy the beer advertised in any possible quantity desired. And what has been said in reference to this form of sin can be equally said with positive truthfulness of other common forms of sin with which the world has always been cursed.

Now Brethren, at this season of the year the National Sunday School Association as an agency of the church is endeavoring to secure funds to carry on in a certain positive way against this sort of entrenched evil. We can not go far in removing the evil but we can go a long way in preparing our youth to withstand the shock of temptation. To make a strong Christian character, trained and schooled in Christian graces is the one positive aim of this Association. We can not trust to social reform or head education to combat these forces of evil. To be born again and then to be led from Grace to Grace. To be sanctified and then having been set apart to find active service, is the only solution in the matter. Our mother's religion must be taken from the shelf. Our father's faith must be brought into action. Our Brethren doctrine must find its way into the hearts of our boys and girls, if we would prepare them for the stern battles that surely lie before them. This cannot be done by emotional ecstasy or by dogmatic preaching. This comes by much prayer, planning and performance. The White Gift has been given first place in your Christmas offering. Will you be conscious of the work to be done, and the organization set to the task! Will you give it your prayers and complete cooperation, plus any offering which the Lord has made possible for you, and will you, with the seriousness of the task tell others, until all possible effort is bended to the task of "Saving our Youth"? Certainly this effort suggested can not do the task. Certainly we are



altogether conscious that every department of the church must be alert and awake to its responsibility and possibilities. We make no relative comparison of effort. "You in your corner and I in mine," is all right for work but it will never do for cooperation. You surely must work in your own corner but you must also "Fight in Mine". Fight the fight of victory under the Banner of the Lord Jesus Christ and together we will march under the triumphal arch of God's Cross, into the Land of Eternal Victory.

Goshen, Indiana.

## The Historic Position of the BRETHREN Relative to the Importance of the Sunday School

By E. L. Miller

The National Sunday School Association of the Brethren Church makes its usual bid for support at this time of the year. The White Gift Offering of the Christmas time is about the only means of support the association has to carry on the work committed to it. And surely you believe in the work the association is trying to do. It is altogether educative in its nature and that should commend it to your favor. We as a church pride ourselves that we were not followers but leaders in the great work of religious education, especially as carried on in Sunday schools. The Brethren peoples can well pride themselves in that fact. And there is a pride that is not obnoxious. We should be ambitious for the right things, and surely educating folks in the things of Holy Writ is not at all bad.

To Robert Raikes goes the credit for establishing the Sunday school movement. But as is well known by the Brethren, but not so well known by others, the Brethren people had beaten Mr. Raikes to it by quite fifty years. And fifty years is no mean span in any man's life time. The Tunker, German Baptist or Brethren movement as you might wish to call it, was hardly thirty years old when leaders in the work saw the need of systematic Bible instruction and accordingly conducted what could be called by hardly any other name but a Sunday school. Cards for the help of young folks were printed, and some of these have been preserved to the present day. I have seen some of them and they are much of the order of card helps published by the church publishing house today. Perhaps this movement did not sweep the world like the later movement of Robert Raikes, but it did show the position of the Brethren on this important item of Bible study.

It is also well known to the Brethren that from the very beginning the Tunker folks laid great stress on knowing the Word of God. Reading and study of it were stressed and the importance of it brought to bear on parents and elders as much as Moses would stress such importance in his Deuteronomic instruction to elders and parents to read it to their young and dependents morning, noon

and night. It was only natural that such stress would find outlet in regular meetings and times for study of that sacred volume.

Then when the wider, interdenominational movement as instituted by Robert Raikes, swept over the English speaking world, the Brethren were ready to go along with the movement. Of course the nature of their church set-up made it imperative that they go along in their own way, but nevertheless they went along. And today we find the Brethren all much alive in Sunday school work. In the state where I work the general secretary of the State Council of Religious Education, or what might still be called the State Sunday School Association, is a leading member in the Church of the Brethren and a member of the Faculty of one of their best colleges. Surely no leader in Sunday school work is more enthusiastic and able than he. And one of our own pastors has for years been Field Secretary for the Association in this same state. He has given much time and labor in pushing the work along all lines, but most along the lines of Leadership Preparation. In other states we find our Brethren people wide awake in the work of the Sunday school, knowing that with the Bible being eliminated by the public school authorities, there must be greater stress laid on teaching it in the Sunday school.

In the Sunday school we not only teach the Word as such, but all the big things of the religious life are emphasized. Missions, temperance, good-citizenship and the Christian life in general are held before young and old. This makes the Sunday school have outstanding value to us. So we see from the beginning the Brethren have been advocates of what is now known as the Sunday school, and they have not lost their sense of the value and importance of this adjunct of the church, the right arm of Christ's own institution.

## WHITE GIFTS for Christ and the Brethren Church

By Rev. N. V. Leatherman  
General Secretary National Sunday School Association

The General Secretary of the National Sunday School Association presented the budget for the association at General Conference this last fall. At that time one of the outstanding leaders of our church suggested privately to the secretary that if we would give to missions we would have more of an appeal for White Gifts. To say the least that suggestion agitated a feeling with the secretary that demanded silence on his part lest good judgment and sobriety be abused.

Nevertheless the suggestion has not been forgotten and we take it as another evidence that either our propaganda is not well, or that our objectives are not appreciated, or perhaps we are not doing all that our Sunday schools have a right to expect from their association. Doubtless there is some truth in all three of these statements. There can be no doubt about the need to cause



Shipshewana Campers of Four Years Ago



all our people to really understand just what we are trying to do with the White Gifts they entrust to their Sunday School Board. Home missions like foreign missions has come to the fore in this very thing. Each have their special publication in which they make clear what they are accomplishing with the funds that are entrusted to them. Our association has a page in the Brethren Evangelist each week. Perhaps we do not use it to the extent we might to tell the real story of what we are doing and thus keep our work constantly before the people. A report from every summer camp as well as a report from every teacher training class fostered through our association might be helpful.

We believe however that the objectives and purposes of our association have been sufficiently propagated that at least every leader of the church who reads the Evangelist should know what they are. Believing this we can only conclude, those who feel their association has no appeal unless it turns its White Gifts over to some mission board, that they have little or no appreciation of what we are seeking to accomplish. This is deplorable. Of course we understand why this type of thinking is exercised. It is because in previous years your Sunday School Association did give in their budgets large amounts to both the mission boards. Now we are trying to do things which a Sunday School association should do. It should not be expected that the association should turn their White Gift offerings over to the mission boards any more than that the College board or Publication board should do so. We do give in our budget \$1,000.00 to the college because the college helps to keep our man, Prof. M. A. Stuckey, in the chair of Christian Education in the Seminary. We believe this should appeal to you to be perfectly consistent and consonant with our purposes and objectives. If our association has not a responsibility, an obligation in its own place to function apart from other boards then it should be merged and cease to exist. If it has such responsibilities then may her objectives be discerned, and appreciated at least by the leaders in the Brethren Church and supported in her own right. This cannot be construed to mean disinterest in missions or in the work of the mission boards. Each has its own work to do. And when your association does its work best we encourage mission work as well as evangelistic work as can be testified too from our aching of missions, evangelism and other like important subjects, in our Sunday School Institutes, Summer Training Camps and Teacher Training courses. It is never well that one in the Brethren Church should in any manner detract, minimize or depreciate the value of another board other than the one on which he has been called to serve. "If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? ... But now are they many members, yet but one body." I Cor. 12: 15-20. We believe our Lord has a work for all our boards and that we should do it.

But there is a right to ask whether or not we are doing all that our Sunday schools have a reason to expect from their association. We presume there is no board or man in any position that would arise and say, yes, 100%. There is a feeling among a number of our board that we might do better, be more definite, and more positive in our administration. Sunday School Institutes and Young People's Rallies should be fostered in every section of our brotherhood where several Sunday schools can be gotten together. Our Sunday School Board should see that each district Sunday school organization is directed to function instead of existing in name only as is the case in all too many instances. We do have a real need now to determine the work and function of each member on our national board and devise means for their accomplishments. This we must do.

But we are so organized now that your board can meet and accomplish every promise made to you in the chair of Christian Education, in Summer Camps, in Teacher Training and Promotional work. These things we have done successfully, acceptably and appreciated by all who had part in them. Interest in these accomplishments is growing. We solicit your White Gifts as a financial means to make their continuance a success.

We present this appeal in the form of an apologia that understanding may take the place of misapprehension, that interest may be developed on the ground of consistency, and that truth is sufficiently lovely to make its own appeal.

Berlin, Pennsylvania.

## A FOUR-FOLD PURPOSE for the Home Department

By Rev. Homer A. Kent

The Home Department is one of the strong arms of the Sunday school extended in Christian service. It affords a great opportunity for witnessing for Christ to a needy people. The importance of the home in the life of the church as well as in the life of the nation is too apparent to need speaking upon in this connection. But, inasmuch as the Home Department has a vital relationship to home life, the importance of its ministry can at once be inferred.

In this brief article we desire to present a four-fold purpose of this phase of Sunday school work.

I. The Home Department purposes to make it possible for everyone to have vital connection with the Sunday school and the study of the Word. It is the main business of the Sunday school to stimulate the study of God's Word; to see that it has a place in the home life of its constituency. But it is perfectly evident that not all who have made Christian profession attend the Bible School of the church. The reason, in some instances, is lack of interest. In others it is well nigh impossible to attend Sunday school. There are mothers with infants. There are those who are sick and shut-in. There are the aged and infirm. There are many in this complex industrial age who are kept from Sunday school and church by reason of the peculiar and unfortunate hours they have to work. Then there are some who find themselves inaccessible to the church. Are such as these to be left with no connection with the Sunday school? They should not be. Here is where the Home Department can perform a great service for Christ and the church. It can go into such homes as mentioned at regular periods and bring a vital touch. If there is an unfortunate lack of interest, it can seek to stimulate that interest. If it is impossible to attend the weekly services of the Sunday school and church, it can make possible a systematic study of the Word and a feeling of connection with the work of the Sunday school.

II. The Home Department purposes to secure the interest and cooperation of the Home in all of the work of the Sunday school and church.

In many instances there is an evident lack of cooperation between the Sunday school and the Home. In our Sunday schools there are countless children whose parents do not come to church at all. They simply send their children. They are not opposed to the Sunday school. They are just indifferent to it. The tragic result of such indifference is that there is a tremendous loss in the Sunday school of young people when they get to the age that they can do as they please. What is not essential for father and mother, they feel, is no longer assential for them, and so they become lost to the Sunday school in a very large number of instances.

The Home Department can be of great help in ministering to the great need here. It can go into the homes of such as these who will not come to the church, and, having a point of contact in the children who are in the Sunday school, can seek to arouse interest and sympathy in the work of the Sunday school. In tactful ways it can seek to make parents see their responsibility in spiritual matters relating to their children.

III. The Home Department purposes to seek the erection of the Family Altar in every Christian home it touches.

There is an appalling lack in this regard even among the so-called faithful members of our churches.

It is said that a little girl in a worldly home went to visit her grandfather. His was an old-fashioned Christian home where each day there was time to pray, to read God's Word, and to sing Christian hymns. After a few weeks the little girl's mother came to take her home. The little thing objected. She wished to stay at her grandfather's. Her mother was mortified and somewhat disturbed. She said to her little girl: "Do you not wish to go home with mother?" And the reply was, "Yes, Mamma, I would like to go home with you, but there is no God in our house and I like to stay where God is."

Children ought to be able to look back to their homes and recall



the voices of father and mother in the reading of God's Word and in prayer. The influence of the Family Altar is far-reaching. The Home Department can be used in the building of such altars if it will set itself to the task. We must keep the home fires burning. And we have need to start some new home fires blazing.

IV. The Home Department purposes to give an opportunity for personal evangelism.

There is a great host of people who never darken the doors of the church, yet we have some contact with them because their children come to the Sunday school or because of some ministry that the church has been able to render for them in some time of need. Do we not have some responsibility to go out after these? The pastor or the superintendent cannot make all such calls. Here is a great field of evangelism for the Home Department. Should not our schools enter into such a field as this with a greater zeal than has yet been witnessed? Our Lord sent his disciples out after other disciples? So he would send his disciples out today into a field that is white unto harvest. The Sunday school cannot afford to neglect this opportunity.

Washington, D. C.

## THE SUNDAY SCHOOL a Soul Saving Agency

By Rev. Herman W. Koontz

There is probably no auxiliary of the church that accomplishes a greater work than a properly conducted Sunday school in the gathering to its membership the unsaved of all ages and prayerfully, tactfully, patiently, persistently instructing and leading them to a knowledge of their spiritual need and then to the place where they are ready to accept the salvation that is made possible through the Lord Jesus Christ. Of course, this statement applies to the Sunday school that is a BIBLE school, where officers and teachers believe that their primary work is to teach and live the Word of God so that the unsaved will be saved, and the saved will grow daily toward a spiritual maturity in Christ Jesus. Such a Sunday school, accomplishing such a great work, can truly be called the right arm of the church. It rightly deserves all of the consideration that the church can give it.

That the Sunday school, even though oftentimes poorly organized to accomplish its primary work, is still the greatest souls saving agency of the church can readily be proven. Go over the record of the additions to the membership of the church and you will find that the greatest proportion were first taught in the Sunday school. Every evangelist turns his attention to the unsaved within the Sunday school for he is aware of the fact that from it will come the most of his converts. A large Sunday school is considered the foundation of a growing church. A small Sunday school means the opposite. Discourage the Sunday school and the church will stagnate for want of growth.

Several reasons can be given to show why the Sunday school holds such a high place in the work of saving lost men, women and children.

FIRST, the Sunday school makes possible a contact between the church and a lost world. This contact is made because the school is an organization of laymen. Officers and teachers are, for the most part, laymen. The pupils are laymen. Coming as they do from every walk of life, they are constantly rubbing shoulders with those outside of the pale of the church. It may be in the office, or at the work bench in the shop, or the contact that is made on the farm, or over the back yard fence, or that of children at play. But the contact is made and the layman whose life and words are directed of God is able to draw other people to an interest in Sunday school that may finally bring them to Christ. He has an influence that the pastor oftentimes does not have. Children can interest children better than a pastor can interest them. Men deal with men, women with women. For a layman to show interest in a fellow layman along spiritual lines will arouse that person's interest quicker than the efforts of a preacher, no matter how hard he tries, for men will think of themselves, "The preacher should

deal with me. That is his job. That is what he is paid for." Then too, the laymen make more contacts than the preacher can ever make. In the case of the elder, it is the voice of one; in the case of laymen, there are the voices of dozens or even hundreds.

Let the laymen of our Sunday schools be aroused to the mighty opportunities they have in saving men through the use of the many contacts they have and the Sunday school will become a hundred times mightier as the agency of the church in saving souls.

SECOND, the Sunday school holds such a supreme place as the agency in saving souls because it is organized in small groups. These classes in most departments are kept small so that the teacher can give personal supervision to each pupil. In these classes of ten, twelve, or fifteen pupils the teacher has the chance to give each one personal attention in teaching the Word of God, in sensing problems in each life and prayerfully leading the pupil to a solution of each one, in so living Christ that the little class will be drawn to him as by a magnet, in watching for the signs of spiritual interest that when encouraged will bring the pupils to the Lord Jesus Christ. The consecrated teacher working in this way with his class does his part in making the Sunday school the greatest auxiliary of the Church for the salvation of souls.

THIRD, the Sunday school is the greatest auxiliary of the church as a soul saving agency because it gets the children into its membership. What other organization is able to gather in more children? It makes a special appeal to them. Every pastor knows how much easier it is to get children into the Sunday school than it is to keep them for the church services. These children after proper instruction in the Bible become the Christians that make the church. Many times children of unsaved or indifferent parents attend. The children are brought to Christ and they in turn bring their parents. "A little child shall lead them," is a common occurrence in almost every Sunday school.

We have accepted the Sunday school as an auxiliary of the church, yet oftentimes we do not consider how important it is. Suppose that in a moment of time every Sunday school would cease to exist. Think what the results would be. Think of the change in your own home. Think of the loss to the church. Then thank God that we have such an organization and decide to give liberally when the White Gift offering is received Christmas time so that through your National Sunday School Association bigger and better Sunday schools can be built in all Brethren churches.

Roanoke, Virginia.

## CAMP BLACK HAWK A Sample of the Camp Work being done in the Several Districts

By Rev. E. M. Riddle

The Young People's Training Camp for the Illiokota District was conducted in July near Cedar Falls, Iowa, at the Y. M. C. A. camp grounds. This was the first attempt of the district at an out-door camp. Some three years ago, Brother S. M. Whetstone who was then pastor at Waterloo, conducted an indoor camp at the Thanksgiving season.

The Camp, as all of our Summer training activities, was under the direction of the National Sunday School Association. Prof. and Mrs. M. A. Stuckey were present for the week, and of course as experienced campers, they were soon adjusted and served as Dean and Music Instructor, respectively.

Other faculty members were Rev. Raymond Blood of Garwin; Mr. and Mrs. Vernon Schrock, and Rev. E. M. Riddle of Waterloo, Mr. Max Miller, a member of the Brethren church and a local Y. M. C. A. officer, was on the grounds during the week and gave freely of his services and ability as a leader of young people.

A number of folks from the Waterloo church came to the grounds and gave valuable assistance, with Vesper and Campfire talks, singing and sermons. Among these were Rev. C. H. Gnagy, Graham Hay, Rev. L. O. McCartneysmith, Mrs. Gnagy and Mrs. Wisner.



Some things made the camp unique: First, its location. Morris Isle is located in the Cedar river and contains approximately a hundred acres, with much timber, heaps of cedar trees and underbrush. Secondly, some things were done at this camp which were even new to old camp leaders, for example, the candle-lighting service on the river. It was done by floating candles in half-egg shells. There was one candle for each camper. The sight was glorious as they floated down over the riffles, some for nearly a mile in the evening twilight, as the campers located on the bridge and in boats sang appropriate songs in response to each other. Campers are still talking of this impressive evening scene. Thirdly, even though it was the first camp in the district, it had one graduate. Jack W. Riddle received his diploma for having completed the camper's course. All of his previous work had been done at Shipshewana Camp in Indiana.

Our anticipations are high for next year's camp. We have assurance of people from two churches who became pastorless last summer just at an unfortunate time for the good of the camp. Other churches too are planning for next year. Again, we are not anticipating another serious drouth, which we know did interfere. Lastly, Waterloo, Hudson and Garwin are fully persuaded that the camp is a great experience and training for young people.

In closing, supporters of the White Gift offering can be assured that their gifts are doing a permanent and effective work in the church, when they know a part of it keeps training and fitting our youth for responsibility in the church.

A Greater Camp in 1935.

Waterloo, Iowa.

## GIVING

### to Train Brethren Young People

By Dr. L. E. Lindower

"What do we use the White Gift Offering for?" is a question that has been asked by Brethren people many times. To tell them that it is used for the work of the National Sunday School Association does not answer their questions, for a great many do not know what the work of the Association is. We can look back over the last year with pardonable pride to the things accomplished through the financial support given to this work.

The White Gift Offering is doing a very real service in the work of training Brethren Young People. A portion of it helps in the maintenance of Ashland College. Need we argue again the reasons why the Brethren Church should maintain its own College? There are many, many Colleges and there are many Christian Colleges, but THERE IS ONLY ONE BRETHREN COLLEGE. To argue that there is no need of a Brethren College when there are other Christian colleges is to argue that there is no need of a Brethren Church because there are other Christian churches. If there is a reason why the Brethren Church should have a very distinctive existence, (and certainly every Brethren agrees that this should be) then the same reason argues the distinctive existence of a Brethren College. We need to be reminded again that as a denomination we have not been sufficiently loyal to our College.

But to merely maintain a College where only a small percentage of our Young People can go after receiving High School training is not sufficient for them. If the White Gift Offering merely helped in the support of the College it would not be justifiable. Besides, there is already one offering taken during the year for this purpose.

The most important time for the special training of Brethren Young People is the time before they reach College. If we have nothing for them until then, we will probably have lost them by that time. This constitutes the primary need for a White Gift Offering. The many summer camps for our Young People speak very highly of the value received in the investment of our White Gift Offerings. A few years ago there was just one summer camp for Brethren Young People, which was located in Indiana. Thus the Indiana Young People reaped the chief benefit, while others

were not able to attend. But now they are scattered over the country, and Brethren Young People in almost every District can benefit by this valuable experience. IT WAS THE WHITE GIFT OFFERING THAT MADE THIS POSSIBLE.

My experience in summer camps has been only in Indiana, but if the value of the others was as evident as here, then our money has been very well spent. At Lake Shipshewana last summer there were more than eighty Brethren Young People of High School age who spent a very busy week. Those who think they came just to play are ignorant of the facts. The most of their time was spent in study which was Biblical, deep and thorough. The best thing about it was that they liked it and everyone wants to go back for more. True, they had supervised play, but all recreational and helpful.

With the present lack of home training in spiritual things we cannot hope to have another generation of Brethren merely by the use of our Sunday schools and Sunday services. The public school has them thirty hours a week, and we have most of them only about thirty minutes a week. The only way to keep the Brethren Church from dying in one generation is to provide more Brethren training for our Young People. We will need more summer camps, and more than summer camps to do this adequately. The National Sunday School Association has done all it could with what it had. A greater support through our White Gift Offering will mean the promotion of a greater program of necessary training for our Young People. SHALL WE OPEN SUCH A FIELD OF OPPORTUNITY BY A GREATER OFFERING THIS YEAR?

Warsaw, Indiana.

## "God Spake All These Things"

(Continued from page 4)

will not deliberately set themselves against it. It bears its witness alike to the mind of scholar and peasant, old and young. Men of alien spirit have sought to pick it to pieces, but it stands the minutest searchings and persists in clinging together with the inseparable power of the Triune God. Men have tried to burn it, it is as indestructible as the everlasting halls. Men have tried to treat it as if it did not exist, or as if it were a collection of fairy tales, but it is as indispensable as breathing and as real and convincing as the summer's sun. Men have declared it was out of harmony with science, but it has proven to be as accurately in line with the laws of the universe as are the stars in their courses. The following remarkable testimony is witness to this point:

There is a large book called "The Harmony of the Bible with Science" published by Samuel Kinns, Ph.D., F. R. A. S., Member of the Biblical Archaeological Society, Principal of the College, Highbury, New Park. Among the subscribers to the work are many men and women of royal blood and high English dignitaries in church and state. The author says: "One hears so frequently that science and revelation are at variance, that it seems to be taken for granted that scientific men are, as a rule, disbelievers in inspiration. I have often, in the course of my lectures, pointed out that this is indeed a great mistake, and that, though there are some few men of high talent and of deep research who ignore the authenticity of the Scriptures, all the philosophers are not of the same school; and I contend that not only are skeptical physicists in the minority, but also that men of the highest eminence in every branch of science, have been, and still are, sincere believers."

Truly, God spake all these words. What a wonderful fact! How precious and satisfying the faith by which we lay hold on the truth!

## CHARACTER

Character is permanent. The character of a man is affected by everything and destroyed by nothing. The unseen God at work upon the unseen character of man—here is a reality which underlies the changes and chances of this passing world. What a dignity it gives to life! It makes no difference henceforward whether we are poor or rich, famous or unknown; character, not riches, is the object of life, and the pauper will be numbered with the princes, for the aristocracy of character is the only aristocracy which lasts beyond the grave.—Bishop Winnington-Ingram.



## The New Quarterlies

The new quarterlies are now ready to be mailed and it is hoped that our Sunday school authorities will give them a square deal and order plenty of them for their classes. I believe that some new features will commend themselves to our patrons and that they will be pronounced the most perfect issues sent out for a long time. If they do not come to our people in time, it will not be the fault of the force at the plant. With the usual foreman away, having resigned some weeks ago, the remainder of the workers doubled their efforts and we are proud of them. Our people deserve to know how well and faithfully they worked.

The two new features most noticeable in these issues are first, the comments by

eleven different pastors. Of this feature, the editor thought so well that he is asking thirteen others for the next issues. It adds uniqueness and ought to be interesting to our laymen to see their pastor's name in the quarterly.

The other is the changing of the questions to the lesson-page. If the teacher has studied his lesson and if he has adopted the question method, he will find them, for the most part, on the page with the text. I shall be very glad to hear from our patrons as to these features. Please get in your orders very soon.

CHARLES A. BAME,  
Sunday School Editor.

## A Constitution for Brethren Churches

A Medium for Guiding small Groups in their work,  
and to help to avoid misunderstandings in difficult  
problems.

### Historical Note

The appended constitution was adopted by the Brethren church of Akron, Indiana at a special business meeting held November 11, 1934. The meeting was called to order by Russell H. Stout, the pastor. The devotional period was led by Elder Edward Kintner of the Church of the Brethren of North Manchester, Indiana.

By a vote of the church, Dr. Charles A. Bame, who was holding an evangelistic meeting at the church at the time, was elected to preside.

The Brethren Church was officially represented by Elder Charles A. Bame, Chairman of the Committee on Interchurch Relations of the Brethren Conference.

The Church of the Brethren was officially represented by Elder Edward Kintner, a member of the Middle Indiana Mission Board. An invitation had been extended to the Chairman of the Fraternal Relations Committee of the Church of the Brethren to have a representative present by the like officer in the Brethren Church. Elder Kintner was the man selected.

The church at Akron was very well represented. The Constitution was adopted by an affirmative vote of all present except one, and with no one voting in opposition to its adoption.

The members of these two Brethren Churches have been working together for some time. This Constitution, after being approved by the duly delegated authorities of both churches, gives this cooperation legal sanction and authorization in the future, and makes possible a greater harmony and fellowship in local work.

RUSSEL H. STOUT.

This bit of history and Constitution is submitted to the Evangelist in the hope that it may be useful in helping small groups similarly situated to discover a way of maintaining loyalties, yet working together. We believe that it is worthy of careful study as meeting a crying need among many of our smaller groups in both Conferences of Brethren peoples.

CHARLES A. BAME.

### CONSTITUTION of THE CO-OPERATIVE BRETHREN CHURCH of Akron, Indiana Adopted November 11, 1934.

#### ARTICLE I—NAME

The name of this organization shall be, the CO-OPERATIVE B R E T H R E N CHURCH of Akron, Indiana.

#### ARTICLE II—PURPOSE

This organization is formed for the purpose of promoting and extending the Christian religion and the Bible as the only guide, which is the fundamental basis of the Brethren churches; to provide a place of worship for its members and a parsonage for its pastor; to establish and maintain missions; to receive and hold bequests, endowments and the regular funds of the church as well as any property that may arise from other sources—all of which shall be for the benefit of said organization; and to enable its members and others to enjoy the rights and privileges of a society organized for the purposes herein set forth.

#### ARTICLE III—MEMBERSHIP

Section 1. Any person who will acknowledge Jesus as Christ and Lord, and pledge a faithful effort to live a Christian life according to the teachings of the Brethren churches, accepting the New Testament as the only rule of faith and practice, is entitled to membership in this organization.

Section 2. Persons from other Brethren congregations wishing to unite with this congregation shall produce a certificate of good standing in their home congregation, or if this is impossible they may be admitted upon the renewal of their profession of faith. Such persons shall be received by the official board, but their names shall be read before the congregation who, by rising shall confirm their acceptance.

Section 3. All members of the churches whose form of baptism corresponds to our own, shall if in good standing in their former church be accepted into full communion and membership of this church by letter of honorable dismissal.

All others will be received upon confession of faith and baptism according to the practice of the Brethren churches.

All others will be received upon confession of faith and baptism according to the practice of the Brethren churches.

Section 4. Membership in this church shall consist of three classes: (1) Members in good standing in the Brethren Church; (2) members in good standing in the Church of the Brethren; (3) new members who shall join the Co-operative Brethren Church.

The loyalty and fidelity of the members to their publications, colleges, and missions shall in no way be called into question, and opportunity to contribute to such causes shall always be open, encouraged by the pastor of this church. All letters and memberships shall remain in a permanent file in the hands of the secretary and be kept available for repossession if a change of membership shall become desirable.

#### ARTICLE IV—DUTIES OF MEMBERS

Section 1. The duties developing upon members are: to lead a Christian life, to exercise love toward everyone, to attend regularly upon divine worship, to participate in communion services, and to have regular family worship.

Section 2. Each member shall contribute according to ability to the necessary expenses of the congregation as indicated by the budget adopted by the annual business meeting, which shall contain all of the expenses of the congregation, charities, home and foreign missions, and similar Christian causes.

#### ARTICLE V—OFFICERS AND COMMITTEES

Section 1. The officers of this church shall be, a Presiding Officer, Pastor, Deacons, Trustees, Recording Secretary, Corresponding Secretary, Treasurer, and Finance Board.

In addition to these local officers, there shall be an Elder chosen by this church from each of the cooperating denominations or groups. The Elder from the Church of the Brethren shall be chosen from the membership of the District Mission Board; in the Brethren Church the Elder shall be chosen from the Board of District Evangelists.

Section 2. The Official Board shall consist of the ministers and deacons.

Section 3. The Advisory Board shall consist of all the officers mentioned in section one of this article, together with the presiding officers of each auxiliary organization of the church and such other officers, persons or committees as may be designated by proper authority, any of whom may be called on to report their work by the church of either of the boards of the church.

Section 4. The Finance Board shall consist of the Trustees, the Church Treasurer and such stewards or solicitors as may be elected to assist.

#### ARTICLE VI—DUTIES OF OFFICERS

Section 1. The Presiding Officer shall be the pastor of the church except as otherwise determined in regular business session.

Section 2. The Pastor shall perform the duties of the office implied in his title at such salary and for such time as the church in general or special business session may determine; it shall be his duty to attend and preside at all sessions of the official board and all business sessions of the church unless otherwise provided for.

Section 3. The Recording Secretary shall keep an accurate record of the proceedings of all business meetings; a classified list of



the membership of the church with the address, when, how, and by whom received; when, how, and why dismissed as well as any other items of interest to the church, as far as possible.

Section 4. The Corresponding Secretary shall act as the publicity agent of the church, giving such news and information to the church papers as shall be of interest to others and for the good of the church, and in the absence of the Recording Secretary, assume the duties of that office.

Section 5. The Treasurer shall have charge of all funds and monies of the church; pay all bills, keep an itemized account of all receipts and disbursements and present a complete statement at each general business meeting and perform such other duties as are incident to this office.

Section 6. The Board of Trustees shall be composed of three members elected for a term of three years each, the term of one expiring each year. In this board shall be vested all property rights, both real and personal; they shall keep all property insured, attend to all improvements and repairs and create funds to carry on the same; hire the janitor and have in control the janitorship of the church; receive bequests and perform such other duties as may be elected to them.

Section 7. It shall be the duty of the official Board of the church to look after the spiritual welfare; they shall encourage a regular attendance of members at all services of the church; they shall encourage and pray with and for the wayward and erring and make all possible effort to keep the church free from schism and division; they shall look after the poor; they shall have full charge of the preparations for the communion, but they may call any or all the members to their assistance in the discharge of any of their duties.

They may call the Advisory Board to formulate and recommend a program of business for the general or special business meetings, but this shall not be construed to mean that business cannot be otherwise brought before the meeting.

Section 8. The Financial Board shall prepare an annual church budget to be presented to the congregation at its annual business meeting.

Section 9. The designated Elder of each group of this cooperative church shall have all the responsibilities and duties of an Elder in each of the respective Brotherhoods as it relates to the group which he serves which may not be otherwise provided for in this Constitution.

#### ARTICLE VII.—MEETINGS

Section 1. Two general business meetings shall be held each year; the first on the last Monday of September, and the second, on the last Monday in March.

Section 2. Special business meetings may be called at any time by the Presiding Officer, the Official Board, the Board of Trustees, or by petition of fifteen members.

Section 3. Regular sessions for worship shall be held each Sunday and at such other times as the church may decide.

#### ARTICLE VIII.—QUORUM

Section 1. Fifteen members shall constitute a quorum for the transaction of business at any regular or special business meeting, provided due notice shall have been given of such meeting at a regular session for worship or a previous business meeting.

#### ARTICLE IX.—ELECTIONS AND TERMS

Section 1. All officers shall be elected for a term of one year unless otherwise provided for, and shall serve until their successors have been elected and qualified.

Section 2. All elections shall take place at the September business meeting or at a regular or a special business meeting properly called.

Section 3. All elections shall be by ballot unless the rules are temporarily suspended.

#### ARTICLE X.—AMENDMENTS AND RULES

Section 1. These regulations as well as any rules or by-laws that may be passed, may be amended at any regularly called special or regular business meeting, provided a two-thirds vote of all the members present are cast in favor of such amendment.

Section 2. Each board shall elect such officers and make such arrangements as are necessary for the prosecution of its work.

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

#### THE CHRISTIAN HOME

(Lesson for Dec. 23, 1934)

Lesson Text: Luke 2:8-19; Eph. 6:1-6;  
Golden Text: Luke 2:14

#### MONDAY

**The Birth of Jesus.** Luke 2:8-19. The "good tidings of great joy" which were proclaimed over the historic Judean hills, had to do, not with King Herod, not with Caesar Augustus, not with Rome, Babylon, Athens, or Alexandria, not with art, commerce, foreign relations, economics, but with Jesus, the Babe born to an humble family in the City of David. It had to do with "glory to God in the Highest, and on earth, peace, good will toward men!" It is apropos to note the high type which the Jewish home represented "in the days of Herod the King", as compared with so-called "homes" in other countries and races. The fine family relationship idealized in the Mosaic Law was as nearly exemplified in the family of Mary and Joseph of Nazareth, as anywhere in the world.

#### TUESDAY

**The Christian Home.** Eph. 6:1-9. Here St. Paul is seeking to bring to the consciousness of Ephesian church members the high type and idealism of the truly Christian home—a type far superior to the heathen and pagan "home" common in Asia Minor. We can guess that the very deficiencies arraigned by the apostle were those which were handicaps in Ephesian families. Children are to obey and honor their parents. Parents are not to crush growing personalities, and are responsible for bringing up their children "in the nurture and admonition (training and advice) of the Lord". Slaves are to be obedient to Masters, while masters of slaves are to remember that they are equally accountable to their Lord and Master for the treatment accorded slaves. The household should exemplify the Christ spirit in every relationship.

#### WEDNESDAY

**Marriage Instituted.** Gen. 2:18-25. This much debated scripture shows the origin of the marriage relationship—that it was not the result of social evolution, or the narrow-minded principle promulgated by Jewish moralists. Jehovah-God ordained in his wisdom and love, that the relationship between the sexes should be one man for one woman (Monogamy). Polygamy, free love, easy divorce, companionate marriage, harems, and all other unnatural inventions have had and continue to have their try-outs. But the testimony of virtually millions who have sought to break the marriage law is that it brings heartbreak, along with the breaking of homes, health, happiness, and hope. While other millions who have been faithful to their sacred vows testify that the good old fashioned Genesis principle is conducive to the greatest happiness, peace, and success.

#### THURSDAY

**Duties of Parents to Children.** Ps. 78:1-8. Concentrate on this statement: "For God established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known unto their children. That the generation to come might know them, even the children which should be born, who should arise and declare them to their children!" In God's economy, parents are responsible to God for making his will known to posterity. Israel began to fail when she neglected the religious instruction of her children. The church today needs to be on her guard lest she too fail to inculcate religious and moral—yes CHRISTIAN truth and conduct—in posterity. "And not forget the works of God but keep his commandments!"

#### FRIDAY

**Duties of Children to Parents.** Prov. 1:7-19. The entire thirty-one chapters in this excellent Book of Proverbs should be read and meditated upon by every responsible child and grown-up, not once, but repeatedly. Here are two of the gems in the first chapter: "The fear (reverence for and trust in) of the Lord is the beginning of knowledge—but fools despise wisdom and instruction. My Son, hear the instruction of thy father, and forsake not the law of thy mother!" These "good old-fashioned virtues" are real character values today. As Dr. E. E. Jacobs, Ph.D., stated in our pulpit recently: "There are many new vices, but there are no new virtues—the old character values are changeless!" Surely, much of modern life is suffering from lack of the virtues of obedience and reverence.

#### SATURDAY

**Husbands and Wives.** Eph. 5:22-23. Here is some authoritative counsel for those just launching upon the "sea of matrimony", as well as for those who await to be "picked up after a shipwreck"! Nothing will help to maintain the bonds of affection like mutual respect and consideration. AND, nothing will sever those bonds like disrespect and lack of consideration for each other's rights, feelings, and opinions. Truly, the man that loveth his wife, loveth himself—"for no man ever hated his own flesh"—without suffering for it. Each should appeal to the best in the other just as the Lord seeks to perfect the Church—his Bride—that she may become "a glorious church," not having spot or wrinkle or any such thing, but that it should be holy and without blemish!"



## SUNDAY

**The Bible in the Home.** Deut. 4:9-14. In this great book of Deuteronomy are contained the orations and sermons which Moses delivered unto the children of Israel. In them he admonished and exhorted them to keep the law and the statutes, the commandments and the testimonies he had received from God for them. Not only were the commandments for successful, victor-

ious, constructive living written upon tables of stone—they are engraven in the very nature of mankind. Human life is fashioned to function perfectly only if and when God's laws are scrupulously obeyed. (Note: if you have followed these comments during the last year, will you drop this writer a postal card, at Fremont, Ohio, so that we may have some evidence that this humble ministry has been used! W. S. C.)

among the churches imperative. No organization is so qualified to give educational and inspirational drive to such a program as Christian Endeavor. We urge each local society and county unit to give adequate attention to the promotion of a comprehensive program of promotion in this field.

## JUNIOR:

The Junior leaders held programs built around these topics or three commands of Jesus. "Come unto Me;" "Abide in Me;" "Go Ye Therefore." The Juniors and Junior leaders will go back to their groups with the forward program, realizing that if C. E. is to go forward we must have trained leaders and the best time to begin is with Junior age.

## INTERMEDIATE:

The Intermediate sessions of Ohio's conventions are planned especially for the teen age. It is an opportunity for them to meet and mingle with those of their own age and to receive there the information, inspiration and fellowship these sessions provide. Opportunity is given to learn by doing. Seven counties had assignments on the program. Three Intermediates presided, three gave short talks—"C. E.—A World Movement;" "Why I Believe in C. E.;" "The Place of C. E. in Life." Eight were contestants in the Bible Sharp Shooting Contest; fourteen participated in a pageant; six had special assignments including welcome response, special music, etc., and hosts of Intermediates from the local county of Tuscarawas have worked unceasingly for the success of the banquet and the convention as a whole, this under the able direction of Mrs. Russell Brown, Intermediate Chairman on the convention committee.

The conferences of the Intermediate convention were six in number; a General Conference under the leadership of Tom Fred Campbell, emphasizing the importance and duties of (1) The Executive Committee; (2) Active Committees; (3) Loyal Members,—all of which make for successful societies. Five under the head of simultaneous conferences; Worship in the Intermediate Society, Mrs. Fay Le Meadows.

There was a discussion on what personal worship is, experiences of personal worship and when do we worship? How could we lead others to experiences of worship? The essential characteristics of a good worship service.

Leading the Intermediate Age: for Society and County Directors, led by Tom Fred Campbell. Many helpful and worthwhile suggestions were given those in this group.

Better C. E. Meetings—Margaret Yocum, Charlotte Wetzel (See Senior program.) The divisions of the C. E. prayer meeting were discussed, emphasis being placed on the opening worship service, advising a true devotional service. Better, more interesting, more helpful, prayer meetings are to be the aim for this year.

Music in the Intermediate Society—Harold and Ada Etling.

The qualities of a song leader in Christian Endeavor were thoroughly discussed, and a demonstration period followed.

Recreational Leadership—Esther Meyers. Presented in this conference a study of "The Leader;" qualities of a good leader. "The Group;" types dealt with in leading a recreational program and how to handle them. "The Program;" kinds and types of programs, how to build.

Each study followed by a demonstration period.

ROBERT D. CREES,  
President  
Kittanning, Pa.

WM. H. SCHAFER,  
Associate President  
Conemaugh, Pa.

CHRISTIAN ENDEAVOR AT WORK

C. D. WHITMER, Editor,  
South Bend, Ind.

BRETHREN  
RINGING  
Y

CHRISTIAN  
HURCH  
C

ENDEAVOR  
XTENSION  
E  
ONSECRATED  
EVANGELISM

MILDRED DIETZ,  
General Secretary  
and  
Treasurer  
312 Cumberland St.,  
Berlin, Pa.

## Report of Findings Committee

New Philadelphia, Ohio State C. E. Convention June 26-29, 1934

After a careful survey, we, the Findings Committee, wish to submit the following report from the various conferences of the Progress C. E. Convention.

## MISSIONARY:

Plan wide-awake missionary meetings to interest our groups. We must sell Missions to young people of today.

## PRAYER MEETING:

More worshipful prayer meetings. Try to make meetings a chapter in our C. E. book, thus feeling the necessity of not missing a chapter. A prayer meeting Policy or Pea Pod given containing the following P's: Prayer, Purpose, Preparation, Pep (Action), Participation, Progress, Power.

## SOCIAL:

Realizing that Christian Recreation cannot progress without adequate leadership. Practical demonstrations of this were given at each session.

## SOCIAL RELATIONSHIPS:

Life is a unit, regardless of its many relationships and that the character of our life as a whole is determined by the merging of the influences of the many relationships of life.

That social relationships are determined by choice. That the plan of Christ for his kingdom is a cooperative plan and that success or failure in life depends largely upon our attitude toward others and our work with others. That the spirit of the kingdom demands that religion be considered as touching all of life relationships.

## LOOKOUT:

1. To increase the size of society and keep up attendance.
2. To reclaim old members.
3. To secure new members.
4. To welcome all visitors.
5. To find work for the newcomers.
6. To emphasize C. E. pledge.

## ADULT:

Adult work is Pressing Forward in Ohio. Two Poling Foundations formed in state last year. Three more have signified at this convention their desire for Foundations Nos. 5, 6 and 7.

## LIFE PROBLEMS:

Analyzed obstacles that are faced in life development as well as forming a method of procedure that can be effective when we meet them.

## PUBLICITY:

"It pays to advertise." Have persons each of whom is an ardent believer in publicity on your committee. Methods of publicity were suggested.

## STEWARDSHIP:

In the conference, time was spent discussing the scope of Christian stewardship and the practical applications that young people can make today. It was shown that Christ-likeness and Christian stewardship are synonymous.

## SOCIETY PRESIDENTS:

Conference had as its aim the realization on the part of the society presidents of their importance to the success of the entire C. E. program. Other points of discussion were:

1. Personal qualities a leader should develop.
2. The president's duty in getting others to work.
3. Training successors.
4. The society president's place in union work.

## EVANGELISM:

Conference came to the following conclusions:

1. Each county should have an Evangelism superintendent.
2. Each society should possess an Evangelism superintendent.
3. Each society should strive for a ten percent increase in Christian decisions.
4. To cooperate with the denominations, community, and local church Evangelistic programs.
5. That an opportunity be given each monthly consecration service for a definite decision; and that one night during Christian Endeavor Week be devoted to rededication and decision.

## HEIRS:

Marked progress was reported in the Heirs conference concerning increased interests in the counties. One of the aims of the conference was plans for writing a handbook on the Heirs work.

## WORLD PEACE:

The cost—economic and moral—of war, the futility of the mad race for armaments and the urgent need for international cooperation to preserve the benefits of civilization, make a program of world peace



Addresses at the convention were given by Chester P. Monn and Norman G. Crawford, subjects: "I Will Be Christian;" "When You Enlist." A pageant "The Challenge of the Cross" setting forth "What it means to be a Christian", and closing with a candle lighting consecration service, closed the In-

termediate sessions of Ohio's 49th annual convention.

200 attendance—14 counties represented.

#### FINDINGS COMMITTEE

Geneva Craig, Chairman

Bruce C. Dodd

Norman G. Crawford

Send Foreign Mission Funds to  
LOUIS S. BAUMAN

Financial Secretary Foreign Board  
1925 East 5th St.,  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to

R. PAUL MILLER

Home Missionary Sec.-Treas.  
Berne, Indiana

## Into the Highways and Hedges

There may perhaps seem a touch of rare romance about going as a bearer of the glad tidings to the courts of oriental potentates, or to the hereditary chiefs of ancient communities, whose history and culture reach back into the dim past when the world was comparatively young. Some youthful hearts, eager for thrilling exploit, may find a great pull in such conceptions of foreign missions. But there are hosts of our finest Christian youth whose hearts thrill at the prospect of going out to reach folks who are like the odds and ends of the human family, degraded, unknown, with no place in history or romantic literature, and without hope—either temporal or eternal.

Such a group is the boat population of South China. Some hundreds of thousands of people actually live on houseboats, some crude and small, others larger and more pretentious, but all very primitive. These folk are literally a floating population, having been born and reared under the same conditions as their forefathers have lived for generations. In the bends and back waters of the rivers and canals of southeast China may be found countless little boat villages, most of the boats never moving from the vicinity, and many of the women actually never having set foot on shore. They live a life all to themselves, quite apart from the rest of the world.

### The Gospel Boat

The South China Boat Mission has for many years been working among these people, seeking to bring to them a knowledge of the Saviour who can transform even a cheerless lonely boat into an abode of his glorious presence. Excerpts from a letter by one of the missionaries, Mr. E. B. Ward, will doubtless prove of interest to our readers.

"On Sunday night we hold our church prayer meeting, and it is a rather unique one in that we just 'pray'—all who attend having an opportunity to participate if they wish. Sometimes we are on our knees for an hour and a half, or we may rise about the middle of the service for a chorus and additional requests for prayer. At one of our prayer meetings not long ago one of our shining saints, who does not know much of anything except the Lord, started praying, but soon broke down and could go no further. On making inquiry at the interim we discovered that she was burdened for members of her own family who were still in heathenism. Just recently she came into our meeting wearing her morning glory smile, for she was leading in her second oldest daughter to her first gospel

meeting. 'Thank the heavenly Father, this my daughter has decided to believe in Jesus too!'"

"Tuesday night we poled our chapel boat, seating about forty-five, down stream to a place where some boats and rafts were tied up, and in a few minutes we had our boat nearly full of boys and girls, with enough old folks along to scold the youngsters and keep them in order. They all liked the little organ, and the gospel hymns which hang on charts written in large Chinese characters. Preacher Tsoi contrasted the one true, living eternal Spirit God with the many false, dead, temporary, material idols made by men's hands in any fashion and number desired. Then he went on to present God's Only Son as their one and only Saviour.

"The next night we had a 'capacity house,' nearly all men. They were a rough sailor crew, and at first we feared trouble, but the Lord enabled Pastor Tsoi to say

### THINGS NOT SEEN IN THE MANGER

By Arthur R. Baer

*Who saw in that little baby  
The Father's Everlasting Son  
The Prince of Peace and Savior  
Whose life incarnate just begun?*

*Who saw in the crib beside Him  
The Christian centuries aglow,  
Alight with radiant beauty  
From the things He came to bestow?*

*Who saw the thorns on His forehead  
Above the chubby face so fair;  
His face all furrowed with anguish  
By all our sins He came to bear?*

*Who saw the cross with its suff'ring,  
As the relief for man's despair;  
With the grave and death all conquered  
And tucked in with the baby there?*

*Yes, who saw the child as Savior?  
And who sees Him as that today?  
With the Christmas spirit tarnished  
By each in his own selfish way.*

*Let's see the babe in the manger  
As the Christ who rose from the dead;  
Then linger not by the cradle,  
But each take up his cross instead.  
Muncie, Indiana.*



just the right words to get them quiet and well disposed. He beautifully presented man's sin, God's condemnation of sin, and the way of salvation, and made it so perfectly clear that they must either believe on Jesus and be saved, or be lost.

"Then the following night we had an overflowing house, the running board of our boat and some nearby rafts furnishing an open air audience. Again Brother Tsoi pointed them to the Lamb of God that taketh away the sin of the world. Many of this crowd had actually never heard before that there is One who can save from sin's stain and retribution. They listened intently—as listening to a strange tale from a foreign land. How awful is the thrall-dom in which these people are held by the old serpent, the Devil! The Chinese religion is indeed a worship of devils, as anyone who wants to know can easily find out.

"Our opinions do not agree with the 'findings' of the Appraisal Commission. They may have found what they set out to find, but had they gone outside the few secretarial offices which they visited while in Canton it would not have taken them long to find out something they evidently do not know about—the hopeless hunger of the multitudes just a few rods away, who daily implore and sacrifice to gods of paper, wood, clay and stone, seeking for deliverance from sins and sorrows and fears and punishment, and yet never finding what their hearts are seeking after.

"It would not have taken our old saint, mentioned above, more than two minutes to have told the members of the Appraisal Commission that her more than thirty years of searching and sacrificing and praying never gave her an instant of peace or a particle of help, but that she now has found peace and joy and new life, and even better health, through the Son of God, who loved her and gave himself for her."—Moody Monthly.

## A Christmas Revival

Last year, as the Christmas season drew near, we were perplexed to know what could be done. The question was, How can we make Christmas something more than a time of cantatas and programs? After eight years in evangelistic work we had come to believe that a revival was out of the question at Christmas time, for no one wanted a series of meetings at that season of the year. And during sixteen years in the ministry we had never tried anything of that kind during the so-called holiday season. But we took it to the Lord in prayer, and during the quiet hour the still small voice of the Spirit spoke most definitely along this line: "Do you remember when you were a boy, how your family always remembered you with gifts on your birthday? Well, suppose that they had given gifts to one another and had not given you anything, and it was **your** birthday! Surely you would have been grieved. How do you suppose the Lord feels on his birthday when folks give gifts to one another and he receives nothing? Don't you think that he would appreciate it if you and your people would plan to bring him a gift on his birthday?" And from the heart we answered, "Yes, and by his grace we will bring him a gift."

So the matter was presented to the various departments of our church some weeks



before Christmas, and the Spirit of the Lord laid it upon the hearts of many. The plan was to win a soul to Christ and on Christmas Sunday present this gift to him at the morning service. Soon we saw the working of the Spirit. One Wednesday night after prayer meeting two high school students went directly to two others, and before long the pastor joined them, and two souls were won for him. Visitations into the homes brought rich results. One man, a public school teacher, received several visits with the promise that he would give it careful thought. A woman who had been brought up in the Catholic church and of late had been a member of a Spiritualist "church" was convicted by the Spirit. A little French woman who could scarcely speak English and who could not even read her native language was visited. We took

a French Testament along and the daughter would read to her verses selected by the pastor. After an hour or more she knelt and offered her prayer of surrender. We could not understand French, but we knew the Lord could, and heaven rejoiced as another soul was born anew that night. And so it went. Christmas Sunday arrived and with much prayer and joyous anticipation we entered the service. When the call was given at the close of the sermon to bring forward the "gifts" to the Lord, we witnessed a blessed scene. Down the aisle came the big, manly school teacher, along with many others. Then came the woman who had been a Catholic and Spiritualist. Truly, "Heaven came down our souls to greet, and glory crowned the mercy seat." A Christmas revival!—Albert Simpson Reitz.—Moody Monthly.

preached the Word of God. Every sermon was biblical and powerful, filled with the Word and carrying a mighty appeal. The revival was truly a victory from at least three angles namely,—souls were saved, believers were edified, the church was strengthened.

While there were a good number who made confession for the first time, along with many re-consecrations, we feel however, the meeting came to a close too soon. The crowds came every night from the start to the finish. Every night including Saturday, the church was filled. The weather was also very good for the meeting. We believe there will be many others who will come and unite with the church as the result of the efforts of this revival.

There were forty-eight in all who came forward to answer the call and the invitation of the evangelist. Of this number twenty-three confessed Jesus Christ as their personal Savior for the first time. Nineteen reconsecration of life. Six came from other churches. There will be about twenty who will unite with the church.

It was a great meeting from the first night. Brother Ashman is a great preacher of the Word. We will always remember him and his messages. We hope the Lord will open the way for him to come back to us again at some future time. We wish to thank the First Brethren church of Johnstown, Pennsylvania for loaning to us their pastor for these three weeks. During these three weeks, it was the writer's privilege to preach for the Johnstown Brethren the first two Sundays of the meeting.

We praise our Father God for all those who prayed for us during this meeting. We appreciate your prayers. These are great days, and days of great opportunity. We need more prayer. We ought to pray more for one another. Soon our Lord will come; it will be too late to pray then. Let each of us who know and love the Lord Jesus Christ work and pray until he comes.

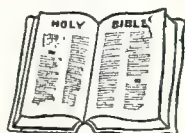
The Wednesday evening following the close of the Victory Revival our church observed Holy Communion. There were about 200 who gathered around the tables and enjoyed this beautiful service. Brethren, we covet your prayers. There is a great work to be done. There are many souls to be saved.

Yours in the blessed hope,  
WILLIAM H. CLOUGH, Pastor.

#### MANSFIELD REVIVAL

On November 25 we closed a two weeks' revival and evangelistic campaign in Mansfield, Ohio. No previous preparations had been made. Passing through Mansfield I preached for the Brethren, Sunday, November 4. This revival was proposed and in a few days it was decided to begin at once. Grave dangers threatened the life and progress of the church. The need of a revival was urgent, but certain conditions forbade hope for a large measure of success. Some were fearful, some doubted, yet all seemed to feel the urge of an impelling need. Perhaps we should have waited a while until all had humbled themselves before the Lord and penitently and earnestly sought his grace and power, but it seemed needful to begin at once.

The audiences between Sundays were not large, but a delightful and encouraging faithfulness was manifested by those who were interested. The Sunday attendance was very good and rose to a joyful climax



### NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a  
Great Correspondent*



#### OAK HILL, WEST VIRGINIA

This is just a brief news note from this remote place to share with other readers our victory of last week. Over the Thanksgiving season three young men from Ashland College and Seminary, Hiram Davis, Chester Zimmerman, and Lew Grubb, gave of their time to hold a series of meetings. They were here for only four nights but accomplished great things with the leading of the Holy Spirit. Fifteen conversions were the results of this brief stay, but the hidden results will never be known till we get up to Glory. Of this number eight were baptized and taken into the church and there are others waiting the same step in the near future.

It is refreshing to see what the Lord will do despite our weak faith, for we had misgivings in asking a team for this time because we wanted to take a Home Mission Offering and felt that both might suffer having them at the same time. However the Lord heard our supplications and provided fine offerings both for the Home Missions

and for the Gospel Team. The church is now showing great improvement in every department and we are praising the Lord for it. Since our last report a Bible Class has been started in connection with our proper meeting and real interest is being shown and the attendance at this service has been growing. Also a Junior C. E. has been started and this is the liveliest part of the church, interest and enthusiasm for the Lord is bubbling over in these youngsters and we are looking for some real Christian workers from them in the future.

We covet the prayers of the other readers of the Evangelist.

ERNEST F. PINE, Pastor.

#### UNIONTOWN, PENNSYLVANIA

Another Victory Revival has just closed at the First Brethren church in Uniontown. The revival began November 5th and closed November 25th. Reverend Charles H. Ashman was the evangelist. Every night during these three weeks the evangelist



The Hotel at Camp Shipshewana, Shipshewana, Indiana



on the closing day. There were four conversions during the meetings and one addition by statement. One or two may be prevented by parental influence from uniting with our church. Some people hitherto not acquainted with our church became interested. The church was spiritually revived and hope and confidence was restored.

Dr. Martin Shively is ministering to this flock as pastor, preaching for them every two weeks. He was with us each Lord's Day and also one evening each week. Night-driving on the busy highway between Ashland and Mansfield was too dangerous for him to risk coming oftener. Dr. Shively and his wife are greatly loved by the Mansfield Brethren and have won their confidence. I am encouraged to believe that with God's help and with Brother Shively's careful and tactful management, wise counsel and helpful preaching, the Mansfield Brethren will survive their threatened dangers, overcome their difficulties and go forward to glorious victory.

It was a great joy to both my wife and myself to fellowship again with these dear Brethren in the work of the Lord. The labor and sacrifice that we shared together in former years greatly endeared them to us. Their successes and victories have been our joy, and anything that hindered or hurt their cause has wounded our hearts. Our minds were filled with happy reminiscences of the beginning years of the Mansfield Brethren church, for it was upon me, while yet a student in Ashland College, that the Lord had laid the burden of gathering together this little group of Brethren in Mansfield and ministering to them in the gospel until they grew into an organized church with a beautiful church building in which to worship. It was my happy privilege to hold their first revival in a little mission hall, to baptize their first converts and to conduct their first communion.

Our stay with these people was made very pleasant by their delightful hospitality and many tokens of kindness. Our home during the first week was with Mr. and Mrs. E. L. Parsons whom I baptized and received into the church during those beginning years. During the second week our home was with Mrs. H. R. Beal, whose husband had recently gone to be with the Lord, and who, with her husband, has been noted for devotion and faithfulness. To these and all others we are very grateful for every kindness. We earnestly pray God to bless the pastor and all the members in all their labors. May peace, harmony, love and hope be permanently restored and the will of the Lord prevail.

I am still available for other revivals and would be glad to be kept busy all winter. My address until January 1 will be 5 West Burgess Street, Mt. Vernon, Ohio. Mail sent me at Sidney, Indiana, will be forwarded to me any time. H. M. OBERHOLTZER.

#### NAPPANEE, INDIANA

The activities of the Nappanee Brethren have been, and are, many as is the case wherever something is being done for the Lord. Of course Satan has been busy also.

The church year starting October 1, started with a clear slate with all debts paid and money left in the treasury. New officers and reelected ones are all busy at work.

The fall communion was well attended. The most elderly deacon made mention of the fact that he had never seen as many



The Scene of the Vesper Worship at Camp Shipshewana

young men in a communion service as were present at the last one held; which causes us to rejoice.

We are uniting with the ministerial association of the city in union services of prayer the last week of December. Following this we begin our revival January 9th, continuing till the 21st. The pastor, Rev. G. L. Maus, will have charge, which will make his third consecutive revival at this place. He will be assisted by Mrs. Cora Stuckman who is the regular music director. The revival spirit has already started with six additions during the last months.

The church calendar has been observed in every way, giving commendable attention to the offering. A study of the Brethren doctrines are given by the pastor at the mid-week services.

#### The Sunday School

The Sunday school has held its own in attendance and interest. An orchestra has been organized, consisting of six members. We have a special discussion each quarter at the cabinet meeting which creates more interest in Sunday school work through the teachers. At different meetings we have discussed such subjects as "The Teacher at Home, in the Class Room and in Public Life," "Methods of Teaching" and "Linking the Sunday school with the church."

#### Christian Endeavor

The Juniors meet during the morning services. The Intermediates and Seniors in the evening.

Our young people entertained with a banquet the young people of the Northern Indiana churches in November. The speaker, Rev. Gerald Skidmore of the Calvary M. E. church of Elkhart, who is one of our County C. E. Advisors, gave a challenging message, bringing the thanksgiving thought of our heritage as brought out in Matthew 6:33—"Seek ye first the kingdom of God and his righteousness and all these things shall be added unto thee."

#### W. M. S. and S. M. M.

The women are busy working to meet the National goals, as also are the girls.

#### Boys' Organization

The boys are organized under the name of "The Brotherhood of Paul and Timothy." We have both Juniors and Seniors. They are learning to worship through church worship and leadership.

As you see we are busy, yet we do not

forget the rest of the brotherhood. We pray God will bless and guide you all.

We would appreciate your prayers for us as we serve him in our coming revival.

Yours in his Service,  
RUTH KENT, Reporter.

#### GIANT ROLLERS CONTROL WATER AT NEW DAM

ROCK ISLAND rapids on the Mississippi River have been permanently effaced from the map by completion of a "roller gate dam." When the gates are rolled down the rapids are submerged at the bottom of a lake 6,000 acres in area. A navigable channel with a minimum depth of nine feet throughout the 617 miles between St. Louis and St. Paul will be created when twenty-five companion dams to the Rock Island structure are completed. Largest structure of its kind, the dam contains eleven rollers, each having the general shape of a log and capable of being lowered to position like a log rolled down a skid-way. Each steel cylinder, heavily-braced inside, is nineteen and one-half feet in inside diameter and 109½ feet long over all. The chief advantage of the roller gate is the relatively great damming height attainable. At one end of each roller is a ponderous cogwheel meshing in a huge rack embedded in a groove in the pier. A chain fastened at the cog end of the drum gives a rolling hitch that opens or closes the gate at a rate of six inches per minute. Electric heating units are provided to melt ice that may form in winter.—*Popular Mechanics Magazine*.

Russian scientists have been experimenting in an effort to harness the power of the sun. Solar boilers of a new design, installed in a desert station, have heated water to the boiling point in forty-five minutes.

In southern Asia and adjacent islands there is a little fish called the archer fish. It swims at the surface of the water and captures the insects on which it feeds by shooting a spray of water at them as they perch on overhanging leaves or grass. It is surprisingly accurate up to a distance of two feet.





Girls' Lodge at Shipshewana Camp

\$1000.00 for  
our youth in six  
Christian Training  
Camps

# THIS CHRISTMAS SEASON

The National Sunday School Association  
IS ASKING FOR \$2500.00

We are asking you to be generous in your White Gift offering  
because we intend to return full value to you and your Sunday  
School through our activities in and for your District

\$1000.00 for  
our future ministers  
and missionaries



Tower of Founders' Hall

Your Lord gives  
that you may give

May you give  
that we may give

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Dr. Kenneth M. Monroe, Treasurer, Care of Ashland Seminary, Ashland, Ohio.



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1934

# THE BRETHREN EVANGELIST



From painting by Taddlen

Madonna



## Signs of the Times

by  
Alva J. McClain

### PHYSICIAN, Heal Thyself

I do not have the figures at hand, but as I recall there were about 75,000 American soldiers killed on the battlefields of the late World War. This is sufficiently horrible, and certainly justifies all the efforts being made to prevent another similar catastrophe.

But, as is well known, it is the incorrigible habit of reformers to concentrate on evils which are at some distance in time and space, and overlook the thing that is under their noses.

No religious gathering adjourns without letting loose a blast at war, or against the capitalistic system, or the munition makers, or against the California courts for not releasing Mooney from prison, etc.

But all the while we are passing resolutions, many of them very excellent, right here in this country we are killing every year half as many as were killed in the World War. THE AUTOMOBILE DEATH TOLL IN 1934 WILL BE THIRTY-FIVE THOUSAND SOULS.

This is worse than either War or the Liquor Traffic. In War men at least think they are fighting for a principle. And when men drink, they are trying to satisfy an appetite, depraved as it may be. But to run down 35,000 people and kill them under the wheels of the automobile points to nothing at all except a callous indifference to the worth of human life.

If any church conference has passed any resolutions about this, I have not seen it. And the worst of it is that, aside from the attitude of indifference, some of the reformers are among the offenders. For example, Priest Coughlin, who thinks bankers are the devils of modern civilization, is arrested for breaking speed laws and driving without a license. Let us examine ourselves.

### A QUEER Disease

Karl Barth, noted German Protestant leader, recently said that he was thankful he had recovered from that widespread "children's disease" which manifests itself in a prejudice against the term "theology".

"Children's Disease" is an appropriate name for it. Just today I received a piece of literature by mail which in a reference to the Friends Movement says, "The Quaker sect inculcates only a sense of reverence for a universal power entirely apart from theological ... questions upon which the sects divide".

Now any mature mind should be able to see that the clause, "reverence for a universal power", is simply packed with theological implications and questions. The word "universal" alone would be a bone of contention between two groups who have been at war for centuries. Furthermore, what is "reverence"? What is the "power"?

The Unitarians, who have always theoretically been opposed to "theological dogma", have recently awakened to the perfectly obvious fact that their central thesis of the Divine Unity is a tremendous theo-

logical assertion. Therefore, a few of them with logical consistency have declared in favor of dropping even that as an essential tenet. And so you can now be a good "Unitarian" even if you deny the existence of God. But even atheism is a theological dogma, for it makes a dogmatic assertion about the existence of God.

The only way to avoid all theological dogma is to stop thinking, which seems to have been done in some quarters.

### NOISE versus Thought

Mr. Hitler of Germany complains, "My critics make a mistake in trying to analyze my speeches". Certainly, from Hitler's standpoint, it is a grand mistake. Try it sometime on one of his speeches and you will wonder how he gets a following of apparently intelligent people. The answer is that he is a spell-binder, possessing that curious, mystical ability to sway men against their better judgment.

Preachers also often pay more attention to "oratory" than to the logic of what they say. When thoughtful argument is lacking, they try to substitute noise. One preacher, of whom I read, used to go over his manuscripts before delivery and mark the spots where he planned to bring in some of the tricks of "oratory". At several places in one manuscript he had written on the margin: "Thin here—holler."

### HOW Much Do We Really Know?

The University of Minnesota has made a careful study to find out just how long it would take to complete the education offered by that institution. Their findings should produce a wave of genuine intellectual humility among those who have diplomas hanging on the wall.

To complete the College of Arts and Sciences would take 191 years. Engineering and Architecture would take 86 years. If you want to know all about dentistry you must stay for 20 years; and 35 years for the field of medicine. The Commercial course is 23 years in length, and the College of Education could keep you busy for 43 years. But if you are ambitious to have a broad University education, you must go prepared to stay for 503 years!

There are two serious problems involved in all this: the first, obviously, is that none of us live long enough to get a complete education even if we had the money. But the second is still more serious: if we took the 503-year course, we would find at graduation that at least nine-tenths of our knowledge would be out-of-date.

As learners we need two things: first, we need **more time**; and second, we need **more certainty** that what we learn is true and permanent knowledge.

Today we are walking on crutches intellectually. But the time is coming when, for the Christian, all our progress in knowledge will be permanent; and best of all, our progress shall never again be interrupted by infirmity and death. If I had no other reason (and I have many reasons) for being a Christian, it would be sufficient to know that by trusting my soul to Christ there is opened up to me a life which is **without end or interruption**. We live in the night. But the morning cometh.

### THE Limitations of Human Prediction

Science has made a great deal of progress in the study of earthquakes, and it was hoped that these investigations might some day enable the scientists to predict their occurrence.

But Professor Byerly, noted seismologist of the University of California, is skeptical. Of course, he points out, it is easy to predict earthquakes because earth movements are going on all the time. But "a real prediction would be one forecasting an earth movement for an approximate time, on a particular fault" even if we would ignore the "tremendously important factor ... of the degree or intensity of the prognosticated quake". And the Professor adds that present data "dispels the popular belief that earth quakes can be or ever have been 'predicted'".

Probably we can accept this dictum, as far as the world of science is concerned. But the prophet Zechariah risks his reputation on just such a prediction. He not only sets the **time**, but also the exact **place**, and even describes the topographical **result**. Read 14:3-5. It will occur at the moment of Christ's glorious return to earth; the region will be "east of Jerusalem"; and the result will be a cleavage of the Mount of Olives on an east and west line.

Those who may be inclined to doubt the accuracy of this prediction, should remember that Zechariah has already a number of accurate predictions to his credit. For example, read chapter 9, verse 9, "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh upon thee; he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass."

And the King came exactly like that.

So also we believe that the great earthquake will come at the appointed time, and in the predicted manner.

"The Scripture cannot be broken".

Prairie dogs are not dogs at all, but big plump ground squirrels. In the Southwest they are found where the best grasses grow, and often they take so large a share of the grass that the stockmen object. Prairie dogs are good eating, but most people prefer beef and mutton.

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

Send all moneys to the  
Business Manager

# THE BRETHREN EVANGELIST

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## The Christmas Story in Scripture and Song

The whole story is a long one—too long to be given in this brief space. It begins with the beginning of Scripture and comes down through the centuries with increasing clearness and definiteness until prophecy passes into fulfillment, and all Scripture after that is but the record of the meaning and consequence of that wonderful event. We cannot begin to give all the scriptures definitely bearing on the story, but, confining ourselves to only a few of the passages, and then, quoting them only in part, we nevertheless find the story exceedingly interesting, reassuring to faith and satisfying to hope. Then, adding to the inspired words of Holy Writ, a few of the classic words of Christmas song, and we have a story that moves the heart to read and to contemplate.

### The Prophecy of the Coming Christ

Almost a thousand years before Jesus was born in Bethlehem of Judea, one of God's great prophets foretold the coming of him who was to be the light of the world and whose name was to be wonderful. For thus we read:

"The people that walked in darkness have seen a great light: they that dwell in the land of the shadow of death, upon them hath the light shined. . . . For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever" (Isa. 9:2, 6, 7).

The miraculous character of his birth is foretold: "Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel" (Isa. 7:14). And the very place of his birth is revealed from of old: "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting" (Micah 5:2).

In those prophecies God was giving assurance to the hopes and yearnings not only of Israel, but of all human hearts, and in the events that took place in Bethlehem nineteen centuries ago, those promises found their fulfilment and the souls of men found light. In the joy of such assurance our souls unite with all God's Israel in singing:

"O come, O come, Emmanuel, And ransom captive Israel,  
That mourns in lonely exile here Until the Son of God appear.  
Rejoice! Rejoice! Emmanuel Shall come to thee, O Israel."

### Annunciation to Mary

In the fulness of time "the angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. And the angel came in unto her, and said, Hail, thou that art highly favored, the Lord is with thee: blessed art thou among women". Then the angel announces the coming birth of "the Son of God" by means of the overshadowing presence of the Holy Spirit. It is the most beautiful and sacred story on earth. May the Lord touch your lips with reverence as you turn to the first chapter of Luke and continue the story from verse 29 on, noticing the humble submission of Mary in verse 38, her visit to Elizabeth in the verses following and finally the rap-turous joy with which she magnifies the Lord.

### Annunciation to Joseph

Here again are words beautifully simple and sacredly significant, words only for loving lips and hearts of reverent faith. For God

was in the process of fulfilling his promise when the virgin Mary "was found with child of the Holy Ghost." Joseph, to whom she was betrothed, was troubled, and "while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus: for he shall save his people from their sins" (Matt. 1:18-23).

With such holy assurance in our minds, let us no longer be troubled with the mystery and miracle of the Virgin Birth, but with the submission and faith of Mary and Joseph let us accept God's plan and know that the Star of Hope is even now shining giving light to every one who will receive it.

"Watchman, tell us of the night, What its signs of promise are:  
Trav'ler, o'er yon mountain's height, See the glory-beaming star;  
Watchman, does its beauteous ray Aught of joy or hope foretell?  
Trav'ler, yes: it brings the day, Promised day of Israel."

### The Trip to Bethlehem

"And it came to pass in those days, that there went out a decree from Caesar Augustus that all the world should be taxed . . . And all went to be taxed, every one unto his own city. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:) to be taxed with Mary, his espoused wife" (Luke 2:1, 3-5).

No town was more fortunate than little Bethlehem. But for that trip of Joseph and Mary that village would never have been known to history. That lifted it out of obscurity and gave it a name with the world's enduring places.

"O little town of Bethlehem, How still we see thee lie!  
Above thy deep and dreamless sleep The silent stars go by;  
Yet in thy dark streets shineth The everlasting Light;  
The hopes and fears of all the years Are met in thee tonight."

### The Birth of Jesus

"And so it was, that, while they were there . . . she brought forth her firstborn son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn" (Luke 2:6, 7).

That was the greatest event that this old world has seen—the birth of a Savior. That was man's greatest need. That was the thing that God the Father most of all desired to give, and had planned to give from the foundation of the world a Savior. That gift hallowed the night on which the gift was made. Because of that we sing:

"Silent night! Holy night! All is dark, save the light  
Yonder where they sweet vigils keep, O'er the Babe who in silent sleep  
Rests in heavenly peace, Rests in heavenly peace."

### Angelic Appearance to Shepherds

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night. And lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid. And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And this shall be a sign unto you: Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was a multitude of the heavenly host praising God, and saying, Glory to God in



the highest, and on earth peace, good will toward men" (Luke 2:8-14).

"Hark! the herald angels sing, 'Glory to the new-born King;  
Peace on earth, and mercy mild; God and sinners reconciled.'  
Joyful, all ye nations rise, Join the triumph of the skies;  
With angelic hosts proclaim, 'Christ is born in Bethlehem.'  
Hark! the herald angels sing, 'Glory to the new-born King.'"

#### Visit of the Shepherds

"And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. And they came with haste, and found Mary, and the babe lying in a manger. And when they had seen it, they made known abroad the saying which was told them concerning this child. And all they that heard it wondered at those things which were told them by the shepherds" (Luke 2:15-18).

What the shepherds did, all men do who really get a vision and worship at the feet of our Lord and Christ—they rise to go forth to tell to others what they have seen and heard and experienced within their own hearts. Praise and glory fill the hearts of those to whom Christ is come. That makes witnessing inevitable.

"Sing ye the songs of praise; Jesus is come!  
High your glad voices raise; Jesus is come!  
Cast worldly cares away, Worship and homage pay,  
Welcome the blessed day, Jesus is come!"

#### Visit of the Wise Men

Now when Jesus was born in Bethlehem of Judea in the days of Herod the King, behold there came wise men from the east to Jerusalem, saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him. When they had heard the king, they departed; and lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh (Matt. 2:1, 2, 9-11).

"We three kings of Orient are, Bearing gifts we traverse afar  
Field and fountain, moor and mountain, Following yonder star.  
O star of wonder, star of night, Star with royal beauty bright,  
Westward leading, still proceeding, Guide us to thy perfect light."

#### Rejoicing in thy Salvation

For mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2:30-32.

How many saw this Child, yea, and even the full grown "Man  
(Continued on page 9)

## EDITORIAL REVIEW

Brother and Sister C. B. Sheldon have arrived in this country on their furlough from service in Africa and are resting among relatives at Mountaintop, Pennsylvania.

The 1935 Brethren Annual is off the press, says the Business Manager, and will be mailed only to those ordering them. See ad in this issue.

Brotherhood members will find another monthly Bible study by Brother Charles W. Mayes. How is the organization work coming? Let's work it, now that we've got it.

Brother Freeman Ankrum informs us that he has accepted a call to become pastor of the church at Gratis, Ohio and is moving on the field December 20th. He has been residing at White Cottage, Ohio.

Dr. K. M. Monroe, secretary of the Seminary faculty, writes of the activities of the faculty members and students, all of whom are busy teaching and preaching the Word, and developing zeal for the winning of souls. No more important spirit can be built up in the life of the young preacher or Christian worker.

Dr. I. D. Bowman writes of his evangelistic work in various fields, among them being his meetings at New Riverside, Kentucky, where in April he received nineteen confessions and in November, 29 confessions. He also had confessions at a number of other places. He then made his way back home to Leesburg, New Jersey, and brought to a close a strenuous summer and fall of evangelistic work resulting in about one hundred confessions.

An interesting letter from Dr. Gribble is to be found on Mission Page this week, telling of many experiences encountered in an evangelizing trip. We never read these messages of our missionaries but we are impressed with their dependence on God and how God comes to their aid in response to prayer. We wonder if we are too self-dependent in the homeland, and so all too often find the obstacles insurmountable that otherwise might be removed, if we only gave more thought to the willingness of God with whom there are no obstacles or impossibilities!

From Roanoke, Virginia, we have a good report and our friend, the correspondent, suggests that the churches should write more frequently through the pages of The Evangelist, and we quite agree with him. It would help in the maintenance of a more active mutual interest. The Roanoke church is soon to burn one of the notes that has been giving them trouble, and other obligations are being taken care of by means of long-term bonds. This is not a large church, but it raised over \$5,600 during the past year, which is a testimony to its spirituality and sacrifice.

Brother J. Ray Klingensmith of Oakville, Indiana, writes of a successful evangelistic campaign recently closed in his church, with himself doing the preaching and all praying. Those two elements were featured—the preaching of the Gospel with power and earnest prayer on the part of many. The Word and prayer just about make the church of Christ invincible, and happy are they who forget not to wield these weapons together. Twenty-one were baptized and received into the church and about as many definite re-consecrations.

Brethren Albert and Willis Ronk recently returned from a vacation trip into Old Mexico, and a note from Brother Willis informs us that his health is much improved. He also says they went "into Old Mexico after deer and bear" and insists that they "got both." It may be so regarding the deer, but we have our doubts about the bear because he spelled it "baer", and that kind don't inhabit Old Mexico. Well, anyway, we are glad to know that he benefited from the trip.

From Canton, Ohio, comes a report of steady progress under the pastoral leadership of Dr. J. C. Beal. Much attention is given to the teaching of the Word, that sort of teaching being put into the children's services and into the Daily Vacation Bible School. The missionary and evangelistic emphasis is being kept to the front, as is shown by the activities and giving in behalf of Home Missions and the lay volunteers for personal evangelism. Dr. Beal, when he returned to Ashland on Monday, reported that "three more accepted Christ at our services yesterday," and that "confessions are almost a constant experience at our services."

President Edwin E. Jacobs gives us an installment of College News. It will be of interest to note that a considerable amount of much-needed repairs is being made in Founders' Hall. Also a "Week of Prayer" is to be observed in January, and for this manifest interest in the spiritual welfare of the students the college authorities are to be commended. Nothing is more important than that this side of student life should be cared for. It would be a good thing, it occurs to us, for churches in their prayer meetings to cooperate in prayer with the student body during their week of prayer. The students might well pray for the churches and the churches for the students as well as each for themselves.

#### PRAYER REQUESTS FOR THIS WEEK—

Pray for a meeting at Warsaw, Indiana, beginning Sunday, December 23 and lasting for two weeks. A Gospel Team from Ashland Seminary composed of Brethren Grubb and Squires will conduct the services. L. E. Lindower, Pastor.

Pray for the White Gift offering to be taken in the Sunday schools throughout the brotherhood.



# The Wonderful Birth of Our LOWLY LORD

By Dr. G. W. Rensch

First, let Luke tell the story. "And Joseph also went up from Galilee, out of the city of Nazareth, into Judaea, unto the city of David, which is called Bethlehem; (because he was of the house and lineage of David:)"

To be taxed with Mary his espoused wife, being great with child. And so it was, that, while they were there, the days were accomplished that she should be delivered.

And she brought forth her first born son, and wrapped him in swaddling clothes, and laid him in a manger; because there was no room for them in the inn.

And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them: and they were sore afraid.

And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

For unto you is born this day in the city of David a Savior, which is Christ the Lord.

And this shall be a sign unto you; Ye shall find the babe wrapped in swaddling clothes, lying in a manger.

And suddenly there was with the angel a multitude of heavenly host praising God, and saying,

Glory to God in the highest, and on earth peace, good will toward men" (Luke 2:4-14).

At last, after centuries of waiting, down through the world's historic thoroughfare came the Christ. A Christmas gift fresh from God's great storehouse, yet a big world without a spark of appreciation for heaven's gifts. Through these ages men of great ability had come. There had not been a dearth of genius. Sophocles, Euripides and Homer among the poets. Historians there were like Herodotus, Xenophon and Thucydides. The world was ready to place the wreath of glory on the brow of its great generals, like Manlius, Regulus, Hannibal and Caesar; but he who was to conquer the nations of the earth was entirely unnoticed as he lay in his manger among the beasts of the stable. The jeers of a proud, and godless world for a poor, fallen woman—his mother—had to be born and lived down as best she could, until the high-court of heaven reversed the decision of a pur-blinded world rushing still farther in its own flames of disaster.

"Though the mills of God grind slowly, yet they grind exceeding small;

Though with patience he stands waiting, with exactness grinds he all."

"Now the birth of Jesus Christ was on this wise: When as his mother Mary was espoused to Joseph, before they came together, she was found with child of the Holy Ghost" (Matt. 1:18). How my poor faith would stagger—and fail me—if I were compelled to believe that an ordinary birth of two very ordinary Jewish peasants could produce a sinless being, and amidst the awful surroundings existing at the time and the place of his birth. Why, when that little child turned his eyes away from the filth of that stable, he saw a world with slime oozing from every nook and corner. He

saw a "world rotten to the core." It was so corrupt that the proverb has come down to our day: "No good thing cometh out of Nazareth." History tells us that it was the headquarters of the Roman legions. There is no such place of corruption as a mass of men with no women present except those who are bad. The better class of people had fled as from a deadly miasma. Yet it was here that the Christ spent his childhood, and it was here that he grew into the fairest flower ever found in God's garden. How it strengthens our faith to be assured that the impoverished blood of a human father never flowed through his veins. He was conceived by the Holy Ghost is God's explanation of a sinless Christ; and it helps simple-minded folks like some of us are. And if the birth of Jesus had been ordinary, it would be a tremendous strain on our faith to feel that with all our advancement in culture and refined homes there could not be even one sinless being produced in nineteen hundred years. Our faith does not fail us when we remember that the only being who passed through life, touching it at all points, and then emerging from the tomb and going back to the bosom of the Father as pure as when he came. His challenge still holds: "Which of you convinces me of sin?" (John 8:46).

It is Christmas time again.

Alas, I fear we shall not hear the angelic host fill the skies with heavenly harmonies. They will proclaim as of old, "Glory to God in the highest, and on earth peace, good will toward men." Crowds there will be thronging the streets and overflowing the theaters, not to rejoice in Christ our Savior, but in buying things they cannot afford to give to people who do not need. Christmas time will find a tired world. A frantic commercialism has already set in. The hardest month in the year to do real, constructive religious work is in the month of December. It is almost futile to suggest that the best way to spend Christmas is to spend it with him. It is his birthday.

Let us gather around that ox-

stall. Look into that baby face. Let him kindle the lamp of the soul.

Will history repeat itself? After long millenniums that first Christmas night saw a prostrate world crushed under its weight of destructive forces. Religion had become a burden. All societies were breaking down under their own petty programs. Tyranny and force were all the people could see in government. But God had not forgotten. His Eternal Son was to recreate a world which had wandered far away. And to accomplish our redemption, motherhood was to be honored. The angels might have brought the infant Savior to Bethlehem on their wings. The Christ-child might have rolled down from the skies on a cloud, as he will return some day in a cloud. Elijah had a chariot of fire to take him up, and a chariot of fire might have brought Jesus down that morning. But motherhood was to be honored. In all ages God has honored good mothers. Bless God; Jesus, our Savior, was to rest his little head on a mother's breast. Oh, mother; don't fail this old topsy-turvy world now. Ten thousand boys and girls will not hear mother say Merry Christmas this year. Ten thousand homes will know something is wrong this Christmas morn. Presents small or pres-

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"And they found Mary, and Joseph, and the babe lying in a manger"—Luke 2:16.



# God's Greatest Gift and Its Influence on World Life

By Dr. W. H. Beachler

Our God is a benificent God. Infinite Father that he is, he is good, and merciful, and forgiving. Human history is fraught with examples of his gracious providences, and with his endless, wise and loving gifts. The Apostle James states it once and for all in his own dignified and sweeping words: "Every good gift and every perfect gift is from above, and cometh down from the Father of lights." The grace of giving, as every other grace, finds its perfection in God. God is the perfect giver. The gifts of God are perfect. The motives that prompt his gifts are perfect.

## God's Greatest Gift

Jesus is God's greatest gift. The Christ Child was the world's first Christmas present. Saint Paul refers to Jesus as "God's unspeakable gift." Saint Paul would not enthuse over the statement of this subject. With him Jesus was infinitely more than "God's greatest gift;" he was "God's unspeakable gift." A gift so marvelous, so transcendent, so glorious that words cannot describe it, neither can the mind fully grasp it. In giving this gift, the Eternal heart was stirred and moved to its sublimest heights, its deepest depths, and the extremest limits of its widest measures. In giving this gift, God's love reached a point of high tide it had never reached before nor will ever reach again. Jesus Christ is God's greatest, supremest gift—the climax of all of his giving. No wonder the sainted Apostle exclaimed "Thanks be unto God for his unspeakable gift." He gave because he "so loved." And Jesus is his unspeakable gift because he gave "his only begotten Son."

## Not Given Hurriedly

Nor did God give this greatest gift hurriedly. God does not act hurriedly. "Before the foundation of the world" he planned and purposed to bestow the gift. But that supremest moment of bestowal did not strike until "the fullness of time," had come. The setting must be right! The world must be prepared and made ready for that day, that hour, when God and heaven will give of their best to earth. Certain nations were ordained to contribute their part in the process of preparation. Honored above all other peoples were the Hebrew people, in the place and the part accorded them. To them it was given to bear the torch amid the nations through the centuries. To them was given a wonderful religion replete with types, symbols, and ceremonies which anticipated the event of all events, and which at the same time served as a background and foundation for the new order. To them it was given to enact and make history which abounded in events and experiences foreshadowing that which was to come. To them were given seers and prophets who pointed them forward and always forward, so that they were the people with the forward look, and the hopes and dreams of those "that wait for the morning." How sobering, how inspiring, how stimulating to faith it is to see the out-

working of it all, and the gradual approach of the world to that first Christmas morning! What deliberateness! What dignity! What certainty! What preparation! What a gift! What a Christmas morning! How wonderful in keeping with all that followed, was all that went before! God's greatest gift demanded and deserved that all be in readiness. All was in readiness.

## In Fulness of Time God Is Incarnate

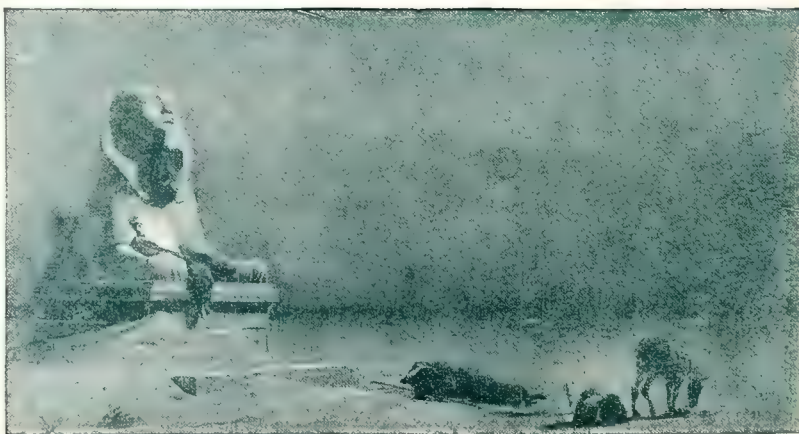
And so the charming record reads, "Now when Jesus was born in Bethlehem of Judea ..." And what does the "now" signify? It signifies that "the fulness of time" had come. It signifies that Christ is born, and with him the first Christmas. And all heaven seems joyous and exultant because finally, finally—our great God has bestowed his greatest, grandest gift. There has transpired the most momentous event in all history, "for unto us a child is born, unto us a Son is given."

Jesus is God's gift to mankind. He is God's unspeakable, unmerited, unsolicited, and with multitudes, unappreciated gift. God SO LOVED that he GAVE. God gave more of himself with this greatest gift than with any or all of his other gifts, because when he gave the world Jesus it was himself he was giving.

How amazing it all is! God incarnate in Christ. Born of a humble virgin in Bethlehem's stable. Visited first by the lowly shepherds, who received the glad tidings from the heavenly messengers, just as they heard them sing their glorious hallelujahs. The guiding star. The Magi coming from afar to worship and adore the babe. The abounding joyousness of prophet and prophetic when they see this babe—how sweet, and charming, and fresh, and undying are the details which make up the record of that first Christmas, and how wondrously designed to give that record an appeal to all peoples, of all ages and times, in all places, in all walks and positions in life! There is mystery. There is pathos. There is devotion. There is simplicity. There is poverty. There is innocence. There is adoration. There is the divine. There is glory. What a superb and gripping setting surrounding the advent of Christ into the world!

## His Vital Influence on the World

What then is the influence of God's unspeakable gift upon world life? This Jesus who came a babe, was reared amid poverty, lived a sublime and sinless life, went everywhere doing good, and died on the cross—to what extent is he influencing the world's life today? Does the world's life today show anything of his refining, transforming touch? Is there in the world yet that which responds to his call? Answer: Christ IS influencing the world life today. The world even today DOES show evidences of his refining, transforming touch. And there is yet in the world that which responds to his call. I take it that to claim less than this for him is to admit—  
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"REPOSE IN EGYPT" by Merson

Among the scores of pictures of the Flight into Egypt, this is the only one showing Mary and her Child in the arms of the Sphinx. It suggests that the riddle of the ages—unanswerable by all efforts of man—has been given answer by the incarnation of the Son of God. Thus the only light in all that dark scene is that which radiates from the Holy Child.



# THAT WONDERFUL NAME

By C. C. Grisso



"Thou shalt call his name  
Jesus."—Matt. 1:21

"Wherefore God also hath . . . given  
him a name which is above  
every name."—Phil. 2:9

Nearly two thousand years ago in an obscure village in southern Palestine an event took place which has exerted more influence upon human history than any other event in all the annals of time. A child was born. Humanly speaking this child was the son of an humble man and woman familiarly known as Joseph and Mary. From these, his parents, he was not an heir to riches and fame. But in and around that birth and child has centered the thought and love and adoration of the centuries. By Divine revelation he was given the name of "Jesus", and from that hour that name has attracted more attention than any spoken by human tongue.

That "Name" has become a lullaby song by mother-love amid evening shadows when the tiny babe is able to understand and appreciate.

That "Name" has become the staff by which trembling old age climbs the last steep hill just this side the mystery of death.

That "Name" has been the battle cry of heroic crusaders all down the centuries who have fought for truth and right.

That "Name" has transformed men and women who were down in the mire of sin and made them leaders of men, some of which have chiseled their names into the imperishable granite of immortal fame. It is said of Mozart's music that it brings the angels down to earth, and of Beethoven's, that it lifts mortals up to heaven. Yes, but the Name of Jesus does both. It is the way of God to Man, and the way of man to God. God became partaker of human nature that man might be takers of the Divine nature. He was born of a woman that we might be born of God. Is it any wonder then that the Scriptures give to the Name of the "Jesus" the exalted place that it does? Listen again to voices that come down through the centuries: "And his Name shall be called WONDERFUL, COUNSELLOR, THE MIGHTY GOD, THE EVERLASTING FATHER, THE PRINCE OF PEACE". There is a shifting of the scene and this great spiritual hero walks out upon the stage and shouts, "Who is this that cometh from Edom, with dyed garments from Bozrah. He who is glorious in his apparel, traveling in the garments of his strength. I THAT SPEAK IN RIGHTEOUSNESS, MIGHTY TO SAVE."

Jeremiah speaks, "Behold the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper,—and this is his Name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS".

Daniel adds his testimony. "I beheld until the thrones were cast down, and the Ancient of days did sit, whose garment was white as snow, and the hair of his head like pure wool: his throne like the fiery flame, and his wheels as burning fire . . . and there was given unto him dominion and Glory that all people and nations and languages should serve him".

And Paul adds his estimate of this Name in Philippians 2:9, and also in Ephesians 1:21. "Wherefore God . . . hath given him a Name which is above every Name: That at the name of Jesus every knee should bow, . . . and that every tongue should confess that Jesus Christ is Lord." "His Name is above every Name that is named, not only in this world, but also in that which is to come."

And to all this mass testimony will be added that of all the re-



"Thou shalt call his name Jesus" Luke 1:31.

deemed of all ages, for they shall never grow tired of singing the refrain of the NAME OF JESUS THROUGHOUT ETERNITY. Listen, "And after this I beheld and lo, a great multitude which no man could number, of all nations, and kindreds, and tongues, and peoples stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying Salvation to our God which sitteth upon the throne, AND UNTO THE LAMB."

But why has the "Name of Jesus" been given this exalted place? Thank God, there are many reasons. Let us note only a few of these:

## FIRST: BECAUSE HE SAVES FROM SIN.

"There is none other name under heaven given among men, whereby we must be saved." "I am not ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth." It is alone through the "Name of Jesus" that we conquer this imperious monster that would wreck humanity, break hearts and dig graves.

The thing that would rob heaven and populate hell. Christ laid hold of sin, and sin laid hold of him, and they fought the battle on Calvary's cross, until in triumph and victory he cried "It is finished". That "Jesus Christ came into the world to save sinners" is the best news this old world has ever heard. That message has swept the centuries, and will continue to cheer and gladden tired, ruined, sin-sick hearts of teeming millions, until he shall come again.

"There is a fountain filled with blood  
Drawn from Immanuel's veins,  
And sinners plunged beneath that flood,  
Lose all their guilty stains.

Dear dying Lamb, Thy precious blood  
Shall never lose its power  
Till all the ransomed church of God  
Are saved to sin no more."

The only escape from the wrath of God for sin, is in the fact that he hath made his Son to be sin for us, and "while we were yet sinners reconciled us to God through the death of his Son", "Having borne our sins in his own body on the tree".

## SECOND: THIS NAME IS ABOVE ALL OTHERS BECAUSE HE MAKES HIMSELF PARTNER WITH US IN OUR SUFFERING.

"He tasted death for every man". He knows what we need. He knows our weaknesses, trials, fears, temptations and our shipwrecked hopes. God's promises to us anticipate our every need, which he is able to supply for us "according to his riches in glory, BY CHRIST JESUS." If tomorrow there should arise some one who would be able to solve all our social and financial problems, he would at once become great in the estimation of millions. But here is Jesus, enabling us to overcome all things, turning our sorrows into joy, defeat into victory, and death into life. He knew the meaning of suffering, because he was made perfect through it, and he knows just what every one of his followers will need. Let us remember his promise, "In the world ye shall have trouble, yet take



courage I have conquered the world". "He that is in you is greater than he that is in the world."

### THIRD: "HIS NAME IS ABOVE EVERY NAME," BECAUSE HE IS OUR MEDIATOR.

Where is Jesus today and what is he doing? Let the writer of the Hebrews answer. "Seeing then we have A GREAT HIGH PRIEST that is passed into the heavens, Jesus the Son of God". Yes, Jesus is our Mediator, our Great High-Priest, and with one hand he takes hold of Omnipotence, and with the other he lifts up broken and frail humanity. He never loses sight of the interests of his people. He is today at the right hand of God interceding for us; two thousand years ago he threw himself across the yawning gap of our destruction, and from that day he has had us on his heart, and represents our case before our Father. Why then should we hesitate to lay all our cares and mistakes and troubles at the feet of him who never lost a case? No wonder John calls all the redeemed to lift ten thousand times ten thousand hallelujahs to his Name.

### AND NOW, FINALLY: "THE NAME OF JESUS IS ABOVE ALL OTHERS" BECAUSE OF WHAT IT OFFERS US IN THE FUTURE.

Some of us will never be able to accumulate much of this world's goods or leave much to our posterity. But look what he has promised us, namely, A DEED IN FEE SIMPLE TO A MANSION IN THE SKY. Turn to your Bibles now and read again that wonderful twenty-first chapter of Revelation. I see the angel measuring the golden highways, the sea of glass, and the walls of jasper, from portal to portal; hundreds of miles around, yes, but best of all HE SHALL BE THERE AND SHALL BE THE LIGHT THEREOF. What a wonderful home it is that he is preparing for us. It is different now for us than it once was, for our loved ones have entered there. It is different now than when John saw it, for many redeemed have passed in since. Your mother and mine is there, but best of all we have the promise that HE WILL BE THERE. And there with him and with those he has given us we shall sit down by the waters of the river of life, overhung by the tree bearing twelve manner of fruits, and join our voices in praise to him throughout eternity. And we shall not want for any good thing; no fears shall grip the heart, and no tears will blind the eyes. ETERNAL SUMMER, ETERNAL JOY, ETERNAL HOME! These bodies shall have been transformed, even "fashioned anew" "like unto his own glorious body". "Beloved now are we the Sons of God and it doth not appear what we shall be; but we know that "WHEN HE SHALL APPEAR WE SHALL BE LIKE HIM".

Brethren, let us be content to be found in that group though, perhaps small and unnoticed, whose feet are anchored upon the eternal truth, "There is none other Name." This is the message for which human hearts are aching, for which tear-wet eyes are looking, for which men deep down in sin are longing. The message that the whole world is needing is summed up in one word, and that word is JESUS. His "Name shall be called Jesus", "The Name that is above every Name", "The Name to which every knee shall bow and every tongue shall confess that he is Lord to the glory of God the Father. Truly, He is "The Rose of Sharon", "The Lily of the valley", "The Bright and Morning Star", "The fairest among ten thousand and the One altogether lovely".

"There is a name I love to hear;  
I love to sing its worth;  
It sounds like music in mine ear,  
The sweetest name on earth.

It tells me of a Saviour's love  
Who died to set me free;  
It tells me of his precious blood  
The sinners' perfect plea.

It tells of one whose loving heart  
Can feel my smallest woe;  
Who in each sorrow bears a part  
That none can bear below.

This Name shall shed its fragrance still  
Along this thorny road—  
Shall sweetly smooth the rugged hill  
That leads me up to God.

And there with all the blood bought throng,  
From sin and sorrow free,  
I'll sing the new eternal song  
Of Jesus' love for me.

Smithville, Ohio.

## The Wonderful Birth of Our Lowly Lord

(Continued from page 5)

ents large will not restore that something. That voice is gone. We would not call you back. Your old-time cap, and great round spectacles we have not forgotten. It may be the wind whistling through the old pine tree, but in my morning dream I thought I heard you say, "Merry Christmas".

New Paris, Indiana.

## God's Greatest Gift and Its Influence on World Life

(Continued from page 6)

mit that he has failed, and that the world has not profited by his birth, his life, and his death.

It is sadly true there is coldness, and hardness, and hate, and strife, and greed, and violence, and injustice yet aplenty in the world. It is a giddy, feverish, restless, blinded, sin-sick world. But who will deny that the world has struggled to higher and higher levels and come a long way since that first Christmas morning when the angel announced to the shepherds, "Unto you a Saviour is born which is Christ the Lord," and the heavenly host sang the first Christmas song, "Glory to God in the highest, and on earth peace, good will toward men?" With the birth of God's holy child Jesus there dawned a great light in the world, and with that light a new and wonderful note of love, and kindness, and mercy was struck, and a new and better way appeared. And because he came, and lived, and taught, and served, and loved, and forgave, and pitied, and suffered, and died; and because he has been at work through the centuries since, the world today is not what it would have been if the old Bethlehem stable had not become a birthplace and if the angels had not sung.

How mightily Jesus Christ is influencing the world today nobody knows. Neither can we know just how much, with each recurring Christmas, the world is lifted up into fuller and finer gentleness, and unselfishness, and love, nor how much wider and more intelligent recognition Jesus is being accorded. Each and every Christmas should bring renewed courage and hope to the Christian, for with each Christmas there is the overwhelming evidence that goodness has not died out of the human heart, and that our blessed Christ still marches on.

### He Taught the World a Better Way

But this we do know, that because he came the world knows today that there is a better way; that love and kindness, and service, and justice are infinitely better than hate, and strife, and cruelty; that war is horrible, and fiendish, and that peace is Christly and sublime; and that Christ's Golden Rule in the life of the world would mean moral soundness as well as social and economic soundness, and health and happiness. And we know because he came that sin is sin, and that it is black and cannot endure, just as we know that right is right, and that it must endure because God is God. How keenly I am aware that the world has far yet to go. But my comfort is deep and satisfying in the precious thought that the great physician, the redeemer, the light, the life has come. His coming represents God's greatest gift—God's unspeakable. And just as the star guided the Magi of old, so Christ is our star—the world's star, to lead and guide the feet of the world upward, and forward, and Godward, and homeward. That ultimately the Christmas spirit will conquer and prevail I have no doubt, and that which the angels sang as a sublime ideal, I must believe, will one day become real.

How wonderful is Christmas! How very, very happy we all should be! Mary was deeply happy. The shepherds were happy. The wise men were seriously and thoughtfully happy. Grand, good Simeon and Anna were happy. The angels were happy. Heaven was happy. For God had given to earth his greatest gift—his only begotten Son. And my dear reader, let us clasp your hand and



remind you again that "unto us a Saviour is born which is Christ the Lord," and let us be genuinely happy and thankful.

New Lebanon, Ohio.

## The Christmas Story in Scripture and Song

(Continued from page 4)

Christ Jesus," who never saw in him "God's Salvation!" Simeon's estimate was an act of pure faith. As he looked upon the Infant, held in his own arms, he "Beheld his glory." Nothing is more important for us at this season than to see in the Babe of Bethlehem "God's Salvation" for us and to rejoice in his heavenly glory.

"O come, all ye faithful, joyful and triumphant,  
O come ye, O come ye to Bethlehem;  
Come and behold him, born the King of angels;  
O come, let us adore him, O come, let us adore him,  
O come, let us adore him, Christ, the Lord."

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## SIGNIFICANT NEWS AND VIEWS

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### LOST

Once again fliers between the mainland and the Hawaiian Islands failed to land upon those islands and went down into the deep. This time it was three Australian fliers. Will Rogers has very properly pointed out the fact that the difficulty appears to be a failure in the ability to navigate. In other words, it is not enough to have power. It is not enough to have an airplane with a strong enough engine and a big enough tank to travel a long distance. It is necessary to have navigators who know how to read the heavens as well as the land and the sea and so to direct their course to even a very small point. This is a lesson that needs to be learned in all of our living. We have been telling ourselves too frequently that we need wealth and power and influence, whereas what we most need is the ability to find the truth in morals and religion and to steer by it. The sailor who can find the North Star and read the heavens clearly is the only safe pilot after all, and no amount of worldly power can make up for the lack of ability to find anew the proper moral and religious guidance.—Christain Standard.

### CHARACTER, A TREASURE OF AGE

Rev. Ezra Flory, writing in *The Gospel Messenger* on "The Treasures of Age" gives expression to some sparkling thoughts in the following paragraph:

"Another, even more precious, treasure of age is character. Character is the precipitate from the stream of conduct. That which is left behind is of no real value in passing years. In the nature of things, no character can be so well rounded and so nobly developed as that resulting from age. Napoleon was brave in the battles of Jena and Austerlitz where he was the hero, but when overcome and sent a prisoner on the lonely island of St. Helena he was crushed, ill-tempered and morose. It takes a great soul to make place cheerfully for another. It is poor wine that grows sour with age. Character, like fruit, must have frost to ripen it. God lets some grow old to show the world that he can sustain them and make them sweet and ripe."

### THE MUNITIONS RACKET

Would that it were possible for the men and women of our churches to know fully what the investigation of the arms industry by Senator Nye's committee has laid bare. For instance it is now known that at the very time when the league of nations was considering boycotting Japan for its violation of its treaties in regard to Manchuria, a large American company sold a secret process for producing cheap powder to Japan. In effective help that was not dissimilar to America's sending several battleships to help Japan in her invasion of that section of China. Moreover it was brought out in this investigation that American patents helped to make the German U Boats possible during the war and American aeroplane engines built with the aid of American government subsidies are being shipped in large numbers to aid Hitler.—The Presbyterian Tribune.

### PERSECUTION BRINGS STRENGTH

Something in the nature of a general spiritual revival is likely to be provoked in Germany as a result of the hard, unwise measures

which have been recently taken in the interests of a secular uniformity. In spite of the very great pressure which is often brought to bear by the official Church Government, with the help of the State Police, and in spite of the very serious sacrifices which are involved in the loss of positions, political suspicions and other things, the opposition to unspiritual regimentation is growing and is being successful. It is said that not one leading German theologian of international reputation is with the new Church regime. At other times of the world's history, a great sifting of the Church has been the means of revealing the Lord's true followers and bringing them out into more definite allegiance to his will and purpose.—The Presbyterian.

### INDIA

A commission has reported to the British Parliament a plan for improved government of India. It provides for a federation of the states with a central legislature chosen by the legislatures of these states or provinces. The struggle in England has been over the question of whether India should be given "Dominion status." Mahatma Gandhi tried to get such a status in 1931. This is not given in the plan proposed, but a large measure of self-government is given as an experiment. It is a great step forward for India. The provincial legislatures will be chosen by direct votes of about 29,000,000 men and 6,000,000 women. This is about 14 per cent of the adult population. Certain powers are reserved to the British Governor General, as, for instance, powers of defense, of protection against terrorism and of veto on tariffs designed to penalize the mother country. All democrats may take pleasure in a step toward the enfranchisement of one-fifth of the total population of the world. It is no slight burden that Britain carries in the responsibility of working toward self-government without going so far as to imperil all government.—Christian Standard.

### FOOLISH SPENDING

There are three classes of givers in the world. First there are those who believe that their property is all their own, and that it is purely a matter of personal inclination whether they give or not. They give from impulse, if they give at all.

There is a second class who give from conviction. They firmly believe that it is their duty to give a certain amount. After that is done they consider that God has no claims on what remains. All that remains after this proportion is given is theirs. They can spend it wisely or foolishly—that is entirely their own affair.

There is a third class who take the high ground that all is God's. He is the owner. They are the stewards. The giving of a certain proportion whether small or large does not exempt them from responsibility for the foolish spending of the remainder. All is God's, and they must answer for the use of all. To them giving is not a matter of impulse or even mere conviction but becomes a source of supreme joy.—The Watchman-Examiner.

### HUMAN DEPRAVITY IN JAPAN

Itinerant brokers are doing a rushing business in Northern Japan, collecting 30 per cent commissions on the sale of young girls consigned to factories and into "shameful professions" by starving farmers, who have sacrificed as many as 30,000 daughters during the past year. Girls of salable age range from the ages of 16 to 23 years, and prices for them are from \$3 to \$300. The farmers actually celebrate over a bottle of wine when a baby girl is born, for it has a future cash value. Of the girls sold in that area, nearly 13,000 have gone into what the Japanese call the "shameful professions" and more than 17,000 into factories. These facts, contained in an article by Reginald Sweetland in the *Philadelphia Evening Bulletin*, are terrible to contemplate. They tell a story of utter human depravity, fostered by devastating poverty, which shocks the moral sensibilities. Or is it the human depravity which fosters the devastating poverty?

So reports the "Methodist Protestant-Recorder." Our hearts revolt against the thought. It is a terrible situation, but before we throw too much mud at pagan Japan, let us consider the reviving of the old "red light" districts in our cities, and the numbers of girls (and boys) who are being sacrificed on the altar of American greed, and not to stave off starvation as is the case in Japan. We have brought back the accursed saloon and its accompanying dance and brothel in spineless submission to the demand of corrupt men of wealth and influence. America has sold the purity and sobriety of her youth for still greater wealth.



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# The Modern Conflict and the League of Evangelical Students

## The Modern Attack Upon Christianity—The Occasion of the League

There is in the world and within the visible Christian Church today a widespread and determined attack upon historic redemptive Christianity as found in the Word of God. This attack is being made by men of culture and learning, popularly known as Modernists, who reject the supernatural facts and doctrines of Scripture. The attack begins with a rejection of the Bible as the inspired Word of God and culminates in the denial of Jesus Christ as God's only begotten Son and man's only Savior.

At no point along the line has the attack been pressed with greater force than in the colleges and theological seminaries of America. It is here that the first impact of the foe was felt. It is here that the enemies of the Prince of glory have made their most sweeping conquests. Receiving its great impetus from the higher criticism of Germany about fifty years ago, the naturalistic philosophy came to America and has been on a steady march to capture America's citadels of Christian learning. There can be little doubt that but for a few noble exceptions the enemy has succeeded in capturing the great number of our American institutions of higher learning. First our theological seminaries yielded to the foe. It was not long before our colleges surrendered—in many instances with scarcely a struggle. Now that the Modernists have seized (certainly in many instances with questionable integrity) America's many institutions of learning founded by evangelical Christians for the propagation of God's Word, they are using these institutions to teach theories which strike at the very heart of supernatural Christianity as set forth in the Scriptures.

This attack has advanced to the point where student movements, formerly Christian, have become openly hostile to the Christian message. Ten years ago at a meeting of the Students' Association of Middle Atlantic Theological Seminaries (an organization sponsored by the Y. M. C. A.), a spiritual state was disclosed which resulted in the open denial of Jesus Christ as God's only begotten Son and man's only Savior. This was the type of testimony that a reputedly Christian movement was sponsoring. This was the testimony which came from the lips of men who were preparing to enter the pulpits of our country.

### The Reply of Christian Students—The Origin of the League

There were present then, as there are now, those who maintained that Christian students should remain in this movement among the seminaries with a view to having what good influence they could on the movement. But there were some Christian students who could not be deceived by the mis-

erable notion that they could stay within the ranks of an organization so hostile to their Savior and still give a consistent, uncompromising, and clear-cut testimony to the truth as it is in Jesus Christ and as revealed in the Word of God. After much earnest prayer and preparation, twelve men, representing six institutions of higher learning met at Pittsburgh in April, 1925, and by the grace of God raised up a student protest against modern unbelief and took their stand for the defense and propagation of the gospel of everlasting salvation through the sacrificial death of God's only begotten Son. This stand took the form of the organizing of the League of Evangelical Students.

From this humble beginning there has grown in the providence of God an organization interdenominational in character and international in scope known as the League of Evangelical Students. With organized testimonies to the Word of God on campuses from coast to coast and from Nova Scotia in the north to Texas in the south, the movement has already become one of the most encouraging and promising student movements in North America. Christian students in China have seen the need for a similar movement there and have organized a League of Evangelical Students of China. It is our hope and prayer that this humble testimony to the Word of God may encourage the Christian students of still other countries to raise similar testimonies.

### Set for the Defense and Advance of the Gospel—The Purpose of the League

The League of Evangelical Students is an evangelical student organization set for the defense and propagation of the Gospel in the modern student world. The Constitution of the League states that "The purpose of this league shall be":

First, "to bear united witness to the faith of its members in the whole Bible as the inspired Word of God." It is not the desire of the League to minimize doctrinal differences which exist between those of different Protestant faiths. It is the aim of the League, however, to be a medium whereby Christian students in our colleges and seminaries may present a united front against modern unbelief by bearing united witness to the fact that the whole Bible is the inspired Word of God.

Second, "to interest other students in the work of the gospel ministry." There is a crying need in the world and in the church today for ministers and teachers who believe in the Word of God and who desire to preach or teach that Word to a lost and dying humanity. The League seeks to encourage capable students of evangelical con-

viction to answer this great need by becoming emissaries of the Gospel at home and abroad.

Third, "to have fellowship one with another." On so many campuses there is some lonely evangelical student who is fighting the fight of faith in the loneliness of his own heart. He thinks he stands alone. He longs for fellowship with those who believe in the Word of God and pray in the same blessed name. He is unaware that perhaps on that very campus and certainly on other campuses there are those who are like-minded. It is the purpose of the League to bring this lonely student into contact with others of like faith on his own campus and on other campuses throughout America that together they might be refreshed and edified in the study of God's Word and in prayer.

Fourth, "to present to students evidences of the truths of evangelical Christianity." The Christian student is beset on every hand with theories devised to undermine belief in the Word of God. The average student has no interest in reading the Bible because he does not believe the Bible is true. The League believes that the Bible as the inspired Word of God is capable of a scholarly defense against every form of criticism be it in the form of the evolutionary hypothesis or in the form of destructive criticism. It is true, to be sure that a scholarly defense alone cannot make a man a Christian. There must be also the mysterious working of the Holy Spirit in the new birth to remove the blinding effects of sin from the eyes and to enable the man to see and accept these truths. But there must be the objective facts in which to believe and evidence sufficient to convince that these facts and doctrines are true. To present the great truths of Christianity and the evidences for these truths is the task to which the League feels eminently called.

### Designed to Meet the Needs of the Student

### Functions and Benefits of the League

**Program of Study.** The League of Evangelical Students offers to each chapter a definite program of study. This study centers in the Bible and is in the nature of a defense and study of the Bible as the Word of God. An important part of the program of study is the study of the evidences of the truths of Christianity—that students may know why the Bible is the Word of God. The student is then asked to gain a clear understanding of the basic doctrines of the Bible by studying a summary of Christian doctrine. As a necessary prerequisite to the correct understanding and interpretation of Scripture, the historical background of the Bible is presented. Then considerable time is to be spent in an expository study of portions or books of the Bible. The students are expected to be responsible for preparing portions of the program of study to present at the meetings of the League. Informality of meeting affords an opportunity for questions on the material presented. Relying upon the Holy Spirit to enlighten in the study of God's Word there will come to students engaged in the intelligent study of God's Word God's richest blessing. God's blessing on the testimony of the League will only be in proportion to a diligent study of his Word.

(To be continued)

Do you know that the center of the United States is at Bloomington, Ind.



Studying the  
**SUNDAY SCHOOL LESSON**  
at the Family Altar  
By William S. Crick

### TESTS OF A CHRISTIAN

(Lesson for December 30, 1934)

Lesson Text: I John 5:1-12; Golden Text:  
I John 5:1

#### MONDAY

**Tests of a Christian.** I John 5:1-11. This challenge to testing is fitting since it comes at the close of this Quarter's lessons on the Christian Life, and also comes at the close of another year. Herein are given four tests of the reality of being "born again".

1. The Godward side: "Whosoever believeth that Jesus is the Christ is born of God."
2. The subjective side: "Every one that loveth him that begat (God) loveth him (fellow believer) also that is begotten".
3. The objective side: "This is the love of God that we keep his COMMANDMENTS ...!"
4. The man-ward side: "Who is he that overcometh the world but he that believeth that Jesus is the Son of God". There are the tests, not one but four: "Belief", "Love", "Obedience" and "Overcoming" the world.

#### TUESDAY

**Test of Faith.** John 8:19-24. "If ye believe not that I am he, ye shall die in your sins!" What a categorical statement, that! The same Speaker arraigned these same hearers by saying: "It shall be more tolerable for the land of Sodom in the day of judgment than for thee (residents of Capernaum)!" (Matt. 11:24). Our salvation depends not only upon "how strong" our faith is, but upon "how strong" is he in whom our faith centers! The one conviction that effects our salvation is our conviction as to the Christ, as Pilate asked: "What think ye of Christ—Whose Son is He?" (Matt. 22:42). The sin question, the salvation question, the question of eternal life or perishing is ultimately the SON question! All other questions are secondary to this one: "Whom do ye say that I am?"

#### WEDNESDAY

**Test of Love.** I John 4:11-12. These verses constitute a wonderful analysis of "love". Verse 11. Obligation to love—"IF God SO loved us ...!" 12. Love perfected—"His love is perfected in us". 13. The Holy Spirit's witness—"He hath given us the Spirit". 14. Evidence of the Father's love—"He sent his Son to be the Savior of the world". 15. Love's selection—"Whosoever shall confess ...!" 16. Bases of love—"We have known and believe ...". 17. Love's presence at judgment—"Boldness in the day of judgment". 18. Love removes torment—"Fear hath torment ... there is no fear in love". 19. Priority of God's love—"We love because he first loved us". 20. Love's test—"for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" 21. The great commandment—interpreting religion in life—"If love God, then love brother also".

#### THURSDAY

**Test of Conduct.** I Pet. 1:13-21. St Peter here urges that the believer's conduct

should exemplify holiness—that as a means to salvation, but as an evidence that he has been saved! These verbs are in the imperative mood, and command things that the believer is to seek to effect for himself: "Gird up the loins of your mind, be sober ... hope ... as obedient children ... not fashioning yourself according to former lusts ... so be ye holy ... pass the time of your sojourning in fear". The believer's life and salvation are precious, having been purchased, redeemed by the Precious Blood of Christ—therefore, he should never again yield to the blandishments of the Devil. As St. Paul admonishes: "Neither yield ye your members (faculties) as instruments of unrighteousness unto sin, but yield yourselves to God, and your members as instruments of righteousness!" (Rom. 6:13).

#### FRIDAY

**Test of Assurance.** Rom. 8:10-17. "How may I KNOW that I am saved?" Ever ask that question? Here are several "tests": "The Spirit himself beareth witness with our spirit that we are the children of God". "We KNOW we have passed from death to life—because we love the brethren!" (I John 3:13). "He that heareth my Word and believeth on him that sent me HATH everlasting life—and shall not come into condemnation, but is passed from death unto life!" (John 5:24). "As many as RECEIVED HIM to them gave he the power to become sons of God—even to them that believe on his Name ... who are born ... of God!" (John 1:12, 13). "And the world passeth away and the lust thereof—but he that doeth the will of God abideth forever!" (I John 2:17). "If any man be IN CHRIST he is a new creation!" (II Cor. 5:17).



### Christmas Eve

Again 'tis Christmas eve—  
We keep the inn once more,  
And for our pampered guests  
We keep the best in store.  
But for weary travelers  
Who crave a friendly rest,  
The ample inn is full;  
For them the barn is best.—

Mayhap we tend the sheep  
Beneath the starry sky—  
Our own we guard with care  
As in the fold they lie.  
Nor do we heed the call  
That's ringing loud and clear,  
From those who need our help;  
For them we have no cheer—

Perchance, we are wise men,  
So wise in this world's lore;  
We'll not see the Christ child  
Upon the stable floor.  
We'll not heed the suffering  
Of those in deep distress;  
Nor stop to aid the fallen  
Or give a kind caress.

—Arthur R. Baer.

#### SATURDAY

**Test of Self-Examination.** II Cor. 13:1-10. Here is some most excellent advice—that one is to examine HIMSELF: "Examine yourselves whether ye be in the faith, prove your own selves." This is also emphasized in I Cor. 11:28, "Let a man examine himself, and so let him eat of that bread and drink of that cup!" St. Peter admonishes: "Wherefore, brethren, give diligence to make your calling and election sure, for if ye do these things ye shall never fall!" (II Peter 1:10). The most tragic kind of deception is self-deception. "For if a man think himself to be something when he is nothing—he deceiveth himself (—no one else!)" (Gal. 6:3). "Prove all things, hold fast to that which is good!" (I Thess. 5:21). "Not to think of himself more highly than he ought to think—but to think soberly!" (Rom. 12:3).

#### SUNDAY

**Test of Fruit-bearing.** John 15:12-17. Just as truly as "by their fruits ye shall know them", so by their lack of fruits one may know that they are not in vital relation and fellowship with Christ! The fruitful Christian life is the result of right belief AND right living: "IF ye keep my commandments ye shall abide in my love ... for without me ye can do nothing ... Herein is my Father glorified that ye bear much fruit—so shall ye be my disciples!" However, in no sense, no life is UN-fruitful—if life is not bearing good fruit, it is bearing evil fruit. We do not need to try to form habits—we form them without trying; but we must exercise will power and grace to form good habits! As you cross the threshold of another year, take inventory of your resources on the basis of Phil. 4:8, 9. Are you morally and spiritually bankrupt—one must be under the Blood or he is "IN the red" in God's sight!

### Selected Paragraphs

There is no real rest without work.

"Talk is cheap," especially cheap talk.

God's grace is of more value than man's gold.

Manners that are merely put on are too easily taken off.

Everyone can employ all his talents in Kingdom business.

Better times are ahead if we help others to have a better time.

The Christian life ceases to be Christian when duty is left out of it.

Too often we chase phantoms when we should be pursuing peace.

Test your pleasures by these questions: Are they worth while? Do I have time for them?

Education and religion are not mutually exclusive, but competent parts of the same thing.

A holiday from the standpoint of character-building is as important as a work day.



## Young Men's and Boys' Brotherhood

of the Brethren Church

N. V. Leatherman, President  
Berlin, Pennsylvania

W. H. Schaffer, Sec'y-Treas. & Editor  
115 Oak St., Conemaugh, Penna.

## How God Makes Himself Known

Second of a Series  
of Bible Studies

By Chas. W. Mayes

### Introduction:

In our last lesson we found from the Bible how God reveals some things about himself even to those who never read the Bible (Ps. 19:1-4; Acts 14:17).

Because of these facts all men are responsible to God. God says men are without excuse (Rom. 1:19-20).

In this lesson we will consider two more ways in which God has made himself known.

I. God has made himself and his plans known in the Bible.

1. Paul told Timothy of this advantage in knowing the Scriptures. Read II Tim. 3:15-16.

2. We may find the truth concerning God the Father and God the Son in the Old and New Testaments. Read Luke 24:27 and Luke 24:44-45.

II. God's perfect and complete revelation of himself is found in the Lord Jesus Christ. Jesus said that "He that hath seen me hath seen the Father." Read John 14:8-9.

1. We cannot really know God except through Christ. Read Matt. 11:27-28.

2. God is now speaking to us through Christ. Read Heb. 1:1-3.

3. Jesus Christ is actually God himself in the fleshly body of a man. Read Col. 2:9 and John 1:1, 14. This is the great truth

in Christianity. We can know for certainty the God of this universe and know that we know him, when we are in the proper relationship with Jesus Christ.

Illustration—Suppose your friend had just bought one of the very latest model cars, one you have never seen. Suppose he was making an honest attempt to tell you all about the wonderful new improvements and devices. But suppose that these improvements and devices are far beyond your ability to understand. Then after failure to make you comprehend, your friend would exclaim, "There, look, you will see a car just like mine." Then together you investigate and enjoy its wonders. So it is with the truths concerning God. We may read the Old Testament and there find the deep truths about God, but in the New Testament we actually see God revealed perfectly and completely in Jesus Christ. We may spend a lifetime enjoying the New Testament as we look at Christ walking, talking, living, dying, rising from the dead, ascending into Heaven and building his church on earth. To thus see Jesus Christ is to see God.

4. Eternal Life depends upon knowing God through Jesus Christ our Savior. Read John 17:4 and John 1:12.

Whittier, California.

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## Dr. Gribble Starts Another Itinerary with the Gospel

Yaloke, par Boali, par Bangui  
Afrique Equatoriale Francaise  
September 30, 1934.

Dear Evangelist Readers:

'Tis Sunday, the last day of a month of difficulty and I have decided instead of giving a missionary address to write you a letter! During the latter part of August a Missionary Conference and Field Council meeting was held at Bellevue simultaneously with the dedication of the fine new church there. For the first time during Brother Hathaway's absence it was possible for all the missionaries on the field to be together.

God blessed us together and we parted with new spiritual encouragement and vision. On returning to Yaloke August 29th we found a mail had arrived during

our absence. It was news contained in this mail which finally decided me to repeat the trip of itineration made in March but in an inverse direction. Two days of busy preparation followed. The native hospital was left in the hands of David Remy, our nurse from the Camerouns, and on Saturday morning, September 2nd we were off.

As the car pulled out at 6 A. M., clouds were ominously gathering in the East. "It's only mist," the natives, our weather-prophets said. "I think it's rain," I responded firmly—for we cannot place too much confidence in the words of those who wish to please us. But we were off. One must expect rain when one travels in the rainy season! We sped along for an hour. Then what a deluge! We stopped for a while, because it was difficult to see, but our hopes

that the violence of the downfall was but temporary were soon disappointed. So we proceeded. The old car which has been so balky of late was on its best behavior—no motor trouble, no blowouts. It seems to like to travel in the rain. It was useless to stop at chapels as we had intended. A lull arrived as we approached Boali, and we stopped for lunch in the car. A brief stop at Boali to see our evangelist and church members there and to have prayer with them, then on to Bangui where we arrived at 2:30—almost record time!

We stopped at "Depression Hotel,"—the joint mission rest house at Kilometer 8—where one can stay (if not already occupied) without room-rent. One does one's own catering, and the only extra expense attached are the tips to helpers who bring water and wood—and the extra gas consumed in running back and forth to Bangui!

There was still time to run into Bangui that afternoon and to transact part of the business. First, however, we established ourselves in our temporary headquarters, arranged for wood and hot water on our return, and were off to Bangui. Here we met some of our church members who for one reason or another are residing in Bangui and arranged for a special meeting with them the following afternoon. We did what else we could before 5 P. M. when all places of business close, and returned to our "Hotel" to find a fire blazing and the kettle singing.

Next day, Sunday, we preached twice in Sango at Kilometer 8 to a large congregation in the new chapel which has been erected there by Mr. Rosenau, and in French at the meeting in Bangui proper, in the afternoon.

The presence of the Mission Doctor brings crowds for treatment in many centers. In Bangui, because of the presence of government doctors there we do the minimum amount necessary, for the gospel's sake, and there are many classes of cases which we do not touch at all.

Our efficient missionary doctors in the Camerouns find that the natives will leave the government hospitals and dispensaries where treatment is free and come to the Mission hospitals where they must pay. This surely proves how this old "world is hungering for a little bit of love."

Monday was crowded with business and yet night saw unfinished work. We hardly hoped to be able to leave on Tuesday and yet the Lord so prospered us that we left Bangui at 8:30 A. M. with seemingly a half-day's work accomplished.

Our proposed trip had Baiki as its first stop for the night. The intervening territory is largely Catholic and catechists are stationed in many villages. We were just making the matter of reaching these doubly darkened souls a matter of silent prayer when we encountered a big truck stuck in the mud right in the center of the narrow road. (We were only a few kilometers from Bangui, where the rains are much heavier at this season than in the higher altitudes). The chauffeur thought he could pass and made a brave attempt. But the deep ditch at the side of the road was grass grown, and the chauffeur mistook the camouflage for terra firma. Naturally the result can be inferred! There we were, the hot sun already beating down upon us, seemingly hopelessly stuck. The chauffeur emerged from his cab to proffer assistance. I suggested and advised, from the friendly shade of the truck, but all to no purpose. Then,



oh, how human, I betook myself to prayer. I pleaded with God that this was no pleasure trip but undertaken for the sole purpose of the salvation of souls. I reminded him how he himself had said, "And lo I am with you alway, even to the end of the world." And even as I prayed we heard the rumbling of another motor. A gentleman dismounted. There was nothing else to do, as two cars had the narrow road! He spoke in rapid polite French—"I see your difficulty. We'll have you out of here in a moment." Then he put to work the hitherto inefficient crowd, and in five minutes we were on our way rejoicing. Truly "Omnipotence hath servants everywhere."

We went along happily teaching little groups unostentatiously in the villages. We met with no opposition but occasionally a catechist would come up and present his catechism book. There would always be some truth we could read aloud to the people. The death and resurrection of Jesus were there, and we omitted Mary and the saints. So we passed from village to village, assured that there were some who would see the light of life and emerge from the two-fold obscurity of paganism and Catholic teaching.

We ate lunch at a rest house more than half way to our destination. Well that it was, for between that little rest house and Baiki we had four blow-outs, the last one so near the Baiki rest house that I walked on in, accompanied by an escort of children.

Here I became conscious of such extreme fatigue that I immediately decided to spend a day in this commodious rest house. The veranda table was carried into the bedroom and the dining room with its table and chairs left free for classes. Just whom the Lord would send I did not know but I was soon to learn. Thinking myself a perfect stranger, I was surprised to be sought in eager haste by a smiling young gentleman (of color) who had visited us at Yaloke and had been treated for a minor ailment. He had seen my car arrive with chauffeur and native nurse only. He must learn why. He departed happily in search of friends, and thus in this strongly Catholic center the Lord raised up willing hearers. The missionary had a little kerosene lantern, but one of the "hearers", the government interpreter, had a brilliant gasoline lamp—which cost many times as much. He insisted on exchanging for the period of our stay and thus it was in a brilliantly lighted room that the little evening classes were held. I can see them yet, these radiant faces across the table from me drinking in the Word of life. And how was it that our own souls were so richly fed as we expounded familiar passages?

The prison was diagonally across the street. How I longed to reach the prisoners with the gospel story! But there seemed no avenue. All day long they were out at work. Late in the evening they returned to be locked in the one room enclosure where they slept. I could only pray that the God of the impossible would make a way. And he did! The morning dawned bright and fair. Busy in my room I became conscious that the roof of a vacant room next to mine was being repaired. I went out on the veranda. Yes, it was the prisoners. But I dared not interrupt their work. I went back to resume my writing. The room darkened perceptibly. Clouds rolled up, thunder reverberated, as the lightning flashed. A sudden tropical storm was upon us. I wondered what the prisoners would

do. I put on my rain-coat and went out on the veranda. They had just quit work and were huddled under loose mats which had been lying on the veranda. Again God had answered prayer and opened the door for his message. Can we doubt that some at least of that hunted, hungry group shall gather with us "at the river"?

Meanwhile the chauffeur, yes, and the nurse, were busy repairing the tires. New inner tubes were inserted with spontaneous blow-outs. We can only believe that the intense heat of the afternoons overcame the resistance of the tubes, which were doubtless too long in the tropics before being used.

However, it was hopefully that on Thursday morning we left for Boda, only to have a blow-out before we had passed the limits of Baiki. Two more were our lot that day, and we were glad to reach Boda, where, however, we found one room of the rest house apparently occupied. We discovered however that some gold miners had left their baggage there and therefore took possession of a vacant room.

Boda, it will be remembered, is the Poste among the Boufi where the gospel has now been preached for four years by a self-supporting native Christian named Paul Yama. We found the little "church in his house" thriving. We had meetings morning and evening during our stay there which we purposely prolonged until over Sunday that we might have more time to teach Paul and his wife Waihkete, who has perhaps one of the deepest Christian characters we have known among the black women of Africa. Only the power of God has kept Paul in his difficult position, but the possession of a faithful, devoted, consecrated wife has no doubt inestimably helped him to make the stand he has made for Christ, otherwise alone as a Christian leader among the Boufi. Paul was suffering from a severe bronchitis, and we were glad too, to be able to minis-

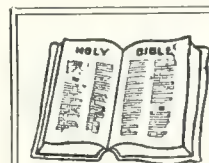
ter to him in a physical way. Two of his well-taught converts left for Yaloke to receive baptism, the same morning that we continued our way toward Carnot.

Carnot is the important center so well known to our Brethren readers where the Oubangui-Chari missionaries were detained for eighteen months in 1919 and 20. We know not how many have entered the portals of heaven because of those eighteen months of strenuous preaching there amidst fierce opposition. But few were baptized. Yet God now has a work there through the teaching of Jack Adambu, one of the Yaloke Christians, who chose to reside for a time in Carnot and who since March has had an unusual ingathering of souls. It may be that the Swedish Baptists will eventually care for this body of Christians. Unless they do, we must shepherd and train as best we may.

The center being important we were desirous of spending several days there. The car, having been again thoroughly repaired at Boda, marched along nobly all that Monday morning. We ate lunch at Zomo, where we had previously spent a night, but now decided to continue that we might have one more day at Carnot.

Humanly speaking, we could regret the decision to travel that afternoon. We had scarcely left Zomo until the intense heat brought on our tire difficulties again. Our tires themselves were much worn, and perhaps insufficient protection. However that may be we had nine blow-outs during the afternoon and night found us in the midst of downpouring rain thirty-five kilometers from our destination. It seemed hopeless indeed that we should be able to commence our work at Carnot on the morrow. We thanked God for the souls that were saved by the roadside and for the many who throughout this long day heard the gospel.

(To be continued)



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a Great Correspondent*



### SEMINARY NOTES

About seventy-five young people of both Gospel Teams listened to Mr. Calvin Knox Cummings, who spoke on the subject, "What is Christianity?" at the last joint meeting. He is a representative of the Evangelical Student League, a chapter of which is on our College campus. By his coming the work of the chapter is being revived and both Gospel Teams are enthusiastic to increase the individual, positive Christian testimony for Christ on the campus.

The Men's Gospel Team sent out two teams over Thanksgiving vacation. The four following young men: Arthur Malles, Weldon Fullmer, Vernon Grisso and John Aeby went to Berne, Indiana, called by the pastor, Rev. John Parr, and conducted seven services in our Brethren church. They report a profitable time and splendid interest on the part of the people. Another team composed of Luther Grubb, Chester Zimmerman and Hiram Davis conducted nine services in the Oak Hill, West Virginia, church, where former Ashland students,

Rev. Ernest Pine and his wife, are now serving. There were fifteen confessions of Christ and the pastor baptized seven in the closing service. Both of these meetings were well attended by the local people, and also a number from other churches joined in the services.

The Girls' Gospel Team sent a team of four, Miriam Smith, Alice Garber, Eunice Morrill, and Faith Benshoff, to our Fair Haven church where they held five services. They gave fitting messages for the Thanksgiving season, as well as those with the evangelistic appeal. The group is well talented along the musical line and many special numbers were given. The services of the gospel team climaxed a week of prayer the church had been holding.

Dean McClain spent the weekend of November 22, 24 at the Baptist Temple, the leading Baptist church of Portsmouth, Ohio, conducting a Bible conference. On the Sunday of November 24 he delivered the dedication sermon at the dedication service of the new Calvary Baptist Tabernacle in Sandusky, Ohio. Both of these churches are



independent and both pastors were formerly students of Dean McClain when he taught at the Philadelphia School of the Bible. Each of these churches is conducting a Bible School similar to the school which is being conducted by Brother Mayes in Whittier, California.

Dr. John A. Miller has not enjoyed good health of late, although he has been meeting most of his classes. We appreciate your prayers in his behalf.

The Goshen, Indiana, Brethren Sunday school called the writer of these notes to be a guest speaker in a five-day prophetic Bible Conference during his Thanksgiving vacation. As usual, the time spent in Goshen was very pleasant and the work we hope was profitable to all who attended. Also last month we were called to go to McDonald, Ohio for a Young Peoples' Prophetic conference and spoke both afternoon and evening in a Baptist church. The pastor made contact with our Seminary through the work of Dean McClain in the Philadelphia Bible School while he was preaching at the First Brethren church of Philadelphia.

The Seminary Library of late has received a very fine gift of fifty-seven books from Professor Stuckey.

As the Seminary is to receive \$1,000 from the National Sunday School Board this year according to their last National Conference budget, we are very much interested that you make your White Gift as large as possible at the Christmas season.

KENNETH M. MONROE,

Secretary of the Seminary Faculty.

#### NEWS OF THE COLLEGE

The College will close December 21 for the Christmas vacation and re-open January 7. The work so far has been satisfactory. So far as I know, the various activities have been going forward as well as at any previous time and in some cases better.

The various Faculty members have been doing the usual amount of publicity work, and also the Gospel Teams have been busy. The various congregations have been sending in their quota, but there are still some which have not done so.

A week ago, I was at the homecoming of the Fremont church, speaking both forenoon and afternoon. Brother Crick is doing a good piece of work there and an enthusiastic spirit prevails.

This past Tuesday evening, I spoke before the Lutheran Brotherhood, at Mansfield.

The Richland chapter of the Alumni Association held a meeting recently. It was well attended. The Richland county (Mansfield) alumni are among the most loyal we have. This county usually sends as many as 40 students in the regular work and more than half of the Saturday school.

It may be of interest to know, that Ashland had one player represented on the all-Ohio football team, Ralph Clelan, center.

We are making a good many much-needed repairs upon the physical plant, by means of the Federal aid students. When one considers that Founders' Hall is more than 55 years old, one can readily see that repairs would be needed. While this form of aid takes care of most of the labor costs, yet the cost of the material is a drain upon our current funds. So we need all the funds it is possible to secure.

At the last meeting of the Faculty club, Dr. Krauskopf of the Department of Economics, read a very able paper on the general subject of advertising.

As the last Assembly, we had a very fine illustrated lecture on "Life in Alaska", by Clark M. Garber, who has traveled there.

It is the intention to hold a "week of prayer" the second week after school convenes after the Christmas vacation. Five men from the various departments will speak at the Chapel hour. It is our intention so to present the claims of Christianity as to attract college men and women and quicken our spiritual lives.

EDWIN E. JACOBS.

#### CANTON, OHIO

Since our last report we held our Children's Day service. This program was out of the ordinary because of the emphasis placed on the Word of God. The program was under the direction of Miss Inez Summers and the Primary Superintendent with her teachers. All who had a part did their part very well. Following this there was conducted a Daily Vacation Bible School. This was well attended and a great blessing came to those who gave their time in teaching the Bible. It was a real success and those who did the work are to be commended for the faithful service rendered.

During Dr. Beal's vacation in July we were very fortunate in having different ones fill our pulpit. On July 10 we had a special service in the morning. This was the thirtieth anniversary of the beginning of our work here. At this service Rev. D. F. Eikenberry spoke on "the past", F. E. Clapper spoke on "the present" and Miss Evelyn Fockler spoke on "the future" of our work. At the evening service Mrs. A. B. Kidder, a local Bible teacher, brought a very helpful message. Mrs. Kidder was baptized several weeks ago and is now a member of our Canton church. The C. E. society conducted one Sunday evening service. This service was enjoyed by all. The Junior Church had charge one Sunday morning. It was a real pleasure to hear the boys and girls quote Bible verses. They also had charge of the music. With these in charge in the future, if the Lord tarries, we need have no fears for the future of our church work. Rev. Eikenberry and Rev. Byers, local elders, each gave us one message. On July 29, Rev. and Mrs. Conard Sandy of Ashland were here. At the morning service he spoke on "Our Only Legitimate Boast" and in the evening his subject was, "At His Coming." These messages were enjoyed by all. At the close of the evening message a girl from our Primary Department confessed the Lord Jesus Christ as her personal Saviour. The mother of this girl united with our church in the month of October.

The first week in October our pastor resumed his three Bible classes. The Tuesday night class is studying Isaiah, the Wednesday night class is studying "Bible Climaxes", and the Thursday afternoon class is studying "The Revelation." On October 29 we held our fall Communion service. The attendance was fine and the interest excellent. A number who had never witnessed a Communion as we observe it were present to witness the service. We were glad for their presence and a number of them were very much impressed by the service. Our pastor gave from the Word our reasons for our observance of the Communion, using

the past, present and future ministry of our Lord.

On November 16 we held a farewell service for Lucille Guiley, a member of our church, who left for India on Sunday evening, November 18. In the morning service of November 18, Dr. Beal had an ordination service for her. This was an impressive service and stirred many to a realization of our personal responsibility.

The week before Thanksgiving was a "week of prayer", Thursday being observed as a "day of prayer" in keeping with the desire of the Home Missions Board. The Home Missions offering and the salvation of the unsaved furnished the theme for the entire week. We are so thankful to our Heavenly Father that he not only hears but answers prayers. Our offering was more than but few had faith to expect. On November 25 Miss Elizabeth Tyson, missionary from Africa, gave us two messages relative to our mission work there, and on Tuesday evening she related how God undertook for them when she and Miss Byron brought Miss Patterson home, how he answered prayer and how things were arranged for them upon their arrival at Boston. "Man's extremity is God's opportunity."

Our work here, as in many other places, is not easy and the success that has come has come through prayer, personal work and the teaching of the Word. The men of our church have a "Fellowship meeting" once a month. Our pastor is very busy, some weeks having a meeting each evening. We have some twenty members who have agreed to go out two by two to call in the homes of this section of the city and invite the people to our services and tell them the plan of salvation where necessary. This is in keeping with Acts 1:8 where we are told to witness for him. We thank and praise God for the blessed hope we have of the soon return of our Saviour, the Lord Jesus Christ.

VINA SNYDER,  
Church Correspondent.

#### REPORT OF THE OAKVILLE REVIVAL

It is a real pleasure for us to lend our testimony anew to the saving power of the Old-fashioned Gospel of Christ. It has not lost any of its convicting power.

Our revival was preceded with the proper amount of Cottage prayer meetings. The Young People of the church also banded together one night and gave themselves over to prayer in behalf of the coming revival. Then the church set aside a day for prayer at the church. And aside from the regular pre-prayer services each night, that was about all we did. Our Lord did the rest, and he did it so completely and so powerfully that we were glad we kept ourselves out of it. Consequently we must admit that it was strangely his work, not ours.

The first real manifestation of his convicting power was given one night long after the meeting was over. A young man came to the parsonage so burdened that he could not wait till morning. He had gone home and gotten ready for bed; but he got up and walked back to town. The next night a young lady in high school gave her heart to the Lord. That Sunday night there were seven fine young men stepped out for Christ, some in reconsecration and some in first time confession. And to our great joy, without a single word from any of us, one of our men in the community who had al-



ways been the "Moral man" kind, hard to reach, stepped out for his Lord. And so it went clear through the meeting. Sunday night 21 were baptized and received, every single one of whom came of his own free will, and because the Lord convicted him.

The attendance was fine all through, the singing was a real joy to all of us. There was a joyous spirit that pervaded through the whole two weeks' meeting. The meeting closed last Sunday night, and on Tuesday night we came together for Holy Communion. There were between one hundred and twenty-five and a hundred and fifty present. The Brethren church, with its Old Time Message of the Book, and with her peculiar position in these days has a real ministry. Let us not forsake our "peculiar" practices. They are powerful. Last night at our prayer meeting it was only a meeting of Thanksgiving that our little church held. And I believe you can see why.

J. RAY KLINGENSMITH.

#### NOTES FROM AN ITINERANT EVANGELIST

Dear Evangelist Readers:

I was indeed glad to return home at 2 A. M., Thanksgiving morning after an absence of six weeks. Brother John Locke reported the confessions at Mt. Olive, Virginia. I also reported the confessions at Wilson's Chapel near Covington, Virginia, received during the short week I preached there.

The greatest outpouring of the Holy Spirit was manifested at Riverside, Kentucky, where I held two meetings in the New Riverside Log building. I held one in April that has not been reported, when nineteen confessions were received, all as a result of one week's service. I closed a twelve days' meeting the 18th of November with 29 confessions. This meeting was later than I cared to stay away from home as I cannot endure sleeping in cold rooms in the winter. We had some very cold weather but as the whole community attended the services it was not necessary that I should visit, and I lived and slept in a room with a good coal fire in an old-fashioned fireplace, all to myself. I had all the time desired for prayer and meditation. I preached the last night in the largest crowd that was ever in the building at a preaching service. We had seventeen confessions the last day. It seemed a great pity to close the meeting but future dates necessitated it.

We left Riverside at 5 A. M. on Monday, for Huntington, West Virginia, where I spent the night with my daughter, Bertha. On Tuesday and Wednesday nights I preached at Gatewood, West Virginia, to large and interesting congregations. Gatewood is only six miles from Oak Hill country church with more young people in its neighborhood than any place that I have visited this year. They have had no Brethren pastor here for five years, yet they keep up a splendid Sunday school and in one week last May I had fourteen confessions here. There is another splendid church building about ten miles in the opposite direction from Oak Hill, built by old Father Coleman, who passed away a few years ago. I would have loved to visit this church but could not do it. Some years ago Father Coleman asked that his son be ordained and the Maryland and Virginia Examining Board authorized my Brother, J. S. Bowman and myself to ordain him, which we

did. Whether they have services there or not, I do not know, but this needy field with a good church building should be looked after.

I was very glad to learn that Salem hooked up with Oak Hill, which surely was a good thing under their faithful and successful pastor. Brother Pine will take good care of that field. But Minden coal mines, only a couple of miles from Oak Hill would be a splendid field as an outpost for a Sunday school and an afternoon service. I was asked this year to go there and hold a meeting, but it was impossible for me to do so. I believe that this part of West Virginia is a wonderful open door for a Whole Gospel work. I am praying that the Lord will send some younger person than I to enter this open door.

Thursday and Friday nights I went to Wilson's Chapel again near Covington, Virginia and preached. Thursday night it was drizzling rain and the crowd was rather small but Friday night we had a good crowd and two more confessions.

I preached Saturday night and Sunday morning for my brother at Cliffdale, Vir-

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#### THE TEST OF LIFE

*What is a failure? It's only a spur  
To the man who receives it right,  
And it makes the spirit within him stir,  
To go in once more and fight.  
If you never have failed, it's an even guess  
You never have won a high success.*

*What is a miss? It's a practice shot,  
Which we often must make to enter  
The list of those who hit the spot  
Of the bull's-eye in the center.  
If you never have sent your bullet wide,  
You never have put a mark inside.*

*What is a knockdown? A count of ten,  
Which a man may take for a rest.  
It will give him a chance to come up again  
And do his particular best.  
If you've never been bumped in a rattling  
go,  
You've never come to the scratch, I know.*  
—EDMUND VANCE COOK.

---

ginia, about ten miles or more from Covington. We drove over twenty miles back to Brother Wilson's for dinner and preached at three P. M. to a large crowd and Brother Wilson's married daughter made a confession. And after the service her husband promised that he would come and be baptized with her. My brother will do the baptizing. With those I previously reported we had eighteen confessions here in a nine days' service. A good field is here. If the Missionary Board starts a work here these will all move their membership to Covington.

We drove back to Cliffdale and preached to a crowded house. Monday and Tuesday night I preached in Buena Vista, Virginia, to large and interested crowds. On Tuesday night we had one splendid addition to the pastorless church. Wednesday morning I took a train for home and arrived Thanksgiving morning. Now I am happy at home for the winter. I had a strenuous summer

and fall work, received about one hundred confessions, and did much traveling from place to place.

Will write later about Mt. Olivet, Delaware, Church. ISAAC D. BOWMAN,  
Leesburg New Jersey.

#### MOUNTAINTOP, PENNSYLVANIA

Dear Evangelist Readers:

Merry Christmas and Happy New Year! We rejoice to be back among our relatives and friends at this holiday season.

Our boat landed at New York, December 4. We were met by relations who took us to their home. God was good to us on our journey and brought us again to our Mother Country in safety and we praise him.

We expect to stay in Pennsylvania for a while and our address will be,

MR. AND MRS. C. B. SHELDON,  
Mountaintop, Pennsylvania.

We expect to see many of you while on furlough. In his Name,

HATTIE C. SHELDON.

#### ROANOKE, VIRGINIA

I wish pastors and church correspondents would write oftener; for an Evangelist containing several news letters is more interesting than one having but one or two. Your brotherhood friends will be glad to hear about your usual activities, new plans or interesting features, even though you have nothing big nor startling to report.

Under the faithful leadership of the Koontzes, the Roanoke church is holding forth, and making progress. During the past year, or a little over, we've received several new members who have shown three commendable characteristics, viz.: stability, ability, and a willingness to work.

Last year our small congregation raised over \$5,600.00 (not including help from the Home Mission Board), making an average of about \$32.00 per member. This money was given because our people love their Lord and his Church. None of it was "made" by sales, suppers, fairs, plays, etc.

Our fall communion services, which were beautifully impressive, were attended by but one less than our highest attendance. The annual business meeting in October was the most interesting of recent years. The nominating committee suggested two names for many offices, and other nominations from the floor completed the list, so we had a real election, rather than just confirming the report of the committee. Rally Day was observed with the largest attendance ever recorded, 233,—which was a most fitting climax to 17 years faithful service by our retiring Superintendent, S. M. Coffey.

About two and one-half weeks before Thanksgiving, our new Superintendent, K. E. Richardson, asked for a raise of hands from those who would pray each hour of the day from 6 A. M. to 6 P. M. for our Home Mission offering and for each member of our church. God answered our prayers. Our Sunday school and church attendance has recently increased, and our Thanksgiving offering will be about 60% larger than ever before. Part of this increase is due to the faithful and interesting way in which our Foundation Secretary, Mrs. Dewey Murray, presented the needs and aims of our Home Mission Board. May our church be so bold as to suggest that we make a monthly contribution to the Home Mission work through the Witness



cartoons of J. E. Tate. Had not the Home Board been able and willing to help the Roanoke church, this talented and consecrated man of God would never have found a Brethren church.

Some of us have had opportunity of going with Brother Koontz to Covington. And after one meets those people and learns how anxious many of them are for a Brethren church and Sunday school, it makes him more zealous in prayer on their behalf.

We are now planning for the coming of Dr. J. Hoffman Cohn, January 17-20. We are fortunate indeed, to have such a widely known religious leader give us a series of lectures. We are anticipating a great spiritual feast during his visit.

Another of our happy anticipations is the burning soon of our \$4,200.00 Lumber Co., note. When the Home Board came to our assistance slightly over 3 years ago, this note, together with a legion of other very pressing obligations, was about to shipwreck us. The note is now but \$50.00, and we're expecting soon to have a joyful conflagration over its remains. Lest I leave a false impression of our finances, it must be remembered, that about half of this amount has been transferred to long term bonds, which eliminates the danger of Court action against our church.

Brethren, continue to pray for us. In fact, I'd like to suggest that each one in the brotherhood take a little time, at least once a week, to pray for every member, church and Mission point of the entire Brethren Church. Do this for two reasons. First, it will bring joy to your souls, and second, who knows what victories God would give our church in the months ahead, if a consecrated people united its collective heart in prayer on behalf of itself!

W. V. FINDLEY,  
Corresponding Secretary.

## OUR LITTLE READERS

### A SWEDISH GIRL'S CHRISTMAS

By Ona Lee Sams

Do you remember about two years ago when I wrote you in *The Angelus* of how the boys and girls in different lands spent their Christmases? And we all decided the good old American way was best? Well, today I have a story for you about a little Swedish girl named Gerda and what she did according to the customs of her people at Christmas time.

\* \* \* \* \*

In Sweden a very beautiful Christmas exists, which is to see that every one is happy at the Yuletide. That isn't an easy thing to do either, for Swedish people have troubles and sorrows as do all other people. But at least they do all they can toward creating happiness for others.

Gerda, aged twelve, was a very rich little Swedish girl. She had in fact everything her young heart could wish for. There were many dresses embroidered in silver and gold, shoes of every color, velvet hats, and warm, pretty gloves for her lovely white hands. Each year at Christmas time Gerda longed to do something to make others happy. Her world, however, was not very large; that is, she seldom got out of the house except to the fashionable school



which she attended. And there was no one in her household as far as she knew whom she might make happy. Her father gave the servants presents and of course, she and her mother had everything their hearts could wish for.

"I feel quite useless," thought the poor little rich girl, for that's just what she was. "There must be unhappiness somewhere in Sweden and right here at home, which I might remove. I'd do anything I could, if there only were a way."

For days before Christmas Gerda thought about the matter. Her little heart was full of longing to make some one really happy this Christmas. Yet as the holidays drew near and everyone else made preparations for the Yuletide, Gerda was no nearer than ever to a plan. Her parents simply would not hear of her going to the poor children or to the hospitals. They would send toys if she liked but she could not go herself.

The more she thought of the whole thing the more discontented she was. All around her others were doing little things to make someone happy. Even the servants were making extra sweet things to take to somebody, or trimming a little Christmas tree, and Gerda did nothing because there was nothing to do.

At last Christmas Eve itself came. It had been a very busy day in Gerda's home, but not busy enough to take away her longing to keep the custom of her people. She decided, however, that it was useless to think

about it this late. "At least," she thought to herself, "I must be happy myself and not complain. If others I cannot make happy I must not be unhappy."

And so after the usual Christmas Eve dinner was over, the tree trimmed, and the candles lighted for the evening, Gerda went upstairs to the music room. "I must have music in my heart," she said and sat down at the organ which she had learned to play at school, and which she loved.

A full, yellow moon was rising beyond the tree tops as she began to play. There was a hushed stillness outside as if the sky and the stars themselves knew it was the anniversary of the Christ Child's birth. A spirit of reverence was everywhere. And then softly Gerda began to play the organ. She began with "Hark the Herald Angels Sing", and the mellow tones of the organ carried the music not only over the house but to the road outside and to the gardens filled with the moonlight. Next Gerda played "While Shepherds Watched Their Flocks by Night", followed by "Cantique de Noel". Suddenly she heard what she thought was a sob outside her window. Surely no one would be crying tonight of all nights, so she ran quickly to see just where and what the noise was. And there below the window she saw an old woman crouched as if she were afraid of being found, but her eyes were turned upward and filled with tears.

"Oh," said Gerda kindly. "Why do you cry tonight when everyone should be happy? I am sorry if you are troubled, and can I do anything?"

"My child," replied the old woman, "I am not crying because I am unhappy but because I am happy. I have been listening to your music and it reminded me of my own little girl years ago playing the organ. She has never seemed as near to me as tonight as I listened to you, and I'm sure she must have heard it in heaven too. Thank you, child, and don't think I am sorrowful." And before Gerda could reply she had slipped away quietly in the moonlight.

Gerda went back to the organ with a light heart. She had, after all, kept the custom of her people, even if by accident, and made someone happy on Christmas Eve. And as the moon rose in the velvety sky Gerda played a last Christmas song "Holy Night". She played it even better than those before because in her young heart were peace and joy. She had made someone happy!

Washington, D. C.

## The Brethren Annual and Conference Minutes

The last material for the Annual was received only last week which accounts for the delay in the publication.

They are now ready to mail, but will be mailed only to those who order them.

Price twenty-five cents per copy or five copies for one dollar, when the order is accompanied by cash.

Order at once.

THE BRETHREN PUBLISHING COMPANY,  
Ashland, Ohio.



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# THE BRETHREN EVANGELIST



Dr. R. R. Teeter

(at left)

Business Manager of the  
Brethren Publishing Company  
retires after nearly 20 years  
of service.

Dr. J. C. Beal

(at right)

Elected by the Publication  
Board as Secretary of  
Publications, to succeed  
Dr. Teeter the first of  
January.





## Signs of the Times

by  
Alva J. McClain

### THE Moral Glory of Christ

Twenty-one years ago I read a monograph written by the late Dr. Wm. G. Moorehead, President of Xenia Seminary, under the title, "The Moral Glory of Jesus Christ a Proof of Inspiration". It made an ineffaceable impression. Often when we go back to the writings of men that once seemed so wonderful, we are disappointed. The spell, somehow, is gone. But I have more than once during the years gone back to reread Dr. Moorehead's article, again within the last few weeks, and experienced anew the spiritual exaltation that it first brought. The secret of its power, I am sure, is in the vision it presents of the moral beauty of our Lord.

The reader may find the article in the third volume of that highly excellent little collection of essays called "The Fundamentals"; out of print now, unfortunately. Without any attempt to reproduce the powerful argument of the article, I wish to quote a few extracts for the joy of those who may read this page. "And these things write we unto you, that your joy may be full."

### HE is the "Archetypal Man"

"The Gospels exalt our Lord infinitely above all other men as the representative, the ideal, the pattern Man. Nothing in the judgment of historians stands out so sharply distinct as race, national character—nothing is more ineffaceable. The very greatest of men are unable to free themselves from the influences amid which they have been born and educated. Peculiarities of race and the spirit of the age leave in their characters traces that are imperishable. To the last fiber of his being Luther was a German, Calvin was French, Knox was Scotch; Augustine bears the unmistakable impress of the Roman, and Chrysostum is as certainly Greek. Paul, with all his large heartedness and sympathies is a Jew, always a Jew.

"Jesus Christ is the only One who is justly entitled to be called the Catholic Man. Nothing local, transient, individualizing, national, or sectarian dwarfs the proportions of his wonderful character. 'He rises above the parentage, the blood, the narrow horizon which bounded, as it seemed, his life; for he is the archetypal Man in Whose presence distinctions of race, types of civilization and degrees of mental culture are as nothing (Liddon)'. He belongs to all ages, he is related to all men, whether they shiver amid the snows of the arctic circle, or pant beneath the burning heat of the equator; for he is the Son of Man, the Son of mankind, the genuine Offspring of the race."

### THE Majesty of His Self-renunciation

"The strange beauty of his unselfishness as it is displayed in the Gospel narratives appears in this, that it never seeks to draw attention to itself; it deprecates publicity. In his humility he seems as one naturally contented with obscurity; as wanting in the

restless desire for eminence which is common to really great men; as eager and careful that even his miracles should not add to his reputation.

"But amid all his self-sacrificing humility he never loses his personal dignity nor the self-respect that becomes him. He receives ministry from the lowly and lofty; he is sometimes hungry, yet feeds the multitudes in the desert places; he has no money, yet never begs, and he provides the coin for tribute to the government from a fish's mouth. He may ask for a cup of water at the well, but it is that he may save a soul. He never flies from enemies; he quietly withdraws or passes by unseen. Hostility neither excites nor exasperates him. He is always calm, serene.

"He seems to care little for himself, for his own ease or comfort or safety, but everything for the honor and the glory of the Father. If multitudes, eager and expectant, press upon him, shouting, 'Hosanna to the Son of David', he is not elated; if all fall away, he is not cast down. He sought not a place among men, he was calmly content to be the Lord's Servant, the obedient and humble One. It was invariably true of him that 'he pleased not himself.'

"And yet through all his amazing self-renunciation, there glances ever and anon something of the infinite majesty and supreme dignity which belongs to him because he is the Son of God. The words of Van Oosterzee are as true as they are beautiful and significant: 'It is the same King's Son Who today dwells in the palace of his Father, and tomorrow, out of love to his rebellious subjects in a remote corner of the Kingdom, renouncing his princely glory, comes to dwell amongst them in the form of a servant ... and is known only by the dignity of his look, and the star of royalty on his breast, when the mean cloak is opened for a moment apparently by accident.'"

### HE is Above Human Judgment

"When challenged by the disciples and by enemies, as he often was, Jesus never apologizes, nor excuses himself, never confesses to a mistake. When the disciples, terrified by the storm on the lake, awoke him saying, 'Master, carest thou not that we perish,' he did not vindicate his sleep, nor defend his apparent indifference to their fears.

"Mary and Martha, each in turn, with profound grief, say, 'Lord, if thou hadst been here, my brother had not died.' There is not a minister of the Gospel the world over who would not in similar circumstances explain or try to explain why he could not at once have repaired to the house of mourning when summoned hither. But Jesus does not excuse his not being there, nor his delay of two days in the place where he was when the urgent message of the sisters reached him. In the consciousness of the perfect rectitude of his ways, he only replies, 'Thy brother shall rise again.'"

### HE Never Asks for Prayer

"He never asks even his disciples nor his nearest friends, and certainly never his mother Mary, to pray for him. In Gethsemane he asked the three to watch with him; he did not ask them to pray for him. He bade them pray that they might not enter into temptation, but he did not ask

them to pray that he should not, nor that he should be delivered out of it.

"Paul wrote again and again, 'Brethren, pray for us'—'Pray for me.' But such was not the language of Jesus. It is worthy of note that the Lord does not place his own people on a level with himself in his prayers. He maintains the distance of his own personal dignity and supremacy between himself and them. In his intercession he never uses plural personal pronouns in his petitions. He always says, 'I' and 'Me,' 'these' and 'them that thou gavest Me'; never 'we' and 'us,' as we speak and should speak in our prayers."

### THE Perfect Harmony of His Virtues

"Who among the mightiest of men has shown himself to be evenly balanced and rightly poised in all his faculties and powers? In the very greatest and best, inequality and disproportion are encountered. Generally, the failings and vices of men are in direct ratio of their virtues and powers. 'The tallest bodies cast the longest shadows.' But in Jesus Christ there is no unevenness ... There is in him an uninterrupted harmony of all the powers of body and soul, in which that serves which should serve, and that rules which ought to rule, and all works together to one adorable end.

"In him every grace is in its perfectness, none in excess, none out of place, and none wanting. His justice and his mercy, his peerless love and his truth, his holiness and his freest pardon, never clash; one never clouds the other. His firmness never degenerates into obstinacy, or his calmness into indifference. His gentleness never becomes weakness, nor his elevation of soul forgetfulness of others ...

"In his whole life one day's walk never contradicts another, one hour's service never clashes with another. While he shows he is Master of nature's tremendous forces, and the Lord of the unseen world, he turns aside

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GEORGE S. BAER  
Editor

R. R. TEETER  
Business Manager

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Business Manager

# THE BRETHREN EVANGELIST

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## Glimpses at Significant Scriptures

Fourth  
Series

### Not Already Attained

"Not as though I had already attained, either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended: but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus" (Phil. 3:12-14).

The Christians at Philippi were very modern folks in certain respects. It seems, from Paul's letter, that they had become puffed up over their spiritual attainment. They thought they had just about reached the zenith, that there was little more for them to struggle or strive for, that they could sit back in smug complacency and look around. They had lost the vision of brighter and better things ahead. They had lost sensitiveness to the Christian impulse to activity and progress and expectancy. They were not looking to the future and reaching ahead, for they were already pretty well initiated and instructed in the religion that Paul had proclaimed unto them, so they thought, and they were self-satisfied.

That is so like the attitude of people and churches one might point to today, that these ancient Christians seem very modern. When we read of them, they remind us of some of the men and women we know, who go in and out of our churches with a self-satisfied, self-important, knowing air, contented with what they have, and seeking nothing more. They received a knowledge of salvation and they sat down to enjoy it, and made no move to press on to the realization of greater things, nor to pass on what they had experienced. They did not, and do not, realize the onward-going, energizing character of Christianity, that stirs people to activity and progress. There is all too much indifference and self-satisfaction abroad. There is not enough aspiration for higher and finer spiritual experiences, not enough ambition for larger attainments and greater responsibilities and opportunities for service. There are far too many who are content merely to be saved and are resting on the oars of past experience and are not reaching forward unto the things that are before.

Paul gives his counsel for just such a situation, and he makes his appeal by pointing to his own experience. Do not stand in your tracks, he would say, but move forward. For I also am reaching forward. Do not rest content

with present attainment, but seek the better things that are possible. Don't imagine you have reached perfection, or have gotten to the place where you can be satisfied with yourself. For he says, I myself know that there is much more ahead for me than what I have already realized. There is no limit to the possibilities of attainment in Christ Jesus. You have not attained; just keep on going.

### New Year Fact and Challenge

"The Lord, he that goeth before thee" (Deut. 21:18). "Follow me" (Matt. 4:19).

We have selected two brief texts—one from the Old Testament and one from the New Testament—for our new year message. They present at once a fact great and glorious and a challenge vital and supreme. We have set forth the fact of the presence of the Lord Jesus Christ, who was from the beginning until now and ever shall be. And we have the command set forth by him in whom is all authority to "follow" him.

Nothing is more important at the opening of the new year, or

at any time for that matter, than the assurance of the divine presence. That will give encouragement and hope and consolation and peace and strength and victory, for nothing can stand against the power of that presence. The way may be dark,—it matters not, all that is necessary is to know that the Lord is with us. He will be our light to guide with the brightness of the noonday. There was never more need of light than now, for the darkness was never more baffling. The way may be filled with confusion and ignorance and false counsel, but his presence will give wisdom and understanding. Nothing can deceive or mislead us when he is near. The way through the new year may be rough and steep and our steps may be accompanied by struggles and bruises and weariness, but his presences will be our strength and support and comfort. The human spirit is weak but the Lord God is mighty and all-enabling. No evil thing can befall him who puts his trust in the ever gracious presence of him who said, "Lo, I am with you always," and "I will never leave thee, nor forsake thee."

But along with the grace of his presence goes the command of obedience. "The Lord, he that goeth before thee," said, "Follow me." He who comes in unto us to abide with us, requires that we shall separate ourselves from



### The New Year

*I am the New Year, and I come to you pure and unstained,*

*Fresh from the hand of God.*

*Each day, a precious pearl, to you is given,*

*That you must string upon the silver thread of Life.*

*Once strung can never be unthreaded, but stays*

*An undying record of your faith and skill.*

*Each golden minute link you then must weld into the chain of hours,*

*That is no stronger than its weakest link.*

*Into your hands is given all the wealth and power*

*To make your life just what you will.*

*I give to you, free and unstinted, twelve glorious months*

*Of soothing rain and sunshine golden;*

*The days for work and rest, the nights for peaceful slumber.*

*All that I have I give with love unspoken,*

*All that I ask—you keep the faith unbroken!*

*—J. D. Templeton, in Success Magazine.*



sin and all uncleanness. "Come ye out from among them and be ye separate, saith the Lord, and touch not the unclean thing." He raises us out of the palsy of sin, places the seal of forgiveness on our brow and says, "Go and sin no more." He has called us into his presence that we might go forth and bear fruit and that our fruit might remain. He who calls us into the blessed fellowship of his presence, bids us to take up the cross of self-denial and surrender and follow him into the ways of service. If we call him Lord, we must do what he bids us do. He who came not to be ministered unto but to minister and to give his life a ransom for many, says to those who would enjoy the inspiration and stay of his presence, As the Father hath sent me, even so send I you. That is the challenge.

## A Change in the Business Management

The passing of the old year and the opening of the new will witness a change in the business management of the Brethren Publishing Company. Dr. R. R. Teeter will bring to a close almost twenty years of service as business manager on the last day of December and on the first of January Dr. J. C. Beal will take over the business responsibilities according to the outline in the announcement of the Publication Board in this issue.

Dr. Teeter, at the beginning of his tenure of office, was for more than three years editor of The Evangelist, as well as business manager of the Company, after which time he gave himself exclusively to the business side of the work. He has established a record for length of service for the publication interests that stands next to that of Dr. A. D. Gnagey, whose services extended over nearly a third of a century. During these two decades that Brother Teeter has had charge, a new building has been purchased as a home for publishing plant and about half paid for, printing equipment has been enlarged and a job-work department developed that has meant much to the financial welfare of the Publishing House. He has been conservative in business methods and has not involved the Company in excessive debt—that might have resulted disastrously during the depression that has caused hardship to even the best situated. He has shown himself to possess what some people claim preachers are remarkably lacking in, namely, good business sense, and those of us who have been closest to his work, though we may not always have seen eye to eye with him, are most appreciative of his efforts. It has been a difficult and trying position he has occupied, as well as one of much responsibility, and he has accomplished his work with credit amid many handicaps. We bespeak the gratitude of the brotherhood for the service he has rendered.

Dr. Beal, who has been called to the newly created position of "Secretary of Publications," is too widely known to need introduction. He brings to his new work personal characteristics of initiative and aggressiveness that will stand him in good stead. He has been with us two weeks getting acquainted with his new duties and has displayed a courage and an optimism that are reassuring. Though not unappreciative of the bigness and difficulty of the task before him, yet he has high hopes for the future growth of our publishing interests. He is a man who places much emphasis on prayer, and as we bespeak for him the cooperation of the brotherhood, we are sure there is no cooperation he would more keenly appreciate than the cooperation of prayer.

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## EDITORIAL REVIEW

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The second instalment of Dr. Gribble's interesting letter is to be found on Mission page.

President E. E. Jacobs of the College, gives us another instalment of College news this week, among the items of interest being the program for the week of prayer. The week will be given to a devotional study of John's Gospel. The studies offered can be counted on being eminently worth while, and should commend itself to the student body.

The Illiokota Conference minutes are provided over the signature of the Secretary, Brother Conard Sandy, the meeting having been held at Leon, Iowa, where he is pastor. The conference officer in charge was Brother E. M. Riddle. The newly elected moderator is Brother George T. Ronk, the Vice Moderator being Brother Raymond Blood. Next year's conference will be held at Garwin, Iowa, the first week in October.

From a personal communication from Brother George C. Pontius, pastor at Roann, Indiana, we quote: "Our work here continues very nicely. Our church has paid nearly six hundred dollars on a debt that has been hanging over it. In doing this we have not neglected the regular offerings for the national work, our Thanksgiving offering exceeding that of last year. All our organizations are functioning nicely and the attendance at the regular services is good considering the sickness prevailing. We are planning for our revival which will be held the latter part of February..."

A revival at Corinth, Indiana, is reported in this issue by both pastor and evangelist, the latter being Brother W. S. Crick, of Fremont, Ohio. The pastor is Brother Lester V. King, who reports nine having been received into the church and one awaiting baptism. There are prospects of still others coming. Brother Crick's ministry there was highly appreciated. This is an exchange and later Brother King will perform his part of the contract by holding a meeting at Fremont. Interest in the work at Corinth has been growing, the Sunday school especially being on the increase.

The Men's and Boys' Brotherhood department makes its second appearance for this month. While its regular program calls for one appearance a month, we are glad to give it space as often as it cares to come. It is a good work and we stand ready to give it encouragement at every opportunity. This week Brother Leatherman has his parliamentary rules lesson and a suggestion about singing, while Brother W. H. Schaffer, editor of the department, has a word about the use of the material and about the National goal.

This "Pen Ministry", often goes where man cannot go. I often thank the Lord for it. Those are the closing words of a post card message by Sister Mary A. Snyder regarding the Evangelist. She began by saying: "It is my custom to let out my papers after reading them that others may have the blessing from them. It occurred to me that other Evangelist readers might be encouraged to do the same, if they heard what one of my readers said: 'I wish I could hear a Brethren preacher; they write such good, spiritual messages, and your paper is so fine. Your reports about your revivals are most encouraging.' We thank Sister Snyder for passing the word on to us, and the suggestion is a good one. If you want to do some real missionary work, adopt our sister's rule of loaning your paper to some one who does not get it, and possibly is not a member of the church."

The National Conference of Jews and Christians continues to send out its propaganda material to the religious and secular press the country over. Our readers are aware that we have very little sympathy for the program they are carrying on, not because we countenance or encourage unkind or unchristian treatment of any religious class or people, but because, the Conference itself is actually promoting prejudice by the way it holds religious convictions and loyalties up to scorn. One of the particular items that is included in their program, and one that we especially disagree with, is the holding of educational projects in schools and colleges. In such projects two things stand out as particularly objectionable: first, it is always assumed that Protestants are the main offenders in the matter of religious prejudice, and second, the effect, if not actually the aim, is to make children and young people think that denominational convictions and loyalties of a pronounced and determined character are unworthy of the growing mind and should be discarded. The only effective way of dispelling religious and class prejudice is by getting the spirit of Christian love into the hearts of people, and that cannot be done apart from Christ. If these would-be dispellers of prejudice would suddenly become promoters of loyalty to Christ as Savior and Lord of all mankind and not merely one of the several methods of reaching the throne of God, they might succeed better in their aim.



# The New Birth and the New Year

By Frank G. Coleman

The outlook is dark  
Hell on a rampage  
The way out is by spiritual birth  
and daily renewal.  
That is the hope of the New Year

This is the time of year when most people are looking back over the year coming rapidly to a close, and trying to look forward into what the New Year may hold for them. Most of us do so selfishly, the few unselfishly. Some think in terms of personal interest, others in that larger view of the need of the whole human family. After all, in material things, that is the only view worthy our time and thought. As we turn from a contemplation of the past we see nothing but confusion, uncertainty, a groping in the darkness of political corruption, industrial chaos, economical waste, moral decadence, financial collapse. Certainly not an inviting picture, and we are forced to exclaim with Solomon, as he considered life lived out under the sun, "All is vanity."

As we turn disappointedly away and cast eager eyes to the future we find little to encourage. Hell seems on parade. The nations are belligerent; Europe is a seething caldron of intrigue, only wanting some nation to assume the responsibility for war and the world would burst into flame. The coming winter in our own land holds unspeakable misery and sufferings for countless numbers of our people. The gigantic relief programs tell us that something is wrong. In a land of plenty, millions must go hungry. In a land of inexhaustible coal deposits, multitudes must be exposed to the biting cold of the winter. In all the expanse of human experience man finds himself rendered insufficient through the selfishness of this old world.

At a similar crisis in the affairs of earth when prostitution of office, graft, burdensome taxes, oppression, perhaps as dark a day as Palestine had experienced, came a lone man to inquire his way out. This black discouragement covered not only the political, but the spiritual realm. The religion of Israel had deteriorated into mere formalism, empty show of piety, hypocrisy. Out of all this came Nicodemus to inquire the way of life. Jesus gave to him the only way God has ever revealed to mankind, "Except a man be born again, he cannot see the kingdom of God." While it is true that the Christian life pays large dividends here and now, it is equally true that Christ's primary purpose was to give man a way of escape out of a world of death. For it is a world of death. Five million human souls cross the "Great Divide" each twenty-four hours, "In life we are in the presence of death." Therefore would it not seem that all humanitarian schemes, or the amelioration of any or all of the thousand human interest as a way of escape fail.

We are only led farther and farther into a fool's paradise, and find ourselves more and more enmeshed in heartbreaking disappointments and failures.

What then is this "New Birth" which Jesus urges upon Nicodemus? What does it mean to possess it? First of all we learn that it is a new creation. Not something made over, nor yet a reformation, but a new creation. "If any man be in Christ he is a new creature" (Marginal Reference Creation). A new tenant has moved into this house of clay: The "Old Man" that dwelt therein has been arraigned at the bar of God's justice and has been condemned and executed, "Crucified with Christ." There may be some house-cleaning to be done, for he has not been a very desirable tenant, "Seeing that you have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him" Col. 3:9, 10. The new man is Christ formed in the believer.

Nicodemus had come as far as the law would bring him. He must now have a new access to God. The New Birth offered him this new and living way into the presence of the Father. Only thus could he have been made "Accepted in the beloved." What a glorious possibility for man. Though lost in sin and alienated from God, yet God through pure grace has made it possible for the sinner to be reconciled to God. John, the first chapter, verses twelve and thirteen, are precious bits of God's Word, "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." It is true the days are dark, not only in the secular but in the religious world as well. There can be no mistake about this being the Laodicean age. Everything known to the cunning of Satan has been substituted for the New Birth. But we of that way will not forget that Jesus said, "No man cometh unto the Father, but by me."

Nicodemus came to Jesus seeking a way out: Any man who honestly seeks Jesus will find him. Whether Nicodemus acted upon the advice Jesus gave him is not for me to say, perhaps there were to him insuperable obstacles in his way. I do know this, if he refused he certainly missed the way of life. However, I would remind you that there is more to the New Birth than merely entering into it. If we are to get anywhere on a road we must traverse

## The New Year Comes

BY FRANCIS M'KINNON MORTON

*Over the sunlit hills of time*

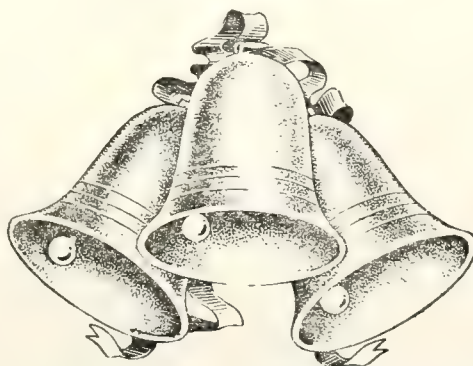
*The New Year comes on joyful feet;*

*Out of the night the sweet bells chime  
Music of hope and promise sweet.*

*Into the dead past with our dead*

*Lay we the old, old year away;  
Hopes we have had and tears we've shed,  
Each well beloved yesterday.*

*All, all are in thy ageless hands;  
What once was ours now is thine.*



*Where wrong upon the record stands  
O blot it with thy love divine!*

*Remember not the petty sins  
That marred our troubled yesterday;*

*Be with us as this year begins  
And lead us on by fairer ways.*

*Still hold the dream before our eyes  
Envisioned ever clear and sweet,  
A star to bid our spirits rise,  
A lantern to our stumbling feet!*



it. There is a vast difference between theoretical and experiential Christianity. Theoretically I am saved the very moment I receive Christ as Savior and Lord of my life. I am saved then just as much as I will ever be, wholly on the ground of my occupation in the Lord Jesus Christ. The ground of my approach to God is the finished work of Christ at Calvary, therefore it never changes. Experientially I am being saved as I travel the way with him, "Being renewed in knowledge after the image of Christ."

We stand upon the threshold of a new year: What it holds of happiness, of sorrow, of good fortune or bad, of health or sickness, of life or death, we know not. We will have to travel it moment by moment, hour by hour, day by day and then we will know. Whatever co-mingling of these things it holds for us, be it weal or woe, if we are "Twice Born Men", permitting the renewing process to go on in our lives, we will find the New Year a pleasant highway, and will be constantly discovering new and refreshing supply of his grace. Did he not say, "My grace is sufficient for thee: for my strength is made perfect in weakness." May not the Christian employ the words of his Master and say, "I have meat to eat that ye know not of."

Today men's brows are furrowed with the cares of this life; their hearts are failing them for fear of those things which are coming on the earth. And while the present generation of men look for the miracle man to arise from among them and deliver them, the man of God can face the confusion of life and shout, "I am more than conqueror through Christ."

How shall I grow in the knowledge and grace of my Lord, do you ask? First of all by studying the record which God bore of his Son. Secondly, by constantly committing our way unto the Lord, traveling the way of life with him, holding Communion with him. We must be in perfect agreement with him if there is to be concord. As we thus go singing on our way we will realize more and more that, "Old things have passed away" and that, "All things have become new." New wholesome, heavenly joys substituted for the pleasures of sin. New infillings of spiritual power enabling us to assume new responsibilities, and meet new temptations. A new feeling of security and a deepening sense of assurance.

What does the New Year hold for you? I do not know all of the things, but this I do know. It will hold VICTORY in exactly the same proportion that you yield yourself to the One who said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest for your souls."

Thank God for the Christ of the New Birth.

Hagerstown, Maryland.

## Standing on the Ordovician

By Dr. Edwin E. Jacobs

President of Ashland College

One day this fall, my class in Geology, Mrs. Jacobs and myself, chartered a boat and went to visit certain islands in Lake Erie, which lie some twenty-five miles off the coast from Sandusky, Ohio. The object of our visit to these islands,—Starve Island, Buckeye Island, Kelley's Island, (the latter visited on another occasion), and Middle Bass Island,—was to explore certain glacial markings, which are reported to be among the very best in the entire world. Indeed so important are they, that the Federal Government is taking steps to preserve some of them in a national park.

On these islands are what are called "Glacial pavements", places where the bedrock has been planed and smoothed off by the moving ice of ancient glaciers to a remarkably level surface. But the important feature is not so much the "glacial pavement" as the grooves which have been plowed in it. Here are grooves ranging all the way from mere scratches up to those three feet in depth and as many feet from lip to lip, with at least one twice that size. And in every case great granite boulders are strewn lavishly over these surfaces presenting mute evidence of how and when the grooves were made, for they themselves were the engraving tools. It is believed that they or others were held in the frozen grip at

the lower surfaces of these ice-sheets and when they passed over the softer bedrock, they made the marks which are now known as "glacier grooves".

More than that, some of the islands are as much as fifteen miles apart and yet in every case, the grooves are not only parallel with themselves on any one island, but are parallel to each other on all the islands, running generally southwest. It is quite thrilling to stand on one island and look across miles of relatively deep water and see in the dim distance another island and realize that the grooves there are but the continuation of those upon which you are standing.

Now, the bedrock over which the glaciers moved and in which the grooves have been plowed, is known as Ordovician limestone and is much older than the surface of the surrounding territory in northern Ohio, which is now covered in large part with glacial till. It may be of interest to know that the walls of the very room in which I am writing these lines, are plastered with this very limestone, so abundant is it in the lime mines of this part of the state.

But now I have said all of this that I might say something else of very much more importance, for while standing on this ancient Ordovician, one of the party suffered a minor cut, and here is the point of this article. Ordovician rock, glaciers and all else were forgotten and first aid was applied to the wound for fear that ill effects might follow, for is not a human life worth more than all else besides? "For what shall it profit a man if he shall gain the whole world and lose his own soul"?

And so it is in many of the sciences, especially Astronomy and Geology, the time is so vast, the numbers so great, the forces so gigantic, that human life seems insignificant. We may become terrified and overawed by all this vastness, on the one hand, or we may be so engrossed with the mechanics of the details that we may, on the other, lose all sense of meaning and purpose, more than that which may attach to the blind forces represented by the situation.

But a Christian man trained in science is not thus misled. Ordovician time may be great, but God is greater. The purposes of the glacier may not be definitely known, but the purpose of human life is known. Little does it matter to us just what these phenomena may mean, but it is tremendously important to know what human life means, especially one's own life, for that is the supreme gift to each of us and we must treasure it with all our powers.

I am writing these lines in order to warn my young readers that they do not become lost in the voids of science. If I had any idea that human values would have been sacrificed in going to these islands, we would not have gone at all, for while these phenomena were interesting and instructive, they are not at all worth the toll of all the possibilities and potentialities which might be inherent in a human soul. There is always the danger of not being "able to see the forest for the trees" in our pursuit of science but we should rise above the material and temporal elements and see the immaterial and eternal ones and come to know that our life, even in the presence of these astounding facts in nature, is purposive and fraught with eternal significance. Doubtless that day, I had a very grave duty as a teacher of Geology, a duty that should not be minimized, yet by far the greatest trust committed to my care was that class of young people. There, after all, is where the interest centered, rather than in the Ordovician. In other words, I had brought the class to see the rocks, and not the rocks to see the class, hoping, of course, that this experience would in some way function in the lives of these young people by eliminating error and adding truth to their mental concepts. If I had erred in my Geological knowledge, I would have been considered merely as an ignoramus, but if I had erred morally, I would have been regarded as a scoundrel, and rightly so, for parents and people generally, when at their best, put moral and ethical values above secular truth. That is just how important I think a teacher may be in the formation of character, in the proper evaluation of truth, and in his estimates of mere knowledge as over against his interpretation of that knowledge.

Standing on the Ordovician one's mind very naturally goes back and down but there is no good reason why his soul should not go up and on and on to eternal truth and to God!

Ashland, Ohio.



# GOD IN CHRIST

By Robert F. Porte, Ph.D.

God was in Christ or  
else redemption is destroyed  
That truth secured by faith  
God incarnate is still God

What majesty there is in the fact that "God was in Christ!" Nothing less than this would satisfy our hearts. How would the world look to you, my reader, if God were only Creator? If God is Creator, He is also Savior. If this be not true, particularly the last, then all we have is a great big world machine, wound up and sent spinning in unknown space. When I realize and believe that God was in Christ, I am thrilled to know that the destiny of the world is not resting in human hands. The wonder and glory of our God is the very fact that he shares with his people the joys and sorrows of this world. The God who sees the sparrow's fall and is not willing that one soul should perish is certainly vitally involved in the order of this world. So, my reader, God does see and know the effort you make to obey him and do the right.

God was in Christ, or else the redemptive meaning of the Bible is destroyed. How could the God Who created me also save me unless somehow he came personally into my life to recreate the broken chords of Heavenly harmony? The plan of man's redemption includes God. "God in his awful Holiness, so loved men that he gave, out of his own being, his eternal, uncreated Son to save them from sin unto everlasting life". I am reminded of Paul's great passage, "Looking for that blessed hope, and the glorious appearing of the great God and our Savior Jesus Christ (Titus 2:13)." Here, at the second coming, God is one with Christ our Savior and King. In passing, we shall just mention the words of the Beloved Disciple, "and the Word was God." It is marvellous to know that God is involved in the whole redemptive program and at the same time our Lord is involved in the creating process in the very beginning. The great fact is, that all we know of the character of God is brought to bear upon the spiritual and moral perfection of his people. God would work to perfect in all who believe that relationship which a father might sustain to his well-beloved child.

Most of us are schooled to think of God in terms of an oriental monarch. It might help us a lot to think of him in terms of our subject. "If nothing could be but for God, then God is the servant of all that is." We believe that God created the world, and made it good and that all good comes from him, therefore in view of God's graciousness and magnanimity he is the greatest servant. Jesus claimed perfect coordination with the Father, "I and the Father are one." God's work in the world is indicated by the fact that he is the Author and Sustainer of life. Paul was not speaking to devout Christians when he said, "In him we live and move and have our being." The revelation of God is for the purpose of acquainting human beings with the nature and purpose for God for his people. The individual who will not serve God is ultimately deprived of the privilege of sharing eternal life in God. "What God helped man to create, he will also help man to destroy, but he will demand the same freedom in the destruction that was present in the creation." The human race may disregard God and work their own will only to discover too late that they have worked in vain; on the other hand we may obey the Son of God, our Savior, and share in his glorious triumph and thus receive the approval of God the Father.

The securing of the truth of our subject is believing. It is more a matter of Christian faith than of texts and proofs. The statement concerning Abraham has always impressed me. "And he believed in the Lord" (Gen. 15:6). This is the secret of the great acquaintance Abraham had with God. The difficulties and debates about the Incarnation of our Lord might be done away if men would believe the fact that he was God Incarnate in flesh. This fact must be believed because it is God coming in flesh and not a man become God. Jesus came into flesh from the God side and beyond the human side and the interpretation of the Incarnation that Jesus said, "Take my yoke upon you and learn of me" (Matt. 11:29). Jesus assured the father of a grievously afflicted child, "If thou Jesus assured the father of a grievously afflicted child, "If thou

canst believe, all things are possible to him that believeth" (Mark 9:23). What can we do about Divine truth if we will not believe? No human being can force the issue with God. The future must ever remain locked in mystery to the unbeliever and his life spent in fruitless blunderings. The Bible will become more ambiguous to the one who will not believe but in believing God faith does enlarge individual knowledge and the believer is led into the greater fellowship with God.

The Virgin Birth of our Lord is a marvelous teaching of the actual entrance of Deity into human flesh. This is a Divine fact to be believed and not to be humanly solved. It seems to me that any professed Christian who ignores this great truth robs his faith of its very vitality. In the Man of Galilee we see the total Godhead functioning in one human body. The Incarnation of God by a Virgin Birth is to be accepted by Christians as the most fit method of God in perfecting the work of human redemption. "The manhood of Christ is not that of a human person". Thinkers have done violence to the truth concerning the personality of Christ by conceiving him in a humanitarian form. The human form of Christ is "an addition to his individuality". When men speculate on Christ in terms of ourselves we tend to attach some of our human frailty to him, in other words we read into our human analysis of Christ our own human limitations. The majesty of our Lord is certainly indicated in his own words, "He that hath seen me hath seen the Father" (John 14:9). With this scriptural statement I need only mention our crude interpretations when we strike up a dualism between the "Man Christ Jesus" and God the Father. This error arises from a human idea that God somehow cannot come in flesh and still be God. It is, in other words, a bad psychological analysis of the meaning of "personality" and "individuality". A devout Christian thinker of another generation speaks of the humanity of Jesus as "a lower coefficient for the abiding person of the Son of God". In other words, the house does not determine the person who dwells there but the person may change the house. Man is not declared to be divine by the Incarnation but God cared enough for man to redeem him at such awful cost. The manhood of the Master is the humiliation which he accepted to accomplish the work of redemption.

Another wonderful phase of our topic is the fact that God is not being reconciled to man but man is being reconciled to God. The Apostle Paul wrote, "Now we are ambassadors for Christ, as though God did entreat you by us, be ye reconciled to God" (II Cor. 5:20). Notice the free interchange of terms, "God" and "Christ". In the commission Christ claims "all authority in Heaven and in earth". The coming of God in Christ reveals to us God's perfect way against which man through ignorance and foolishness has turned away. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Romans 5:19). The obedience of believers to Christ is equivalent to obedience to God because God was in Christ. Man's disobedience is nothing less than extreme selfishness as relates to man's attitude toward God. This fact is attested by the first sin, that it was a deliberate disobedience against a KNOWN law of God. It is therefore highly important to suggest that inasmuch as we accept the fact that God was in Christ, it is dangerous for a follower of Christ to regard lightly the precepts given by Christ to his disciples for their moral guidance. Remember, Christ is to us in the redemptive program as God. Verily He is God in the flesh.

In this closing paragraph I desire to press some practical implications involved in our topic. When we speak of the "finished work of God in Christ" does that imply that God's people are exempt from any part in the process of redemption? In Paul's letter to the Philippians he speaks of Christ as "existing in the FORM of God" and "taking the FORM of a servant". The Greek word for "form" is the same in both cases. In the second state-



ment concerning our Lord's humiliation we are told that he became a servant, or as one writes, "the essential form of being which pertains to the cramping existence of a slave . . . yes, the fundamental being of a slave". The Disciple Peter did not understand this fact when Jesus took a towel and girded himself and poured water into a basin and began to wash the disciples' feet. Jesus as God has the right to command God's people because Jesus possessed the essential personality of God, this is the God-side of his earthly activity; on the human side Jesus was servant, our teacher, our comforter, our guide. All Jesus did reveals something of the God-character. How may human beings appropriate anything of the true nature of God without accepting the things Jesus taught us to do? If it may be properly said that modern Christians fail in expressing the God-life it is because we do not follow the principles of Jesus in full obedience of faith. The oneness of Jesus with God is expressed in "I do always those things that please him" and our oneness with Jesus when we "do whatsoever he commands us" (John 15:14). We are in touch with God when we walk with Jesus in the liberty of the Gospel and the obedience of Jesus' commands.

South Bend, Indiana.

## THE OTHER FIFTY

By Ray A. Emmert

An address delivered before a convention  
of church and Sunday School Workers

In every community there is a group of children who do not attend Sunday school. I invite you to think with me about this group.

In our grade schools they are asking the children a number of questions to be answered by the word "true" or the word "false." As you read the following, will you answer the questions for yourselves by the words "true" or "false"?

Out of the fifty children not attending Sunday school will come more than 90% of the criminals raised in your community. True? False?

Judge Wofford of the criminal court in Kansas City, has stated that "no boy has been charged with a crime in his court who was a regular attendant with his parents at Sunday school".

If you agree with me that training in Sunday school is very important not only to the fifty in every community who do not attend but also to the rest of the community, then I wish you would think further with me as to whom belongs the responsibility for these fifty not being in Sunday school.

It has been said, that the history of every great business is the story of a great man. True? False?

For example: the owner of a restaurant is usually responsible for the attendance there. True? False?

This does not mean that he must personally scrub the floors, do the cooking, serve the tables, wash the dishes, clean the windows, or do all the work. It simply means that he has the responsibility of seeing that these things are done, that if the food is not properly cooked, the eggs not removed from the forks, the community will blame him and his customers will not return. The responsibility is his in spite of all the good excuses he may find.

The Superintendent of a Sunday school is usually responsible for the attendance. True? False?

Possibly before answering this question you may want to go back and change some of your answers to some of the preceding questions, for if you have held that the manager of the restaurant is responsible for the attendance, then you may find some inconsistency in holding the Superintendent not responsible.

If the session starts late, if there is no worship program, no songs selected, if the books are not passed out, if there are no quarterlies, if the Superintendent never read a book on Sunday School organization, if the assembly is so noisy that an attitude of worship is not impelled, if the Superintendent is discouraged and tells the Sunday school how poorly they have done, then if the

Sunday school is a failure and if it does not reach the "other fifty", is it his fault? Yes? No?

On the other hand if the Superintendent arrives at the Sunday school fifteen minutes early, has a smile and a handclasp for everyone, has plans for his Sunday school, an opening program, has made helpful suggestions to his teachers, has an organization which shows him each Sunday who the absentees are, is full of praise for his school as a family school, has a welcome for strangers and openly recognizes new members, and always seeks the best methods, if the school is a success, is it because the Superintendent has recognized his responsibility and lived up to it? Yes? No?

The responsibility for the fifty who are not attending Sunday school is upon the Superintendent. He is the head of the school. He must accept that responsibility. Excuses may satisfy him personally but however good they are they do not bring the other fifty into Sunday school. The work of the Superintendent should be felt as well as seen. He should not want to get out from under the responsibility. He should want to carry it. This does not mean that he must do all the work. It means that he must see that the work is done, and properly done. He must select his co-workers. When they are selected, they share his responsibility. The captain of a football team has the responsibility for the game, but that does not mean that the responsibility of any member of the team is made lighter.

I wish I could rivet this load upon the shoulders of every Superintendent. I wish I could make it heavy, so heavy that he would do something about it.

A little boy once sat next to a good church member who was prone to go to sleep during the service. Before church commenced the old gentleman leaned over to the boy and said, "Now don't let me go to sleep." The boy took the responsibility. When the old man nodded he got out a pin and stuck it gently into the man's leg. The man snored on, so the boy stuck the pin deeper until the man woke up. I wish I could make the load so heavy upon the shoulders of all Superintendents that they would not be content until the other fifty were actively enrolled in Sunday school.

Each Superintendent should analyze his own problem, read all he can about the matter, get everyone to work, and pray on the subject, plan, organize, cooperate, do something.

Again turning to the illustration of the restaurant man, suppose a new restaurant man were to come to town and the first thing he did was to make out a list of hungry people. We would laugh at that. We would suggest to him that the first thing to do is to work out a menu, to have something good to give people when they do come, then have that good something well served. After that will be plenty of time to advertise. Suppose you invite a boy into a class in your school, he comes, he cannot follow what the teacher says, the class is disorderly, so noisy, so irreverent that it is impossible for anyone to learn anything but irreverence and disrespect. Your effort in getting the boy to Sunday school is wasted. First get the house in order. First prepare the menu: order, ventilation, cleanliness, preparedness, joy, love, morale. Then go out and tell your friends, "We have a good Sunday school, so friendly, so happy, a family school, a soul-saving school."

I hope that no Superintendent will be able to get out from under the responsibility of the "other fifty" until each is a regular attendant with his parents at Sunday school.

Des Moines, Iowa.

## What, Burning Still?

Forestalled, unprepared, check-mated, no hero but only a common assassin, no prince of Egypt, not even an accredited son of the slave race, merely a refugee and a stranger, he had come to Midian, that little alien land where every newcomer was regarded with suspicion, and for forty years he had lived there, still a stranger. His youth had passed away, his hair was silvered, his steps had become slow. The old fiery dreams had died down into ashes; there was no pleasant thought of the past, no hopeful thought of the future, only day by day monotonous toil. Many flocks of sheep had passed through his hand. Were not all sheep alike? Were not all days alike? To and fro, between the fold and the browsing place, day after day; sun and sand, sheep and solitude, until the last sleep should mercifully come which would put an end to his futility.



Then one day, the burning bush! Coming over the brow of the rise he saw a thin column of smoke mounting upward, and as he drew nearer he could see the burning flame in the heart of the bush. It was only a common bush; again and again he had seen these low stunted growths of the wilderness and had been accustomed to give then an extra keen glance in case some beast of prey were lurking behind. Only a common bush; no wonder that it burned—the heat was enough to make anything burn with the slightest accidental encouragement. There was only dry herbage scantily growing near, there would be no running fire—only a bush, let it burn. Sand and sheep, sun and solitude, while the blazing orb of day marched slowly athwart the sky. What, burning still? There is no wind, let it burn. Sand and sheep, sheep and sand, solitude, silence, as hour after hour crept by. What, burning still? The sun is sinking in the west now, it will soon be time to gather the sheep together and turn homeward. Homeward? What home had Moses? Egypt's palaces far away are doubtless still standing full of luxury and splendour. Israel's cottages are empty while her people labour in the sun. Where is the slave woman, his mother, the last heart to carry a tender thought for him? Sleeping in the sand under the blazing sun in an indistinguishable slave's grave. Son of a slave, what was he now but still a slave? Sand and sheep, sheep and sand, solitude, futility, hopelessness. What, burning still? But surely this is something strange! Was it not morning when he had first seen it burning, and now the sun is sinking in the west, the lower part of its disk is behind the hills of Horeb, and the shadow of the hills is creeping towards him, folding in the sheep. Burning still? Moses is now taut, his face full of interest. "Why is the bush not burnt?" He will turn aside and see this thing. Now he is striding forward, now he has halted. He is removing the sandals from his feet, and stands there a long while in silence. Now he comes back again. The eyes are bright and keen, the chin is firm, the figure is erect, the steps are full of spring and vitality. The fire that had died down years ago, and which he had thought was cold and dead, is burning once more. The purpose that had been his in the gallant days of his youth, but had been stifled during these forty years, is quivering in his heart again. He has heard the voice of God, and has learnt a new name for him, a name that gathered all the past and all the present into one vital moment—I AM. It was as if all the long centuries that had been passed, and all the days that were yet to be, were gathered into that one name—"I AM hath sent me." The shepherd of the sheep has ceased to be, the shepherd of his people is striding to his task.—From "Moods of the Soul," by Rev. F. W. Norwood, D.D.

## SIGNIFICANT NEWS AND VIEWS

### THE GREAT MYSTERY

All over the nation there are reports of a great increase in automobile accidents. The number has taken a notable jump since early in 1933, and has not stopped increasing month by month.

Now, of course, beer came back early in 1933, then complete freedom in the use of hard liquors, together with very strong pressure to encourage the use of alcoholic beverages.

The wet newspapers and leaders are quite confident that there can be no connection between these events and these figures. For instance, the Washington (D. C.) figures on accidents have jumped phenomenally, but the wet Hearst paper can not, with all the wonderful Hearst ability to delve out facts, find out the cause; it is a "mystery."

Perhaps it might help these wets to study a chart prepared by the Washington Federation of Churches and published by the *Christian Advocate*, which reveals that in every month since beer came back arrests for drunkenness in the District have been more numerous than before, and in most of these months the previous records have been broken.

Then let it be remembered that one needs to be pretty drunk these days to be arrested. Then add to this the fact that Mt. Slutz pointed out for us; namely, that one need not be drunk to be incapable of handling a car safely.

That "mystery" is capable of solution, after all. So, too, is the mystery as to why these wet papers won't face the awful facts;

they are themselves reaping monetary rewards for the degradation of American youth.—*Christian Standard*.

### PROFESSOR BARTH IS SUSPENDED

Dr. Karl Barth, distinguished fundamentalist theologian, has been suspended from his professorship at the German University of Bonn for refusal to take the oath of personal loyalty to Chancellor Hitler.

Dr. Barth was one of the earliest outspoken opponents of the policies of Reichsbishop Mueller, and has remained one of the most active. His courageous pronouncements on the subject of church and state have made his name respected even more highly than his scholarship and his theological utterances have previously done. He has demonstrated once again that, when Christians of all shades of opinion recognize a common danger, they will stand together on the basic truths of their religion, though all the powers of the state menace them for non-conformity.

Dr. Barth, though a Swiss citizen, was serving in a German school and was therefore legally liable to the oath of fidelity as a state servant. His Swiss government has come to his defense, however, and there is but little danger, we should think, of any serious danger to him personally. There will probably be no internment, but very likely an expulsion—and expulsion from Germany is not the worst fate we can imagine at present. Whatever the result, we honor Dr. Barth for his courage in refusing to take an oath which his Christian conscience did not adjudge worthy.—*The Christian Evangelist*.

### BOLIVIA

Suppose the United States had been in the midst of a war at the time President Roosevelt was elected to succeed President Hoover. Suppose that, before the inauguration, the American general had suffered a rather severe defeat, and President Hoover had gone away from Washington to discharge that general and put another in his place. Suppose that the Vice-President had then stepped forward and claimed the Presidency and the army had forced President Hoover to resign and the Vice-President had then assembled a strong cabinet and refused to turn over the office to President-elect Roosevelt. What has happened in Bolivia is not quite as simple as that, because there are party complications, Vice-President Sorzana being of a different party from former President Salamanca and President-elect Tamayo, but that gives some idea of how things are done down there. How grateful should we be that we have been spared that sort of unstable government. How grateful should we be that we have been able to prove to the world that it is possible, as Abraham Lincoln said, for popular government to endure. Meanwhile, there may be some good from it all, for the Bolivian war with Paraguay in the Chaco, which war has been going on for three years despite all efforts to stop it, may now come to an end; for the Bolivians have been driven back badly, and the new Government is considering peace.—*The Christian Standard*.

### SOME RESULTS OF APEAL

"Repeal has given the liquor traffic free rein to increase its sales and entice new customers, even to developing alcoholic appetites among school children. Repeal has resulted so far in nearly four times as many liquor-selling places as existed before prohibition. Repeal has brought back the saloon under new names, sometimes called Roosevelt bars, taverns, inns, State liquor stores, etc. In addition . . . liquor is sold on trains, in railroad stations, dry goods, grocery and drug stores, men's clothing shops, gasoline stations and tourist camps. Repeal has failed to stop bootlegging, racketeering, kidnapping and other crimes. Labor strikes, riots and bloodshed, practically unknown under prohibition, have returned under repeal with increased violence and volume. Repeal has diverted \$2,000,000,000 from legitimate business into the pockets of the liquor interests. Consumption of milk has decreased so alarmingly that the dairy industry has been threatened and the Legislature appropriated \$500,000 for a milk publicity promotion campaign. At the same time the wholesale liquor dealers appropriated \$16,000,000 to advertise alcoholic liquor to increase its consumption."—Mrs. D. Leigh Colvin, President, New York W. C. T. U., writing in *The New York Times*.



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## NATIONAL SUNDAY SCHOOL ASS'N.

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# The Modern Conflict and the League of Evangelical Students

The Modern Attack Upon Christianity—The Occasion of the League

(Continued from last week)

**National Conventions and Regional Conferences.** In February of each year the League sponsors a National Convention at which leaders of Christian thought are secured to speak. In addition, once a year, Regional Conferences are sponsored by the various regions throughout the country for the benefit of the students in that particular region. On these occasions messages are given which are in the nature of presentations of the truths of God's Word and of the evidences for their being true in a scholarly yet popular way.

**"The Evangelical Student."** This is the name of the official student publication of the League. It is intended to supplement the program of study which the local chapters sponsor. In this publication are presented articles by leaders of Christian thought aimed to assist the student in gaining a thorough knowledge of the Christian system of thought particularly as opposed to other systems of thought.

**Fellowship.** By weekly meetings for the study of the Word of God and for prayer an opportunity is given for true Christian fellowship. Through Regional Conferences and National Conventions the League affords an opportunity for Christian students from the various campuses to come together for wholesome fellowship—spiritual and social. Times for refreshment and mutual encouragement supply a definite need for many discouraged and lonely students.

The labors of the League are not confined to the task of edifying its own members in the faith. There is the fundamental responsibility of the Christian to the lost.

**Evangelists of the Word.** It is the task of the League to proclaim the message of God's redeeming grace to students, who are just as eternally lost without Christ as the uncultured and unlearned. The League rejoices in the privilege of strengthening the faith of those already believing. It is an even greater joy to be called to proclaim to a lost student-world the message of eternal salvation through the blood of the everlasting covenant. The League encourages appropriate personal witnessing among the students on the local campus and on the campuses of that local region.

**Services of the Field Secretary.** The League employs the full-time services of a Field Secretary. It is his work to visit the local chapters, to keep in touch with their problems and needs, to arrange to obtain speakers for them, to send free literature and copies of the Evangelical Student, the official publication, and assist in any other way possible. The Field Secretary travels into new territories and endeavors to spread

the testimony of the League. It is his task also to preach in churches of the various denominations in an effort to present the conditions which exist in the student-world and what the League is endeavoring to do in the light of these conditions. The Headquarters of the Field Secretary is the clearing house for all correspondence.

### The Assurance of Continued Conservatism

#### —Qualifications for Membership in the League

So many agencies and agencies formerly Christian have been swept from their Christian moorings and have shared in the general drift of unbelief. The League aims to prevent the possibility of coming to a similar fate by requiring that no one shall become a member of the League and have voting power unless he first subscribes to the basic doctrines of the Bible. If the beliefs of the student change after becoming a member of the League he cannot remain a member of the League because such belief thereby disqualifies him from membership and voting power in the League. The Constitution of the League affirms that "Qualifications for membership in the League shall be faith in the Bible as the inspired Word of God and acceptance of the fundamental truths of the Christian religion, such as the Trinity, the virgin birth of Christ, his divine and human nature, his substitutionary atonement, his resurrection from the dead, and his coming again. The above summary is not intended to be regarded as a complete statement, nor as an authoritative definition of the limits of Christian fellowship, but simply as an indication of the class of persons whom the League welcomes as members."

Not only are the individual members to meet certain qualifications; there are qualifications which the chapter as a whole must meet. Each chapter is required to annually reaffirm its acceptance of the entire Constitution of the League by a three-fourths vote of the local constituency. By this means the voting power of the League resides only in those chapters which are not only doctrinally pure but which also adhere to the form of government of the League.

### Does the Small Christian College Render the Work of the League Unnecessary?

The League rejoices in the existence of those colleges which have manfully resisted the modern current of unbelief and have continued faithful to the Word of God. But many Christian students are forced to obviate the expense of travel and board by attending some institution in their own locality. Shall these students be abandoned

by their fellow-Christians as they face the attack of unbelief? But even if it were possible for all Christians to enter a Christian institution there would still be a critical need for the testimony of the League in the student world. Christian students have a definite responsibility to the pagan student world. With Paul we are "debtors" to proclaim the Gospel to the disciples of unbelief. Their blood is on our hands if they are not approached. God forbid that we should surrender any testimony to the Word of God which has been raised up in institutions committed to pagan thought and life.

### A Neglected Field

There is probably no more sadly neglected field of missionary opportunity in America today than our student-world. For the most part evangelical Christians have surrendered this wide and strategic field with scarcely a struggle. We have been willing to send young unsettled Christian lives to institutions where everything that the Christian holds dear is assailed and have withheld a guiding and protecting hand. The result has been that young lives once filled with zeal for the cause of Christ have soon become cold and lifeless. We have also been unmindful of the many students who have never heard the Christian message in the home or in the church. Shall these go on their way untouched with the everlasting Gospel of God's redeeming grace?

In true Christian love the League of Evangelical Students extends its hand to guide and protect the young Christian student and to reach those students who otherwise would never hear the truths of God's Word. Shall this hand be withdrawn? God grant that it may not be so. May God's people everywhere lay this neglected and needy field before our God in prayer and give as the Lord may lead.

Further information concerning the League may be obtained from Calvin Knox Cummings at League Headquarters, Reformed Episcopal Seminary, 25 S. 43d St., Philadelphia, Pennsylvania.

### Studying the SUNDAY SCHOOL LESSON at the Family Altar By William S. Crick

### PETER'S CONVERSION AND CALL

(Lesson for Jan. 6, 1935)

Lesson Text: John 1:35-42; Mark 1:14-18;  
Golden Text: Mark 1:17

### MONDAY

**Peter's Conversion.** John 1:35-42. Last Quarter, the theme of the church school lessons was "Studies in the Christian Life"—this Quarter the theme centers in studies in a specific Christian's life, and that Christian—Simon Peter! What a fruitful three months this should be to teachers, pupils, and those who use the devotional studies based on the church school lessons. Simon Peter was neither an ideal Christian, nor an invention in fiction—he was a REAL CHRISTIAN—the kind we meet in every day life. His brother, Andrew, never did a bigger nor a more splendid piece of work than when he "brought him to Jesus". Al-



though a vulgar, untutored, unkempt fisherman when "converted", at the same time he was the potential preacher of that epoch-making sermon on Pentecost!

## TUESDAY

**Peter's Call.** Mark 1:14-18. Peter's introduction to Jesus of Nazareth was but the first scene in an unfolding drama of growing intimacy between him and the Master. After that meeting along Jordan, the next high light in Peter's life was when Jesus walked by the Sea of Galilee, sought him out, and challenged him with: "Come ye after me, and I will make you to become fishers of men!" The brothers' reaction was typical—"straightway they forsook their nets and followed him." From that day forward, Peter began to grow into an apostle, evangelist, missionary, preacher, writer, traveler—and martyr—for Jesus' sake! Surely, Simon Peter's life would have been "bound in shallows and miseries" had not the Son of Man called him, and had not he answered that call to be "MADE" from above!

## WEDNESDAY

**Peter's First Campaign.** Matt. 10:5-15. "He called unto him his twelve disciples, he gave them power ... these he sent forth and commanded!" Here are outlined three stages of Christian growth: the call, the equipment, and the commission. That must have been the proudest day in Simon Peter's life up to that time, when he went forth, not to fish in the sea of Galilee, but in the homes and villages of Galilee for MEN! Let us not lose sight of that subsequent commission which Peter received of Jesus after his resurrection, when he sent him forth, not as a "fisher" only, but as a SHEPHERD! Having "caught" the souls, the next challenge is to FEED and SHEPHERD them. Let us too seek to see the possible good in the worst of sinners, and see potential soul-winner-shepherds even in the most unpromising.

## THURSDAY

**A Call To Bring Good Tidings.** Isa. 52:7-12. What can be a greater privilege than the bringing of "good tidings", publishing peace and salvation, witnessing, "Thy God reigneth!" This is anticipative of the gospel in Chorus which the Angel sang over the Judean Hills: "Behold I bring you 'Good Tidings' of great joy which shall be to ALL the people; for unto you is born this day, in the City of David, a Saviour Who is Christ the Lord!" This is the verse the apostle Paul quoted in Romans 10:5, when he traced the miracle of conversion back to its source: "confessing, accepting, believing, hearing, telling and SENDING!" This is the command that makes "preachers" of us all—"How shall they preach except they be SENT?" The proclamation of the Gospel and its acceptance awaits on those who will SEND!

## FRIDAY

**A Call To Give Warning.** Ezk. 3:16-21. Here is the "call" of Jehovah to the Prophet to be a "Watchman". This is the same idea as we have been studying couched in a different and highly suggestive analogy. It is a part of the duty of all who heed God's "call" to serve as a "watchman" and WARN others of impending danger. The warning of Jesus was often expressed in such imperatives as: "Let no man deceive you!" "Beware!" "Watch therefore ...!" Let us

not lose sight of the awful penalty which attaches to the "Watchman" who fails to warn: "His blood will I require at thy hand!" St. Paul in bidding farewell to the leaders of the Ephesian Church reminded them with deep emotion: "I am pure from the blood of all men!" (Acts 20:26). Here Paul again uses the analogy of the shepherds' responsibility for the Lord's "flock".

## SATURDAY

**A Call To Denounce Sin.** Amos 7:10-15. The Prophet Amos, obeying Jehovah's "call", was invited at Bethel, not to warn the people of Israel of impending danger threatening their capitol and nation. The court prophet told him: "The land is not able to bear all thy words ... go prophecy in the land of Judah!" Sinners do not "like" to be told of their sin, and confront the Lord's faithful and courageous watchmen with the advice to exercise their ministry elsewhere! And Jehovah-God has instructed his watchmen that their warnings will be repudiated by hearers with hard faces, hard hearts, and hard heads. (Ezek. 2:1-10).

John the Baptist was unafraid of those who repudiated his message. Simon Peter was bold to cry out against sin and sinners. May we have the courage to cry out against sin and sinners. May we have the courage to cry out against sin as the Spirit leads!

## SUNDAY

**"Here Am I—Send Me!"** Isa. 6:1-8. Here the great Isaiah gives us the elements of the four-fold "vision" which Jehovah gave him when he commissioned him to warn his people. 1. First, a vision of "the Lord, sitting upon his throne high and lifted up!" 2. A vision of the utter darkness of humanity sunk in sin. 3. A vision of his own sinfulness and impotence in his own strength. 4. A vision that Jehovah called him to go to the people with his message! None of us is fully equipped to speak for God until we too have grasped the four elements of the prophet's vision: of God, of sinful humanity, of our own need, and of God's personal "call" to us. Let us tarry that our lips may be touched anew with the coal from off the altar!

# Young Men's and Boys' Brotherhood

of the Brethren Church

N. V. Leatherman, President  
Berlin, Pennsylvania

W. H. Schaffer, Sec'y-Treas. & Editor  
115 Oak St., Conemaugh, Penna.

## Parliamentary Order

### DIFFERENT KINDS OF MOTIONS—

There are four kinds of motions. They are: Principal motions, Subsidiary motions, Incidental motions and Privileged motions. Let us learn first concerning Principal motions. There are three types of Principal motions: The main motion, the motion to rescind or repeal, and the motion to expunge. The main motion is to bring original business before the brotherhood. A main motion cannot be made when there is any other question or business before the group. Any one can make a motion to rescind or expunge while a main motion is before the brotherhood; but no one can make another main motion while a main motion is under consideration.

A motion to rescind or repeal, is to do away with some resolution or order of the brotherhood after it is too late to go back to it by a process of reconsideration. If adopted it is as if the order or resolution never existed.

A motion to expunge goes just a step further than the motion to repeal or rescind. A motion to expunge is made when you want some former action, order or resolution erased from the minutes. These are the three types of Principal motions. In our next article we will tell you about Subsidiary motions. Why not have a parliamentary drill and practice these main motions?

N. V. L.

## Teaching Our Boys to Sing

We have learned there is nothing our boys like better than to sing. We have seen groups of boys surprise themselves by learning it was possible for them to sing.

You know we have a good many boys who never sing. They positively think they cannot. Of course we must be careful to modify our conception of singing, at times, and with certain groups. But a baby generally crawls before it learns to walk. Our boys learn to sing best, not by the waving of the baton, or the hand; but by a voice that is heavy enough to carry them along, and at the same time cover up their mistakes. Any consecrated leader of boys, who enjoys to sing, can, with a little expression of enthusiasm and tact in getting the boys over their embarrassment, work wonders in getting boys to sing. No brotherhood meeting is complete until the boys have had a good sing all their own. Your meetings will never be dull if you give your boys a chance to express themselves in song. And please don't forget, they are going to express themselves. Let us learn to direct their expressions in the right channels. Besides there are any number of fine Christian choruses and hymns they have a right to be taught. We owe them that heritage.

N. V. L.

## Save This Material

You may not have a Brotherhood in your church at present. However, if there is any likelihood of their ever being one organized, this material will come in very useful.

The Brotherhood page ought to be clipped each month and fixed in a notebook for reference. The Doctrinal Studies by C. W. Mayes might be used as a basis for Bible study in other groups. It might be well for the leaders of other organizations to keep a record of the Parliamentary Order as it appears in these columns from time to time.



Although this material is written especially for the Young Men and Boys' Brotherhood we claim no copyrights. The more use you find for our material the sooner you will appreciate the need of just such a program in your own congregation. W. H. S.

#### OUR NATIONAL GOAL

this year is gathering clothes for our Kentucky work. Have you sent for a bag? If not, drop a card to either Sewell Landrum, Lost Creek, Kentucky, or Lyda Carter, Krypton, Kentucky.

W. H. S.

Send Foreign Mission Funds to  
LOUIS S. BAUMAN  
Financial Secretary Foreign Board  
1925 East 5th St.  
Long Beach, California

## MISSIONS

Send Home Missionary Funds to  
R. PAUL MILLER  
Home Missionary Sec.-Treas.  
Berne, Indiana

# Dr. Gribble Starts Another Itinerary with the Gospel

(Continued from last week)

God times every deliverance to get glory to his own name. Dusk—we lit the lantern, unpacked the flashlight, ate our simple but sufficient meal, and then—an automobile arrived. Two black "boys"—Joseph and Paul by name—driving a planter's truck, inquired into our difficulty. They suggested that since they could not help us—we were now almost out of repairs—and they had none—that I go on into Carnot with them. I gladly accepted this kind invitation, leaving my chauffeur to bring in the car on the following day after I should have sent back supplies. Elie Boy, the nurse, stayed with him. The thirty-five kilometers was soon covered, and before nine o'clock my camp equipment was installed in the Carnot rest house by the friendly hands of strangers, gallant blacks, ever ready to help in time of need. Tired, retired may summarize the night.

The outlook was humanly dark. In my hurried transit from one car to another I had thought of everything but food and kitchen equipment. What about breakfast? Could I find the necessary repairs to send back to my boys? One of my favorite verses comforted me—"Be careful for nothing but in everything by prayer and supplication with thanksgiving let your requests be made known unto God ... and the peace of God ...."

I finished the verse when I awoke early in the morning..." which passeth all understanding shall keep your hearts and minds through Christ Jesus our Lord." But we must "trust in God" actively by day—I was up at five wondering where to get repairs quickly—and feeling confessedly faint as one does in the tropical mornings before a hot breakfast. Then I heard familiar voices, Elie—whom I had left behind—could it be? Yes, with my breakfast equipment. After my hurried departure my boys noticed I had no food nor kitchen equipment, so instead of sleeping in the car as I told them to do, they worked on with the little material they had in hand, were successful in continuing their journey until within 2 kilometers of Carnot, where they spent the night with friends at whose very door another car difficulty occurred. Elie had arisen at four to walk in with my camp necessities. But who is with him? Korabime, my personal boy from Yaloke, and a companion who had not only portered over gas for the continued journey, but had brought bread and vegetables and letters

from the missionaries arriving just the night before. Doth God care?

Breakfast was soon served, and my search begun for "rustine" for car repairs. Mr. Ajax was able to give me a small amount only, but with this Elie started back to rescue his companion in adversity.

When the car arrived and was in the garage the boys were given a day of liberty which they used not to sleep but to visit their friends.

Meetings commenced that night, and it was certainly a blessed sight to see weary and hungry laborers coming as soon as the whistle blew to our six o'clock meetings. Callers and inquirers filled the days and it seems we would have work as long as we must stay at Carnot. How long must that be? We knew not. We telephoned to Buberate for supplies—but could not get them. In all of Carnot there was not sufficient "dissolution" for repairs. In fact the little given me on Tuesday morning was all that was obtainable. So we experimented with rubber and gasoline. Our first effort failed. Then the chauffeur suggested that he had once made effective glue out of the sole of a shoe. I had a pair of shoes with "crepe" soles, and at last we arrived at a somewhat satisfactory result as to glue, using parts of our oldest inner tube for patches.

But my boys had lost courage. "If we had had so much trouble with proper repairs how could we ever continue now that they were finished and no longer obtainable? And the inner tube was too thick ... and .... So it was necessary to lend a hand—to find the thinner patches and to change their consistency by the heat of a flat-iron. It was a severe test even to my faith, however, (which should at least be stronger than theirs) to continue the trip. Only the assurance that God would glorify his name gave us courage to launch out for Bouar, a station of the Swedish Baptists which I had promised to visit on this itinerary.

We are encouraged to pray about everything, even an inner tube mended with a flat-iron and the sole of a shoe! One of our two spares we discarded entirely at Carnot and started on our journey to Bouar with five "feet" only, (as the natives call the wheels of an automobile.)

What joy we had in preaching that day. We had prayed with all reverence, "Father, glorify Thy name," and we had received the

response—we say it with all reverence—"I have both glorified it and will glorify it again." Souls were saved that day as we stopped at village after village. We had now entirely left the influence of the Catholics. It was a joy to find in one of the large villages where we stopped a Protestant teacher, under the auspices of the Swedish Baptists whom we were going to visit. It was not until nearly noon that we had a "flat". The boys were just putting on the spare tire when a little shower came up. I gathered my little audience under the thatched roof of the palaver house. Elie and I told them of Jesus while Andre and Korabime worked on the tire. We were just ready to continue our journey, but not yet in the car when we met another car containing two young gold-miners. (Gold is being discovered in great abundance at Sossue and other points in French Equatorial Africa and the number of miners and prospectors is increasing).

Two very courteous Frenchmen, seeing the car standing and a lady beside it, came up asking if they could be of help. I told them my chauffeur had just changed a tire and we were about to continue the journey. "Is there nothing then you need?" they asked. My hesitation to respond was beyond the comprehension of my chauffeur, and although very bashful, he spoke up quickly. "We need some 'Rustine.'" Evidently he had not much faith in my glue. "We will give you all you need," replied the spokesman of the young miners.

"I would like to buy all you can spare," I replied, "as we have had so much difficulty since leaving Bangui." "But you can not buy," he insisted as he opened a new tin of rustine and divided patches and solution with me, the latter being safely and tightly sealed in an empty bottle, from my medicine case. Again we had found that "Omnipotence hath servants everywhere." We went on our way rejoicing again. I asked Andre the chauffeur, if he wanted to use this tube (patched at Carnot) or to use the new material. He said, "Well, we'll try but I don't think we can go far." We now had a long, rough, circuitous route, up and down hills and mountains to Bouar. We arrived without the slightest difficulty, and without a puncture—except as the car stopped in front of the door of the Mission House. Did the Lord wish to show what a poor weak device he could sustain? But now with our precious "Rustine" we faced our departure from Bouar far less dubiously than we had our departure from Carnot.

Our Swedish friends begged us to spend Sunday with them, and although we had planned to be at Bozoum on Saturday, we consented, feeling it to be the Lord's will.

Saturday was a quiet, restful day. We itinerated with the car of the Swedish Mission in the afternoon. Andre repaired the tires, re-repaired some with "Rustine" and all was in readiness for our departure on Monday morning for Bozoum. Sunday it was my privilege to preach in the church at their station, Dvaka—and to have fellowship with the missionaries.

Monday we left according to schedule. Did we trust too much in our "Rustine" and not enough in our God? Four serious blow-outs, hours of delay, some in places where we had few to hear the gospel, made this Monday a difficult one. We finally arrived at Bozoum at five P. M. I had planned on spending several days at Bozoum and also



on visiting Bassai. But now I felt it wiser not to go to Bassai unless my presence were needed there. What was my surprise to meet Brother Jobson at Bozoum, enroute for Bellevue to join Brother Sheldon on a voyage of explanation. I was able to send a package and messages to Bellevue—and to learn that all were well at Bassai." But, oh, what sad news in the Yaloke letters awaiting me at Bozoum. "Marguerite," the dear little daughter of our chauffeur had gone to be with the Lord during our absence. And Rachel, Elie's little daughter—our "miracle" baby, was at the point of death, and other patients not doing well.

Elie caught a ride home on a night-traveling truck. Andre and Korabime worked hard on the car that night that we might reach home the following day. Mr. Jobson had given us what was left of his glue, and we hoped to reach home in one day, although we feared to travel in the heat of the afternoon. We started as early as possible and traveled without the slightest difficulty of any kind, when we had a puncture within five miles of Yaloke. Here Andre used the repairs given him at Bozoum, while I rested in our Bassara chapel. We were home before noon! How merciful was God to our sorrowing chauffeur!

We had been spared the agony of the death of one little one, only to witness that of the other. In vain we fought for three days against pneumonia, and then Rachel went to be with Jesus.

Surely we have met with opposition. But God in a marvelous way comforted the hearts of all the parents and changed the storm of sorrow into a marvelous peace.

Three other patients, all adults, deeply suffering are now recovering.

Our little Rachel was buried on Friday.

On Monday we took up the sordid duties of cleaning and whitewashing home and hospital. Not that the missionaries do much of this work with their own hands in Africa, but some way it doesn't get done

without us! And so it comes to pass that, today, Sunday, has been partly devoted to this letter to you—the first opportunity since my arrival.

It was a great sorrow to witness on last Sunday the departure of our nurse, David Remy, for the Camerouns.

We are again short handed at the hospital. Pray for us.

We are sorry not to have glimpsed Bassai at this time. We must leave the story of their doings to our missionaries there. Another week and the Hathaways and Miss Bickel expected to arrive at Kribi, but by a boat which visits Matadi and sails 24 days later from Kribi for New York. Therefore the Sheldons are delaying somewhat their trip to the Coast and are contemplating sailing by another line, equally cheap, which sails a little later. God will undertake for arrangements in the midst of these complications. We shall welcome back our missionaries and rejoice with Mr. Hathaway in the new touring car which he is bringing. Many changes will be necessitated in the near future by impending furloughs.

Mr. and Mrs. Foster who have served so faithfully during the year that is past at Yaloke will replace Mr. and Mrs. Sheldon at Bellevue during the coming year. Mrs. Kennedy returns to Bassai for the remainder of her term. Miss Bickel resumes her old place at Bellevue. It seems I am to be alone for a time if the departure of Miss Emmerm considerably antedates the return of Miss Tyson, as we presume it will.

In the midst of all other duties, school and Bible classes continue. Our church services are held regularly each morning but Saturday. Even the week day services are well attended and large throngs gather on Sundays to the combined church and Sunday school services.

We praise God for his goodness to us daily. Join with us in prayer for the speedy thrusting forth of volunteers.

FLORENCE N. GRIBBLE.

ifying, these delegations materially augmented the crowds and increased the blessing and interest in the meetings. Weather conditions too were auspicious.

During our absence from the pulpit here in Fremont, four organizations assumed charge of the four worship services, the Fisherman's Club, the three Christian Endeavor societies, the Woman's Missionary society, and the Sisterhood of Mary and Martha. This caused the interest to be sustained, and afforded splendid training for those who participated.

We greatly enjoyed the fellowship with Brother King in the service of the Lord, and recognize the large part he had in the results both through his capable pastoral leadership and his unselfish spirit. We anticipate for him an increasingly successful pastorate, as he continued to sow the seed and to harvest the souls—many of whom are now ripe unto harvest—and to build them up in grace and service.

We at Fremont, are looking forward with real anticipation to Brother King's coming to lead us in a campaign, possibly in February, and are planning to do all in our power, with the blessing of the Lord, to make his work and stay here as enjoyable as was ours with him, and trust the Lord for even greater victories. Again, we thank everyone whose goodwill and cooperation we enjoyed.

W. S. CRICK.

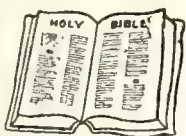
## CORINTH AND MEXICO

Already a year or more has passed in our new work in this particular field. The year has been one of observation and getting acquainted with new people. We have endeavored to discover first how the churches carried on their work before urging a change in the program and we find that even though they do things in their own way, their ways are worth considering.

We have had a nice gain in attendance at Corinth in the Sunday school, a gain of 23, which we consider good in view of the fact that this is a country church and therefore not so large a constituency from which to draw. When we first came on the field the church reported a membership of about 60 active members while today we have 130 with still quite a few on the inactive list.

On November 12th, we began our revival campaign with Brother W. S. Crick as our evangelist. The Lord blessed us with good weather and little sickness, although of course farmers were busy with their corn. The attendance was good throughout and the interest was splendid. To date nine have been received into the church with one yet to be baptized. We believe there will be others to be baptized when this one is able physically. The people enjoyed Brother Crick's messages and his congenial spirit and good will. Seed was sown from God's Word not only in the pulpit but also in the homes of many in the Community. We know Brother Crick left a good feeling and we believe many friends have been made for the church. We entered many new homes of the community which will tell for the future work of the church.

The church feels that Brother Crick has not only been instrumental in leading souls to Christ during the campaign but left the work in such a condition that there will be a harvest throughout the year and years ahead. Sometime during the winter I am to exchange with Brother Crick by holding



## NEWS FROM THE FIELD

*Our Lord's Greatest Apostle was a Great Correspondent*



### CORINTH, INDIANA

During the two weeks between Armistice Sunday and Thanksgiving, it was this writer's privilege to assist Brother L. V. King and the Corinth, Indiana, church in an evangelistic campaign. The Fremont, Ohio, and Corinth churches and their pastors arranged for an exchange of pulpits for special meetings, and this fortnight was the carrying out of our part of the schedule.

The Corinth church is located in the open country, about six miles west of Mexico, and has a splendid rural community to serve, which it is doing evidently in a successful manner. From what we learned, Corinth Brethren have the largest church school, the most loyal group of young people, and the most aggressive and harmoniously functioning church in the community.

That this is the case was reflected in the fine spirit manifested toward the visiting pastor-evangelist, and also in the cordial manner in which Brother King and myself were received in the numerous homes where

the visiting took us. The Brethren work and congenial pastor are indeed popular, and we closed the special campaign, grateful, not only for the way in which the Lord blessed our humble efforts, but also optimistic for the continued growth of the work.

We would be ungrateful if we did not praise the splendid hospitality of the families of the church where we were royally entertained and feasted. Also we greatly appreciated the comfortable home Brother and Sister W. L. Easter opened to us for the two weeks. May God continue richly to bless and to use them and all the faithful members who have made a large contribution toward the church's work during the forty years of its history. Besides a free-will offering, these good people loaded our car with good things to eat, and paid our traveling expenses.

An outstanding feature of the meetings was the visiting delegations from surrounding churches with their pastors. While the attendance of the local community was grat-



a meeting for him in his church at Fremont. The work he has accomplished will be a challenge that I may not be able to meet in the meeting. But with the pastoral work Brother Crick has been doing for 7 years in his church the Lord will bless to his glory.

Mention should be made of the splendid way in which the young people worked in this campaign. Also the fine delegations we had from other Brethren churches. Tiosa coming about 40 miles with 50 members. The Methodist church, about 3 miles West conducted their campaign the same time as our meeting, but their attendance and interest was small. We feel therefore that the Lord was with us and blessed us and we give him the praise.

Our work at Mexico has not been one of growth in numbers but we believe a foundation is being laid that should tell for the future. This foundation is one of spiritual accomplishment rather than emotional appeal or social service. And we believe the people are seeing the challenge of the spiritual. On January 7th, Rev. Claud Studebaker comes to us for a 2 weeks' revival effort. We believe Mexico is due for a splendid revival and ingathering of souls. We are praying that it may come this winter. Will the brotherhood pray with us for such a blessing? We will report more at length for Mexico after the meeting.

L. V. KING.

## NEWS OF THE COLLEGE

### Week of Prayer

It is planned to designate the second week after the Christmas vacation as the week of prayer with the following program at the Chapel hour. The entire week will be given to John's Gospel and we are planning on giving to the students each a copy of this gospel either in English, German, Spanish, or French.

### The Program

Monday, Introductory, by President Edwin E. Jacobs.

Tuesday, The Revelation of God in John's Gospel, by Professor Arthur DeLozier.

Wednesday, The Humanity of Jesus in John's Gospel, by Professor Milton Puterbaugh.

Thursday, The Deity of Jesus in John's Gospel, by Professor Kenneth Monroe.

Friday, The Way of Life in John's Gospel, by Dean Alva J. McClain.

We aim to present the claims of Christianity in such a way as to attract college men and women.

Rev. George Wetherbee, of the United Brethren church of Ashland, recently gave a Christmas message at the Chapel hour.

The writer supplied the pulpit in Greenwich at a Sunday evening union service.

The first home game of basketball resulted in a score of Bowling Green State College, 39; Ashland College, 35.

The Y. M. C. A. and the Y. W. C. A. gave the usual Christmas party to the children of the County Children's Home in the Tea Room of the College.

The Department of Expression, under the direction of Miss Thelma Slack, gave a Christmas drama at the Chapel hour, Friday. It was most acceptable.

Classes will be resumed Monday, January 7, 1935.

EDWIN E. JACOBS.

## THE ILLIOKOTA DISTRICT CONFERENCE

The Conference of the Brethren churches of the Illiokota District was held in the Leon, Iowa, Brethren church building, October 23-25, 1934. The opening session began at 7:15 Tuesday evening. Brother E. M. Riddle, the Moderator, declared the Conference in session, and led us to the throne of grace after a few moments of silent prayer. Then Miss Vie Fender of the local church led in the singing of: "The Way of the Cross Leads Home," "That's Why I Love Him," and "Love Lifted Me." Brother Raymond Blood read the third chapter of Colossians, offering very fitting remarks thereupon for our thought, and then led in the evening prayer.

The Address of Welcome was given by Brother John F. Garber, in which he welcomed all the delegates to the Conference and also to the twentieth anniversary of the dedication of the Leon church building. Responses were given by some of the delegates from the various churches of the district. Also a telegram of greeting from the Pennsylvania District Conference was read. The greeting had already been acknowledged and answered by the Secretary of the Conference, because the Pennsylvanians had met two weeks earlier than our Conference.

Moderator Riddle then appointed the membership committee, composed of the following brethren: A. R. Staley, Dallas Center, John F. Garber, Leon, and John Myers, Pleasant Grove. The following brethren: Raymond Blood, Garwin; D. F. Hoover, Dallas Center; and George Ronk, Lanark, were appointed members of the nominating committee. We were then favored by a vocal duet by Brother and Sister Leland Naylor of the local church, who sang, "At the Place of Prayer." The congregation then sang, "When You Know Jesus, Too."

The speaker of the evening was Brother W. S. Bell, who brought the first message of the conference. He used as his theme and text the words of the prophet Isaiah (21:11), "Watchman, What of the Night?" He very graphically called our attention to the present world conditions, economically, politically, socially, and above all morally and spiritually. He also showed the need for the Church of Jesus Christ to awake to her opportunities and responsibilities. Our hearts were stirred, and we were all glad that we were able to be present at the first session of the conference.

The Wednesday morning business session opened at 10:00 A. M. with the singing of: "Have Thine Own Way," and "True-Hearted, Whole-Hearted." Brother A. R. Staley read Romans 12:1-8 for our meditation, and led us in prayer.

The membership committee brought in its first report with thirteen ministerial and forty-one lay delegates. The report was properly accepted and the committee continued.

The election of the conference officers resulted in the following elections: Moderator, George Ronk of Lanark; Vice-Moderator, Raymond Blood of Garvin; Secretary-Treasurer, Conard Sandy of Leon, and Statistician, Cleve Miller of Waterloo. E. M. Riddle of Waterloo was elected to the office of National Conference Committeeman for the year 1935.

Brother A. R. Staley gave the report of the Ministerial Examining Committee of

the District. He reported that there had been no applications for the ministry during the preceding year. The report was accepted by the Conference. The audience then stood and sang: "Take the Name of Jesus With You," and "I Know Whom I Have Believed."

The nominating committee then brought in the following report, which is but partial report of the committee: Ministerial Examining Board, E. M. Riddle, Waterloo, and W. S. Bell of Milledgeville. Trustee of Property, Cleve Miller of Waterloo. Board of Evangelists, Eastern or Illinois Churches, W. S. Bell; Northern Iowa, E. M. Riddle; Southern Iowa, A. R. Staley. The district Sunday School Officers are: Supervisor and Counsellor, Mrs. F. A. Wisner, Waterloo; Adult Superintendent, John Garber, Leon; Young People's Superintendent, George Garber, Lanark; Children's Division, Mrs. Robert Truman, Lanark; Administrative, Conard Sandy, Leon; Citizenship, Ray Emmert, Des Moines; Home Department, Miss Etta Lichty, Waterloo; Missionary Department, Mrs. Dale Campbell, Dallas Center; Christian Endeavor, Raymond Blood, Garwin, and Educational Department, A. R. Staley, Dallas Center. The report was accepted and the above people elected to the respective offices mentioned.

A motion was then made and carried by the Conference to extend the courtesies of the District to Brother and Sister W. R. Deeter and Brother Kenneth M. Monroe.

At the 11:00 o'clock hour the Conference was favored by a violin solo by James Elmer Cheney, accompanied at the piano by his twin sister, Zada, both of whom are members of the local church. Brother W. R. Deeter then led us in prayer. This was followed by a vocal duet by Mrs. Vernon Schrock and Miss Mildred Murphy of the Waterloo church.

Brother E. M. Riddle then brought the Moderator's address, in which he challenged the District to greater things for the Lord. A motion was made and passed to ask Brother Riddle to submit his paper to The Brethren Evangelist so that others may have the privilege of receiving its message.

The Wednesday afternoon session opened at 1:30 with the singing of: "That's Why I Love Him," "We're Marching to Zion," and "It is Well With My Soul." Brother Raymond Blood led the singing. Prayers were then offered by the laity of the audience, followed with the song, "The Way of the Cross Leads Home." A piano solo was then given by Miss Zada Cheney of the local congregation.

At 2:00 P. M., Brother A. R. Staley was introduced to bring before us the subject of Missions. The subject of his message was: "Unpossessed Possessions," using I Kings 22:3 as the text of his remarks. The message was followed by several minutes of discussion, at which time the following resolution to the Conference from the District Ministerial was read: "We recommend to this Conference, that in our judgment, our church at Cerro Gordo, Illinois and our church at Udell, Iowa, both of which have been pastorless for some time, that they be encouraged to cooperate with the Church of the Brethren under one pastor under such arrangements that are satisfactory to these congregations, our District Mission Board to serve as advisory to our people there in such arrangement." The discussion on this phase of Missions was brought to a close



for the time, so that the Conference might be continued on schedule.

The Benevolent Interests of our denomination were presented at 2:40 by Brother George Ronk. His remarks were based on God's question to Cain, "Where is Abel Thy Brother?" This address was also followed by discussion upon Benevolences. At 3:20 Brother W. S. Bell brought before us some of the vital facts concerning our College and Seminary at Ashland. He told of our relation to the North Central Association and the effort being put forth to make the school standard in every respect. This too was followed by discussion.

Wednesday evening was set aside as Young People's Night. The congregation sang, "I Shall See the King," after which a young people's double quartette of the local church sang. Brother Lee Fender of the local congregation then read Romans 6 and led the audience to the throne of grace in prayer. Again the audience joined in singing, followed by another selection by the double quartette. The hymn used was: "Kept by His Power." Brother K. M. Monroe of Ashland, Ohio, brought the message of the evening. His theme was: "The Divine Blessing in a Single Word." That single word is life and all that it implies. The address was very timely for the youth, and also the adults.

The Thursday morning business session was opened by congregational singing led by Brother Raymond Blood, which was followed by another vocal duet by Mrs. Vernon Schrock and Miss Mildred Murphy of Waterloo. The devotional period was in charge of Brother Blood who read Phil. 2: 1-11, offered some thoughtful remarks, and then led in prayer.

The Credential Committee reported no additional delegates. The report was accepted and the Committee discharged with the thanks of the Conference. The Nominating Committee then reported the Resolution Committee as follows: Frank Garber, Leon; Mrs. Harry Miller, Lanark, and Mrs. Elmer Deemy, Dallas Center. The minutes of the previous meeting was read and approved.

The time and the place of the Conference were next discussed. Brother Raymond Blood invited next year's Conference to Garwin. The invitation was accepted. The traditional time, about the first of October, was set for the Conference. The exact days to be set by the Program Committee. The recommendation from the Ministerial Association (see above) was again read and discussed. It was unanimously accepted by the Conference.

An additional report from the nominating committee brought in the following names: The District Mission Board: H. B. Puterbaugh, 37, Lanark; E. M. Riddle, 37, Waterloo; D. F. Hoover, 35, Dallas Center; Raymond Blood, 35, Garwin; and John Garber, 35, Leon. College Trustee, Mrs. F. A. Wisner, Waterloo. The report was accepted and the above were elected to the respective offices. A motion was passed to continue the business meeting for ten minutes. The following were elected as the Boys' Work Committee: Raymond Blood, chairman, Garwin; Vernon Schrock, Waterloo; Lee Fender, Leon, and George Garber Lanark. It was moved and passed to allow the Conference bills. A motion was made and passed that the District Mission Board should ask the return of the one hundred dollars (\$100) that had been loaned to the National Home Mission Board.

At 11:15 the congregation sang, "I Need Thee Every Hour." Brother K. M. Monroe followed with the Bible Lecture on, "The Jew, God's Chosen People." He gave the history of the Jew past, present, and future. He also showed that the Jews were indeed God's chosen people.

The afternoon session began with the singing of: "Wonderful Words of Life," and "Holy Quietness." The speaker for the Sunday school hour was Brother K. M. Monroe. His theme was: "The Greatest Need of Every Sunday School." He said this greatest need was a teacher that teaches. This message was followed by discussion. At 2:20 Brother E. M. Riddle spoke on Brethren Christian Endeavor, and led in discussion of the subject which followed his address.

Five young people of the local church then brought a special vocal number in song. This was followed by two short talks by Brother Raymond Blood of Garwin and Mrs. Vernon Schrock of Waterloo. They spoke on the young people's camp and told somewhat of the camp held this past summer near Waterloo. The three o'clock hour was used by the women for the Women's Missionary Society open session. Mrs. J. B. Paul of the Waterloo church took charge. Brother George Ronk spoke on: "The Saturation Point of Missions." He said, "There is no saturation point in missions for the person who is filled with the Holy Spirit." The women then read some excerpts from recent letters from those on our Foreign Mission Fields. Brother E. M. Riddle installed the officers of the Society. Moderator Riddle then declared a few moments for a business session. It was then moved that the various churches of the District be apportioned five cents (5c) per member for District Mission Work. The motion was carried by an unanimous vote of the delegates.

The evening service was opened by the singing of: "I Would Be Like Jesus," and "I Walk With the King." The Moderator then called for the report of the resolution committee. This is their report as accepted by the Conference:

#### Resolutions of the Illiokota District Conference Convened at Leon, Iowa

Inasmuch as we have been permitted by the unfailing mercies of our Heavenly Father to assemble as his representatives on earth and as members of the Brethren Faith, therefore be it resolved:

First, that we collectively and individually give thanks to our Heavenly Father for the continuation of his great blessings to our faith;

Second, that we as individual congregations pledge our loyal support to the effort put forth to assist the weaker churches of our district;

Third, that we pledge our full support to the program as set forth at the National Conference, so long as such program is to glorify the name of Jesus Christ;

Fourth, that we express our appreciation to Dr. K. M. Monroe for his educational and inspiring lectures given during this conference;

Fifth, that this Conference extend to the Leon Brethren church a vote of thanks for their kind hospitality and cooperation throughout the Conference; and

Sixth, that we extend to the Christian Endeavor of the local church our appreciation for the delightful banquet and splendid fel-

lowship tendered the delegates to the Conference. Respectfully and prayerfully submitted by Frank W. Garber, Mrs. E. D. Deemy, and Mrs. H. E. Miller.

The meeting was then turned over to the pastor of the local church to take charge as the service that followed was the celebration of the twentieth anniversary of the Leon church, which was built under the leadership of Brother George Ronk and dedicated October 25, 1914 by Brother William H. Beachler, then of Waterloo. After a special number by a quartet of the local church, Brothers John Garber and George Ronk gave a brief history of the Leon Brethren, going back to the founding of the work in this county before there was a church in Leon. This was followed by a request vocal solo by Miss Wilma Woodmansee of the local church. Brother Ronk then brought the anniversary sermon, and also the closing message of the Conference, using as his theme: "These Frantic Years." His text was Tit. 2:11-13. In the sermon he told more of the history of the church, and also spoke of the conversion and later work of one of the sons of the Leon church, Brother Frank Coleman, now pastor of the church of Hagerstown, Maryland. Thus another spiritual blessing was brought to the lives of all present in the fine Conference we had.

Secretary—CONARD SANDY.

## Signs of the Times

(Continued from page 2)

and lays his glory by to take little children in his arms and to bless them. . . . he is equal to every occasion . . . 'He never speaks where it would be better to keep silence, he never keeps silence where it would be better to speak; and he always leaves the arena of controversy a victor.'

## Announcement

The Publication Board desires to announce that Dr. J. C. Beal, pastor of the First Brethren church at Canton, Ohio, has been called to undertake a twofold work in relation to the publishing interests of the denomination; first, to have charge of the publishing plant and its general business affairs; and second, to be responsible for a special effort to enlarge the circulation and use of Brethren publications, particularly the new proposed magazine which is to be inaugurated in the near future as a merger of our several church papers.

The position will be known as "Secretary of Publications", and will begin on January 1, 1935.

Dr. Beal brings a peculiar talent and fitness for the work of this position. He was for some years a faculty member of Ashland College where among other branches he taught book-keeping and accounting. He has served successfully in pastorates in various sections of the church, and understands a pastor's problems and viewpoints. For a time he was field representative of the Bible Study and Evangelistic League. As a member of the Publication Board, and its president for several years, he has a personal knowledge of the general work under its direction.

It was largely due to his efforts that the



difficult task was accomplished of bringing together the various interests to cooperate in the proposed merger of all Brethren publications.

The Board desires to express appreciation to the Canton Brethren church for their gracious consent, in response to the request of the Board, to release Dr. Beal on such short notice. Another man had been called whom the Board had confidently hoped would accept the position, but he felt led finally to decline. The Board then (November 28th) turned to Dr. Beal, who had not been an applicant, and asked him to consider the work. His acceptance was provisional, depending on satisfactory arrangements with the congregation where he had been serving for six years with increasing effectiveness. The Publication Board feels that this public acknowledgment is due the Canton Brethren who, much against their personal desires, agreed to release Dr. Beal on January 1st for this larger work, only asking that he continue to preach temporarily for them until a successor is on the field.

In becoming Secretary of Publications, Dr. Beal retires from membership on the Board, it being understood that no incumbent to this position may retain membership on any of the Boards which are cooperating in the publication merger.

THE BOARD OF PUBLICATIONS  
OF THE BRETHREN CHURCH.  
N. G. Kimmel, Secretary.

## Business Manager's Corner

### FINIS

Our editor of the Evangelist has suggested that I write a message to our readers as I bring my services as Business Manager for nearly twenty years to a close. I have hesitated to do this, thinking perhaps it would be just as well to quietly "fade out of the picture," but I have finally yielded to his suggestion, and am offering this brief closing word.

I will make no effort to recall the limitations of the plant and the business when I first came into the office, nor to trace its growth and development during these years. I will only remind our readers that The Brethren Publishing Company was founded on "faith", and that is about all it has had to live on through all the years since.

### A Struggle for Existence

It has been a constant struggle to exist ever since the organization of the Company, and I predict the struggles are not yet over. I may not have always done the best or wisest thing that could have been done under the circumstances, but I have always tried to use my best business judgment. The task has been a very confining and exhausting one. I think this will be better understood when I explain that, while pastors and many others were carrying out their plans for an annual vacation, I, as business manager, found the work so confining that in the nearly twenty years of my service I have found time for just TWO vacations of a week or a few days over in length.

But all in all I have enjoyed the work, and I would add that hard work never frightened me. I have been used to it from the days of my boyhood on the farm to the present time, and I can still see many days

of hard work before me, if life and health continue.

I have appreciated the opportunity that has been mine to serve the church in a larger way than I could have done by remaining in the work of a pastor. And I have acquired many friends from the east to the west that I likely would never have known otherwise.

I appreciate these friendships, and wish to take this means of expressing my thanks to all who have stood by me and helped me through many of the trials that have been the lot of the Business Manager.

### Business Growth

The business has grown and the physical property of the plant has grown. Some forward steps have been taken, but there remain many more to be taken before the work can be called a real success.

The financial problem has always been a difficult one, but I am thankful that we have been able to survive, especially through the past four years of world wide depression.

We have met with losses as practically all businesses have met with them, but we have still survived. Bad book accounts have forced many a company to go out of business, and while we have suffered losses along this line, and still have too many doubtful accounts on our books, more during the last three years than through any other period of the business, and these mostly from the inability of tenants in our apartments to keep their rents paid up because of the situation of unemployment, yet if all these doubtful accounts were wiped off the books, and the loss spread over the period of the years of the services of the present management, I am quite sure it would amount to less than one half of one per cent of the total business done. And any one who has any knowledge of business affairs will be compelled to admit that so small a loss through a long period of years is rather unusual.

### Our Mechanical Workers

Throughout all these years the mechanical department has given in general most loyal cooperation with the business management in an effort to do the work satisfactorily, and especially has the present force proved to be really loyal supporters of the work, and it is with regret that I leave the position of directing them.

As a token of their appreciation of our fellowship together these workers invited

me into the "casting room" last Friday, where I expected to find something wrong with one of the linotype machines as has usually been the occasion of my being called to this department of our plant, but upon my entrance I found all the workers of the plant coming together, and I wondered what it was all about when a card and a handsomely wrapped package were placed in my hands. Upon reading the card I found it to be a short poem by one of our operators who has been working for us for the past sixteen years expressing their appreciation of our association together as manager and employees, and the package was a beautiful electric clock, a token of appreciation from the mechanical force, including a former foreman and from our two editors. To say it was a complete surprise and a highly appreciated gift is to put it very mildly.

### What Shall I Do?

A number of people seem to have been anxiously wondering just what I would do after closing my work with the Publishing house.

I was born in the Brethren faith, and have a higher regard for the old doctrines of Brethrenism than many of our younger workers. I believe ALL the fundamental teachings of the Bible. And when Paul says "He that provideth not for his own house hath denied the faith, and is worse than an unbeliever," I believe he spoke the truth. I may have many human frailties, but it can't be said that I ever "denied the faith." And I do not intend to deny it now by failing to provide for my family.

Of course I would rather preach than do anything else, but we all know there are more preachers in the Brethren church than can be supported by the membership.

The thing that I next know the most about outside of preaching is printing. So after counseling with friends and family I purchased the equipment for a job printing office, and on January first I will open such an office and supply store on Main Street in Ashland where I hope to be able to earn enough to support my family in reasonable comfort.

From the assurances of friends in Ashland and elsewhere I feel that this will be possible, and for all these kindly assurances I am deeply thankful.

With the kindest feelings and the best wishes for the success of The Brethren Publishing Company I close my final word as  
Business Manager,  
R. R. TEETER.

## The Brethren Annual and Conference Minutes

The last material for the Annual was received only last week which accounts for the delay in the publication.

They are now ready to mail, but will be mailed only to those who order them.

Price twenty-five cents per copy or five copies for one dollar, when the order is accompanied by cash.

Order at once.

THE BRETHREN PUBLISHING COMPANY,  
Ashland, Ohio.















